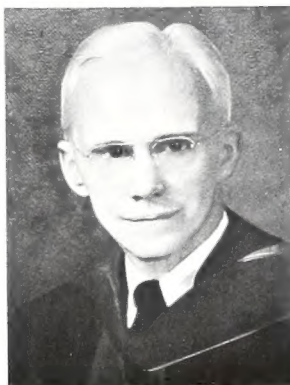






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# The Brethren Missionary Herald

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.... Though your sins be  
as scarlet, they shall be as  
white as snow .... Isaiah  
1:18.



# EDITORIALLY SPEAKING



By DR. LOUIS S. BAUMAN, *Editor*

## 1948? WHITHER AWAY?

It is a sobered world that is facing a new year—1948! Or, is it? Anyhow, thinking men and women the world around are facing a future fraught with dangers enough to sober any man save a confirmed moron. Never before has there been such a universal fulfilment of our Lord's prophecy, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

All mankind stands in awesome fear of its own inventions. Man's boasted march of progress seems to have brought him to the edge of a horrible abyss. And as he stands there in the encircling gloom, he envisages little save "the pestilence that walketh in darkness" and "the destruction that wasteth at noon day."

The only child of hope that was born out of the agony of two world wars—the United Nations organization—died aborning. Every attempt to put life into its body has ended in complete failure. The doctors have just left London without even planning for one more last effort to make the child breathe. Of course, all who are conversant with the eternal verities, proclaimed by the prophets of the living God centuries ago, knew that this would be the result. An organization that sets the Prince of Peace out in the street, and gives a ribald, blood-smeared atheist a central seat in its deliberations, can scarcely be the world's child of hope. When the United Nations chooses as the director of its educational, scientific, and cultural organization Julian Huxley after he said, "I do not believe in God, because I think the idea has ceased to be a useful hypothesis," that organization is doomed before it leaves the womb wherein it was conceived. God pity the world that must look to the United Nations for hope! *"And the way of peace have they not known: There is no fear of God before their eyes"* (Rom. 3:17, 18).

The United Nations may reject the Word of God, but even as they reject it, they prove it true!

But what sort of a world is it that we are facing as we enter the year 1948? It is a world in which men find themselves—

"as on a darkling plain  
Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night."

We face a world in which all the materialistic panaceas seem to have been tried, with only disastrous results. Paul Hutchinson, managing editor of *The Christian Century*, at the completion of an eight-months round-the-world trip, summed up his impressions in the following striking words:

"Man nears the climactic crisis of his desperation. Not all the jaunty words of the generals and admirals

can exorcise Hiroshima. The atomic bomb is a reality; its magnification without moral controls is a promise of obliteration. As W. H. Auden puts it:

"The subatomic gulfs confront our lives  
With the cold stare of their eternal silence."

"Where is man to find the way of escape from this terror which he himself has fashioned? Through politics? Observe the United Nations organization! Through science? Observe the consternation of the atomic physicists! Through his technics? Observe the mounting carnage on the battlefields of industry! Then will man find the way through religion? Who can tell? But it is worth remembering that it was not a bishop or a priest but a victorious general in the hour of his victory who stepped on the deck of the battleship *Missouri* to warn a listening world, 'We have had our last chance. . . . The problem [of survival] basically is theological and involves a spiritual recrudescence.'"

And so the survival of civilization—yes, the survival of the race itself—"basically is theological and involves a spiritual recrudescence"—that is, it demands a correct attitude toward the living God and involves a turning away from things materialistic to things spiritual.

Desperate as are the temporal needs of men and women today, far greater are their spiritual needs. The starvation of the body is a small matter beside the starvation of the soul. The one is but temporal. The other is eternal. Such was the continual affirmation of the Christ when He walked the earth in the midst of milling throngs of hungry men and women. A materialistic world that has long been rejecting that preachment is now slowly but surely coming to realize that the great Teacher was right.

But if the survival of the world depends on a revival of things theological, it must be a revival of the eternal verities of the *living* God. False, dumb stone gods will avail nothing. There is no argument there. The centuries have proven that.

Likewise the centuries have proven that no "spiritual recrudescence" will save the world if it is a "spiritual recrudescence" of "wolves in sheep's clothing." The world has had enough of salt that has lost its savor. Christ was right. Such "salt" is neither fit for the land, nor yet for the dunghill; but men cast it out" (Luke 14:34, 35).

Men "cast it out" in Germany. When German universities turned to Modernism—the "Higher Criticism" it was first called—Germany was ready for a Hitler. And even now the so-called "Church" in Germany is having a desperate struggle to itself survive.

Men "cast it out" in Russia. It was no stalwart, Spir-

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it-filled Church of the Living God that weakly succumbed to Communism in Russia. It was an emasculated "Christianity"—a paganism parading under the symbols of Christianity—that opened the pathway to the trampling feet of the followers of Karl Marx. There can be no hope of a "spiritual recrudescence" from a church (The Russian Orthodox Church) which exists by the sufferance of an atheistic, cruel totalitarian state—a church whose head (the Patriarch Alexei) takes his orders from the state.

Men "cast it out" throughout the Latin world. In spite of all the political power and social prestige exercised by the Roman Catholic Church, that church is apprehensive of the spread of Communism in Italy (headquarters) and throughout the countries it has dominated for centuries. "Uneasy lies the head that wears a crown," and the papal tiara that graces the head of the Holy See affords no exception. In these days of atomic energy, Rome is a bit too close to Moscow, and especially to Trieste, for the comfort of the Vatican!

Men "cast it out" in Britain. The Church of England only last year adopted a report that the churches there must start from the premise that Britain "is a pagan nation." Quite a confession—that!

Men "cast it out"—yes, even in America! Here also we find the leading Protestant denominations leagued together in a great "Federal Council of Churches," many of whose leaders are more sympathetic with the vagaries of Karl Marx than they are with the rock-ribbed and eternal truths enunciated by the Son of the living God. As a result, the flaming fires of revival are all but completely extinguished—just smoking embers left over from the glowing revivals of Moody and Torrey. The Federal Council is more concerned with things material than with things spiritual. The great doctrines of the Christ are all but taboo in its pulpits. Vast as is the network of the Federal Council, it exercises little influence over the vast masses of humanity—over the moral, social and political orders, and other agencies at work. And, even those who still hold to "the faith of our fathers"—they find themselves sadly divided, unable to attain or maintain any effective, challenging interdenominational unity.

Yes, it is a dark picture, but God is still on His throne! In His own time, He will come into His own:

"Thus saith God the Lord, he that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: Behold my servant, whom I uphold: mine elect, in whom my soul delighteth, I have put my spirit upon him: he shall bring forth judgments to the Gentiles. . . . *He shall not fail nor be discouraged, till he have set judgment in the earth*" (Isa. 42:5, 1, 4).

But what a day of opportunity this is for the Brethren Church! My brethren, do we realize it? God arouse us to a consciousness of it! Unless our whole profession and possession is utterly false, have we not "come to the kingdom for such a time as this" (Esther 4:14)?

Read those words of the great American general (McArthur) once again: "*We have had our last chance. . . . The problem basically is theological and involves a spiritual recrudescence.*"

If the survival of mankind and hope for a Christian civilization "basically is theological and involves a

spiritual recrudescence"—and, *if it be true* that we, to a greater extent than any other organization, are in possession of the true theology that is basic to any spiritual revival—then, until He come, *woe is unto us if we, as much as in us is, preach not that Gospel unto the ends of the earth!*

### SOMETHING TO THINK ABOUT!

The fifth largest crowd that ever gathered to witness a football game, and the largest ever to witness a game outside Chicago's Soldier Field, gathered on Saturday, December 6, 1947, to watch the great undefeated Notre Dame team ride roughshod over the hitherto undefeated University of Southern California team to the tune of 36 to 7. (The largest crowd that ever gathered to watch a football game gathered on Chicago's Soldier Field to watch these same two teams battle in 1929. That crowd numbered 112,912.)

With football itself the editor of this F. M. S. issue of *The Brethren Missionary Herald* is little concerned. But he is concerned with the following newspaper report as to what followed the game last Saturday. We quote from the *Los Angeles Examiner* (Dec. 9, 1947):

"After the game, Leahy (Notre Dame coach) took his team direct to the church for Mass, saying as he went, 'When you pray all season for something, and then you get it, I think you should give thanks.'"

The editor of this magazine holds no brief of any sort for the Roman Catholic Church. But "honor to whom honor is due"—he has to confess that a verse from the Word of God flashed into his mind and stuck when he read that news item: "Them that honor me will I honor, saith the Lord." We wonder if any Protestant ever led his victorious team into a church to give thanks to the God to whom they had prayed for victory. Perhaps it was the *Praying Irish*, rather than "the *Fighting Irish*" that crushed the great Trojan football team last Saturday!

### THE JEWISH-ARABIAN-PALESTINE PROBLEM

It is amazing how even professed Christians will fly in the face of the plainest statements in the Word of God, in their determination to set the Jews aside from all the promises, conditional and unconditional, that the God of Abraham, Isaac, Jacob, and David made unto them and their seed.

In an article by William Kinsey, published in the *Gospel Messenger* (Nov. 1, 1947), we read:

"To say that the land of Palestine is for the physical Jew today is misconstruing God's plan for this dispensation. . . . The physical nation, Jews, broke the covenant with God to the degree of termination."

But, what saith the Scripture? Hear it:

"I have made a covenant with my chosen. I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations. . . . If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David" (Psa. 89:3, 4, 30-35).

God made a covenant with David. II Samuel 7:4-16 records that covenant. Now, God keeps His covenants.



His faithfulness to a covenant made with David does not depend upon the Jews keeping a covenant they made with God.

Peter, in his great sermon on the Day of Pentecost, declared that the flesh of Christ was not allowed to see corruption, but was raised from the dead incorruptible, because "God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne" (Acts 2:30). Verily, "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33:17). This body of *flesh* out of the loins of David through Mary, "after He had offered one sacrifice for sins for ever," ascended into the heavens and "sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

Again, Mr. Kinsey says:

"And God removed them [the Jews] from the land, as He said He would do, the land promised them forever. 'Ye shall be plucked from off the land,' 'scattered among the nations,' 'tossed to and fro among all the kingdoms of the earth,' 'rooted out of the land in anger,' etc."

True! And it all happened! But, is it not also written:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord . . . and they shall not sorrow any more at all" (Jer. 31:10-12)?

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in greath wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; *Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them*" (Jer. 32:37-42).



Once again, Mr. Kinsey says:

"In 70 A. D., the Jews ended as an earthly nation. . . . The Jews have forfeited the land long since, and have no right to it. . . . The eternal act of God will not likely be overridden."

Well, since, by the right of creation, "the earth is the Lord's, and the fulness thereof" (Psa. 24:1), we presume that the Lord had a right to give it, or any part of it, to whomsoever He would. What saith the Scripture?

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

Now, in one thing Mr. Kinsey is right: "The eternal act of God will not likely be overridden," and in due time, Arab or no Arab, "the house of Jacob shall possess their possessions" (Obad. 17).

And finally, Mr. Kinsey says:

"There is no hold-over for a natural Israelitish nation. Since Israel ceased as a nation in 70 A. D., the prophecy must refer to the spiritual Israel, and not to the physical Israel or Jew."

But, what saith the Scripture? Hear it:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: *If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord*" (Jer. 31:35-37).

Now, since the sun does not yet rise at the South Pole and set at the North Pole, and since the Southern Cross is still seen in the Southern Hemisphere, and the North Star is still in the northern sky, we must conclude that Mr. Kinsey is sadly mistaken in his conclusions that Israel has ceased to be a nation. We must conclude that, whether the nations of the earth recognize it or not, Israel is still a nation in the eyes of the eternal God, and the land of Palestine is the natural home of that nation that has abode for centuries a *nation* even "without a king, and without a prince" (Hos. 3:4). The hour swiftly approaches when the covenant-keeping God "shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

Yes, O Israel, the sorrows foretold by the prophets have been yours. Even so shall the glory be! Yea, it is written:

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. 60:16, 18, 21, 22).

"Man proposes, God disposes!"



## IT'S YOUNGSTERS WHO TRAVEL IN THE HERD

By Lloyd Lewis, in the *Chicago Sun*

If the thing we call liberalism means individualism, independence of thought, the nerve to be unconventional, where do you find it most, in a high school or an old folks' home?

Eccentrics are a dime a dozen between 50 and 80; they aren't a cough in a carload under 30.

It is the young who hover together in absolute fright of non-conformity. Never is a person so pathetically anxious to dress, talk, eat, act like his group as when he is in his teens.

The courage to be individualistic, controversial, lonely if necessary, increases after a man is 50.

It's the bulls who travel by themselves; the young ones go with the herd.

Look at the dissenters who were liquidated by Hitler, Stalin, and Mussolini; they were mature men.

The dictators got their support from the more easily herded teen-agers who could be moved in a group and who were themselves brutally intolerant of any one who didn't goose-step.

Thinking it over, I don't know but that in my life I have seen 10 young fogies for every old one.

## TRAVELING WITH THE HERD!

It has been many a moon since the editor of these columns has read such a telling, needful, absolutely true and to-the-point item in any newspaper or magazine as the item by Lloyd Lewis in the *Chicago Sun*, printed in the opposite column. Brethren boys and girls, read it, re-read it, and then read it again! Then meditate, meditate, and meditate until it sinks deep down into your own individual consciousness, if you have any of this latter stuff left in you.

It is this traveling along with the herd that has tremendously depleted our generation of truly great men and women. It is this impulse to travel with the herd that is causing hundreds of thousands of professed Christian youth to goose-step with the world, the flesh, and the devil.

It is not only the young who travel with the herd. We have seen a lot of people past 50 racking their physical joints trying to keep up with the fast-traveling herd. But it must be admitted that youth, lacking experience, is more apt to be guilty of the folly.

O, you Brethren lads and lassies, order your steps into the pathways of the Lord, lonely though those pathways be. Let the herd straggle along to—God knows where! Be you, *every one of you*, the Enochs, the Elijahs, the Daniels, the John the Baptists of our day. God give you "the courage to be individualistic, controversial [and], lonely if necessary." Goose-steppers—"a dime a dozen"? *That's too much!* A Daniel—his weight in gold or diamonds rare? *That's not enough!*

# THE QUEST FOR SOULS IN MEXICO

By JOHN H. BOWEN, Laredo, Texas

(Note: Your Foreign Board is on the hunt for new fields of activity for the Foreign Missionary Society of the Brethren Church. Investigations are being made in various parts of the world. For a number of reasons, a new field in Latin America seems quite logical. Rev. Clarence Sickel, superintendent of our work in Argentina, will be visiting Brazil in the next few weeks, and will be making a report to the Board at its mid-year meeting. At the invitation of the editor, John Howard Bowen has written the following article. We invite the young men and women of our denomination, who are thinking of becoming ambassadors for Christ in some of the spiritually destitute parts of the earth, to read

carefully this article by Mr. Bowen. Here is virgin soil. Here, at our back door, are some of the most spiritually destitute people on the face of the earth, but it is going to take young men and women with the reddest kind of blood in their veins—blood that is consecrated utterly to the Lord—to successfully face the enemy on these fields and wrest the souls of men from the burning. Miss Irene Lakey, a member of the First Brethren Church, Long Beach, Calif., has worked among these people. Dr. Paul R. Bauman recently visited this part of the world. His pictures and lectures are of intense interest, as the people testify wherever they are given. Yes, the need is great. Who will go for us?—L. S. B.)

It was market day in Thacolula, and thousands of Indians from all parts of the state of Oaxaca had arrived to take part in the ceremony and church fiesta in honor of the local saint. It was a colorful affair. The natives speak no less than a dozen different tongues, and some tribes cannot understand each other.

I was not there to pay homage to the Saint, or to take part in the church fiesta. I was there to buy a burro (Mexican donkey) to replace one that was sick. We were going to make another missionary trip in the mountains, to a section which we had not visited, and the two Mexican brethren who were going with me were

busy purchasing other items, for we would be gone a week or more.

While we were looking over an animal, some men told us of much killing in the mountains, but they were not sure in just what section. We bought the burro, and it looked good to me. These Indians are shrewd traders, and you must watch them. When we got the animal to the lodging place, which is not the most stylish place to stay (for they wouldn't care if your burro occupied the same room with you), we tied him outside. However, there was a possibility of losing him, so one of the men camped beside him.

After getting the burro, I thought I would get some



information about the disturbance in the mountains, so I went to the municipal palace, or city hall, and talked to one of the officials. When I told him that I had planned a trip to the mountains, he talked all over his body, speaking with his hands flinging in every direction. (When these Mexicans, with Spanish in their blood, talk, they move every limb). "Oh, Señor, don't tell me you are going to risk your life among those people in the mountains! It is indeed bad—too bad for me to explain! These people, Señor, are outlaws. They recognize no government, pay no taxes; in fact, they kill every tax-collector we send up there."

His picture of the whole scene was as dark as the blackest night. I stood silent as he continued to paint the scene:

"They refuse to have the children to learn the language of our country (Spanish), and insist on speaking in a primitive tongue. Oh, Señor," he said, placing his hands on my shoulders, "you and your men may not be heard from!"

This report was very discouraging. After much prayer and preparation, I thought, the center of God's will is the only safe place for the child of God. I went to look up our brethren, and we decided to make it a matter of prayer. We cannot face the powers of darkness and sin in this old world unless we have the power of God. We need to heed the injunction of old, "Wait thou my soul upon God, for thy expectation is from him."

It was while I was alone with God that the thoughts of a beautiful hymn flashed through my mind:

"I know my Heavenly Father knows  
The storms that doth my way oppose."

Then Scriptures came to me, verse after verse, on the same thought.

We spent much of the night in packing up the things, and having them so that we could load them in the dark, for we were moving out about 4:00 the next morning.

Bibles, record player, records, camping equipment and food were neatly packed. These tribes do not have their language in written form, so we have no Bibles nor Scripture portions in their language and dialects, therefore we are using the record method. After we are able to get a convert to quote Scripture and sing hymns in his language, we record it.

The journey we were taking is not one to lure the tenderfoot. The trail could only be followed by a competent guide, for there were places on the path where even the constant travel of man and beast had left nothing to guide us. The trail led steeply up one side the mountain and down the other. Often we came to an actual stairway cut out of solid rock. These places were so steep that it was difficult to get the pack animals to make it. We saw few animals besides goats, and most people in these parts walk. We met the mail carrier, who told us he makes one trip a week to collect and deliver mail to the villages. His entire trip is made on foot, carrying his mail on his head or strapped on his back. We talked to him, and handed him a copy of the "St. John's Gospel," for he could read. But he refused even to handle it.

"It is the devil's, Señor," he said.

I opened to the tenth chapter of John and read the eleventh verse, "I am the good shepherd: the good shepherd giveth his life for the sheep."

"Does that sound like the devil speaking, Señor?" I asked.

"No, Señor, but the priest forbids us to accept or read it."

Yes, the priest and church officials still withhold the Bible from them, to keep them in ignorance of its sublime truths.

We walked and talked together, and he finally asked me to sell him one. (We sell just for a trifle, for it is better than giving them away, unless they have no money and want one.)

We came to a section on the trail which hugged the side of the mountain, and the path was so narrow that it was almost impossible to travel without risking one's life. I remarked to our Mexican brethren that these Indians were rope walkers. How we got our burros through still has me puzzled! I hope the state highway officials will inspect that road before I make another trip, that is, if Mexico has such officials. Upon entering such places we had to continually shout to make sure that we did not meet another party.

Between the two mountain ranges we saw the village. This was where we would stay. The village was a symbol of poverty. The low mud huts, and their small doors with no windows, were very unattractive. An entire family of 10 or more will be found in a two-room hut with earth floors. Usually the first room is the kitchen and eating place, and the inner room is for sleeping and storing things. There were one or two homes where they had furniture, but the average hut did not even have a bed upon which to sleep. There were a number of one-room huts, with a lean-to on the side as a kitchen and eating place.

The deep shadows cast by the house, contrasting sharply with the brilliant sunlight, is often preferred to the interior, for cooking and domestic duties. Here, more often than in the kitchen, the corn for the making



of the tortilla is ground on the stone metate, baked over a clay fireproof pan resting on three stones. The whole family gathers, usually squatting around the fire at meal time, waiting for their share of this cross between bread and pancake. Hot from the pan, using no plates, knives, forks, or spoons, they place anything they have on hand on this leather-like pancake—such as chopped vegetables, meat, etc. This is rolled up, and eaten like a "weenie." Coffee, being plentiful in this section, is their main beverage.

In the morning I take a tortilla, place a scrambled egg and a piece of tomato on it and roll it up and eat it. In the cities they fix them in several ways, and very



tasty, but when you peep into these villages and huts, you are carried back to the days of the conquest.

Here you have a demonstration of Roman Catholic domination. We should be very thankful that in America we had something besides the missionaries of the West. We had the Pilgrims landing in the East, and others blazed the trail westward, otherwise this country would not be much farther ahead than our neighbors in the South. Counterfeit Christianity will never vitalize anything. It may capture allegiance, direct worship, dominate government, but will not elevate. It may control people, but its control will end in shackles of slavery rather than shouts of emancipation.

We had several invitations to spend the night, and the one we accepted was in a two-room hut. The family moved into the kitchen to give us the whole room. I would have preferred to sleep in the open, but it is not the Christlike thing to refuse these people. Here the two Evangelistics and the writer spent the night, for we were tired out after a two-day mountain hike and spending one night out in the open with no beds—just lay our blankets on the ground and call it a day. Don't feel sorry for us, rather, feel sorry for yourself, for here is a joy unspeakable from a heart full of love and devotion to Him.

That evening the village church bell tolled, for the first time in nine months. This was indeed strange, I thought. Is someone following us? I was poisoned once in a village, have been stoned three times, and was left for dead once. So, the tolling of the bell had a strange effect on me. The two brethren and myself went for a walk, and learned that the priest was in the village. I told the brethren that we must by all means be inactive, and keep everything packed except food.

It was spread to other villages that the priest was there, to baptize and to say or sing Mass for the dead. Only one day was announced, and that was indeed comforting to us.

Early next morning, at the first streak of dawn, the bells tolled, and I think they tolled every hour until noon. It was mostly for the saying and singing of Mass. People arrived from nearby villages, for many had died since he last visited the village.

The people filed in and paid their money for the prayer to be said for their loved one who was dead. A certain amount had to be paid to the priests to say the Mass, and still a higher sum of money for those who wanted it sung. Most of these people tried to raise the money to have it sung.

Purgatory was the gossip of the day, by women, as they filled their earthenware pots at the village well, and by men, as they sat around the plaza and discussed it more openly than in any place I had visited in Mexico.

The church was closed before noon, and several of the men stated that the priest had enough to live on for another nine months. One of the brethren thought he might have known our plans to speak in that village, but he would have had a preaching and denounced us publicly.

From 1:00 to 3:30 is "siesta" time—a time to sleep. So we retired to our room, and got ready for the night. We had already given out the news that we had a victrola, or record player, and the school building had been opened to us.

The evening meal was a regular "homecoming" for the family with which we stayed, for while they had

nothing, we did, and the children were hoping we would stay for many moons so they could eat.

We are dramatizing the conditions in Europe, while millions are starving in Asia, and almost forget the millions who go to bed hungry in Latin America. When we diagnose these countries, we feel the pulse of the cities instead of the rural areas where there is the real suffering. Every representative that I heard who came back from Europe, this summer, told of the children grabbing for bread and candy in the city stations. Such conditions can be duplicated anywhere. Throw a piece of bread on the streets in any village "south of the border," and you will find an old woman, boy, or girl pick it up. Candy—that would draw a multitude!

When we place healing, feeding, and clothing, above the preaching of the Word, we have blundered, unless the angel was wrong who said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). The New Testament Church was short on institutions, but swept the world with evangelism.

At night, the school building was so dimly lit that it was like feeling your way in the dark. We had a couple of antique oil burners in front. The people crowded in, and were as still as the night itself when the evangelist announced the first hymn:

"Praise Him! Praise Him! Jesus our blessed Redeemer;  
For our sins He suffered and bled and died."

After this hymn had been played through, all were asked to sing the first verse. When that hymn was first played, it struck awe and reverence to every listener.

A talk by the evangelist followed the second hymn, "Though Your Sins Be as Scarlet," and he took for his subject, "Sin and Sinners."

The third hymn was "When We All Get to Heaven." The evangelist took advantage of this beautiful hymn by talking on Heaven and Purgatory. Listen to him as he talks to them:

"And he that sitteth on the throne said: Behold, I make all things new.' How laborious is the love of God! First, a new spirit—that is regeneration; then a new body—that is resurrection; then a new creation—that is the home for the renewed man. God's love creates a new universe, that His children may be perfectly happy."

The last hymn certainly moved the group:

"Pass me not, O gentle Saviour,  
Hear my humble cry;  
While on others thou art calling,  
Do not pass me by."

There was not a dry face in that schoolhouse. But feelings do not save a soul, nor does weeping. Only by grace, through faith in Christ, are we saved. There is no life apart from Christ, and no way without Him, and no truth that leaves Him out. The unanswerable argument of the Christian religion is a redeemed life. Packing up our things, we left the schoolhouse, but not alone, for the "grassy plain beside the Sea of Galilee" is found in Mexico, and men, women, and little children wanted to follow Christ, as in the days of His flesh.

Until midnight we saw these whom the Holy Spirit had convicted come acknowledging Christ as their Saviour and King. When men find Christ, they are one, though they come from "the ends of the earth."



# NOW WHAT SHALL WE DO?

By CHARLES W. MAYES

"The field is the world." So states the Word. God will hold us responsible for a portion of it. When we stand before Him in judgment, we will have to give an account for our faithfulness in discharging that responsibility which belonged to us.

## *Africa*

As Brethren our primary interests are in Africa and South America. No fields on the globe are more needy than these. Africa is a land of nakedness and sin. It is full of epidemics, such as the dreadful sleeping sickness which sweeps hundreds of thousands into Christless graves. Tropical fevers are rampant everywhere. Our missionaries take daily portions of quinine to maintain their health. Loathsome leprosy is everywhere. Our missionaries meet it daily. Immorality and drunkenness are sweeping across Africa as a flood. Sickening ulcers eat away the flesh of souls for whom Christ died. Missionaries tell us that tumorous growths are so common as to shock our imagination.

For centuries witch doctors have held control over the benighted souls of Africa as blind leaders of the blind. For these centuries little successful opposition has been registered against them. Mohammedanism moves down from the north like a flood. Catholicism is making its way into the ranks of the native Africans, giving them a new set of names under which they may practice their old sins.

## *South America*

South America, although perhaps a little more civilized, sends out to us a silent cry for help. There we find religion without power. We find a people satisfied with form, but living in sorrow and uncertainty as to the future. To be sure, the people may be established and satisfied in their ways, but they are not established in the Word. There is also a growing atheism moving upon the continent and communistic propaganda is found everywhere. South America is in unrest. The people's hearts are ready for a new philosophy, but what will the philosophy be? Will it be a turning to the Lord and to His Word, as only God-fearing, Bible-taught missionaries can present it, or will it be a turning to atheism, which ever waits and falsely claims to satisfy the longings of an uncertain soul? Or, again, will it be a religion expressing itself in blind and empty forms, rituals, and ceremonies, but devoid of the power of God?

## *Laborers Still Few*

When we stop to think, we are overwhelmed with the magnitude of the task to make any impression on the lost world today. After almost 2,000 years of the sowing of the seed in the world, there are still more people on the earth who have never heard the name of Christ than at the end of the first century. We hasten to add that this does not indicate the failure of the Gospel, nor the failure of the Lord Jesus Christ. This



DR. C. W. MAYES

is not the age in which He plans to convert the world. This is the age in which He takes out of all the nations of the earth a people for His name. To this latter task we give our lives in service. We could add scores of other fields as needy as Africa and South America to our list. As always, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37).

Shall we quit? Never! The Word with which we have been entrusted is ours to give out even as the five loaves and two fishes entrusted to the little boy, when our Lord walked the earth. As in his day, it was said, "What are these among so many?" so we say, "What can we do to touch the vastness of our field?" We need only to turn to the Word of God and determine our respective responsibility, dedicating our lives to the accomplishment of it. We are to rest assured that God holds us responsible for our faithfulness, not for our success. He also holds us responsible for giving the Gospel to the world, but He does not hold us responsible for bringing the world to the Gospel. He holds us responsible for the kind of prayer that moves the arm of God in response to His promises. When these have been accomplished, God will see His purpose fulfilled in us.

## *Pray Now*

The immediate challenge to the Brethren Church is a challenge to fulfill our responsibility in prayer. "... pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). Since the Word of God is "quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12), it will accomplish that whereunto it is sent when backed up by the power of the Spirit of God.

## *This Power Must Be Behind the Person*

God's true missionaries and preachers have been distinguished by one outstanding feature. They were men of prayer. Prayer to them was, even as with Paul, a striving with earnest effort of soul, and what it was to Christ, "strong crying and tears" (Heb. 5:7).

## *This Power Must Be Behind the Presentation of the Word*

Properly given forth, the Word of God draws, attracts, edifies, convicts, and saves. God's Word presented by the power of the Spirit of God transforms hearers, changes them from darkness to light, delivers them from the power of paganism and sin to the joy of salvation and liberty.

## *This Power Must Be Behind the Program in General*

This becomes the immediate challenge to our Brethren everywhere. When missionary endeavor is retarded, souls take the Gospel lightly, and hearers become indifferent to the Word, *prayer is lacking in the homeland*. When our churches in the homeland are sufficiently interested to pray systematically and intelligently for the work of foreign missions in general, missionaries specifically, and projects in particular, *re-*

(Continued on Page 13)



# I LOVE THEM!

By RUSSELL D. BARNARD

General Secretary, Bozoum, French Equatorial Africa

I am with Brother Sheldon in the Bellevue District, sitting here in a government rest house at Kakounda. Literally hundreds of natives are all about me. They are crowded within six feet of the camping table. Brother Sheldon just said, "This is once you are in the public eye." Well, it's certainly true. When I shave, when I dress, when I eat, and, I think, even when I sleep, there are eyes looking, either through the door, or in at the cracks and crevices. Black folk are everywhere, especially black boys and girls, but *I love them, every one*. I wondered whether I would love them, whether I could bear to touch them, or whether I would just endure them for the months in Africa. But He has given me the privilege of loving them and in this I rejoice.



R. D. BARNARD

I can't talk with the natives very much, but I have fellowship with them. They understand the universal language of a smile and a friendly attitude. I play with the boys and girls, and they understand what I want and what I am doing. Every few minutes they get so interested that they stand up and keep away all the fresh air. I just motion with my hand and every one is seated and they are quiet, too.

Little gadgets and machines are the continuing marvel of the natives. Our flashlights, and especially the little mechanical one, would hold their attention for hours. Last night we went down through the village with our flashlights, and soon we had crowds following us. They almost mob us just to touch that "fire that isn't hot." They dance and turn somersaults and make faces in the light. They want us to throw the light in the trees and then they say, "Ah, if I just had one to hunt animals with!" Late last evening I saw about a dozen little boys taking a course in mechanical engineering. They were studying the Dodge pickup. They looked in through the front grill, in through the windows, into the exhaust pipe, at the tires, and some even got under it to see what could make the thing go. And talk! They were talking and pointing, and arguing among themselves all the time.

After finishing three weeks of visitation and investigation and study in the Bekoro District, we came to Bellevue for a similar period of time. We spent a few days and over a Sunday at Bellevue, enjoying the fellowship of the missionaries there. We spent all day on Monday with the Central Bible School and with Brother Beaver and Miss Snyder. There were three long discussion periods with the students in the school, and when they were through with me I was just about used up. But they are a fine group and we expect great things from them. We will be returning to Bellevue for the graduation exercises on November 13th.

Tomorrow we will have completed an eight-day "bush" trip in the Bellevue District. We have visited all the important places in the northern section of this field, and many of those just started. We are thrilled

beyond words with what we find the native catechists and prayer leaders accomplishing with the little equipment. Many of them are serving with no pay, without a New Testament, and without a song book. All they have is what they remember from the annual Bible teaching conferences. Yet hundreds, yes, thousands, of people are hearing the Gospel and many are being saved through the ministry of these native men of God.

Someone may ask, "Why don't you get plenty of New Testaments and song books for them?" First, remember they must be in Sango—the trade language—or in the native languages, and in the native languages there is not yet a written or printed copy of the New Testament. Soon we hope to have such, since a number of your missionaries are working at it. In the Sango, the only copies of the New Testament have been printed by the British and Foreign Bible Society, and the great demands for Scriptures in every language, coupled with disrupted work during the war, makes it that ordering 3,000 copies, we are fortunate to get 300. The Sango Song Book is owned by an Inter-Mission Committee, and they are revising it. We can't print an edition ourselves without their permission. Pray that soon there will be Testaments and song books for all who can now read or will learn to do so.

I wish you could all be here with me, and see the natives and native church as I am privileged to see it. A few moments ago, Brother Sheldon took the catechists and workers over to the chapel for a meeting. Most of the people and all the boys followed him. But now a large group of girls have gathered in the place the boys occupied. They are on the edge of the veranda of the rest house. They giggle and laugh and whisper just like girls and young women would at home. They are watching me as I write, and a few moments ago one of them got across to me that she wanted to write and whether I would teach her. Of course, I had to say, "See Brother Sheldon." But when she sees him she will be disappointed. If we had full governmental permission to teach as we might desire we could not accept the privilege. The reason is *insufficient workers*. Before I came to the field, I thought we had about enough workers in Africa to evangelize our present field, but now I see we have not half enough, and workers to teach and train the native leadership will be needed for generations yet.

We need workers, lots of workers, and we need them now. But of course we need them well trained for the work here requires more of the missionary than is required of the average Christian leader at home. All I have written today I have written that you might see the natives as I see them and, that seeing them, you will love them as I do. I love these people here in Africa.

This last paragraph is being written after our return to Bellevue. We were happy when arriving to find Dr. Kimmell and the Klievers waiting for us. We've had several days of fine fellowship as I write this on November 8th. We'll be here about five days more and then Dr. Kimmell, Mrs. Barnard, and I will move on to the Yaloke field. Pray for us as we go.



# FIRE AT BOUCA, F. E. A.

By MRS. JOSEPH FOSTER

In Exodus 22:6 we read these words; "If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith: he that kindleth the fire shall surely make restitution."

We praise the Lord daily for the day of grace. We are also sure that there is one old half-blind woman at Bouca today who is praising the Lord for the marvelous grace that the Lord Jesus taught and established. How could she ever make restitution for the great damage that was done through her carelessness?



MRS. FOSTER

How could she replace all the gardens that were destroyed through the fire that she ignited? How could she rebuild the native house that burned to the ground with all its contents, leaving a husband, wife, and two little children homeless and penniless? How could she supply the funds that will be needed to replace our chapel here on the concession—a chapel that is nothing more now than a basketful of burned straw and wood burnt to powder? How could she return to the missionaries the strength and nerve strain that they lost and endured as they saw the live, flying grass embers light on the roof of their home? And as they saw the dry grass on the roof beginning to smoke at a dozen different places at one time? How, oh how, were it not for the "marvelous grace of our loving Lord"?

It seems that about all we have done this term is to write of one calamity after another. Our formidable trip to the field! Mr. Foster's fall at Bangui, from which he has not yet fully recovered, though he is greatly improved! Myself having fallen twice, and only the blessing of God having kept me from having two broken legs! With other illnesses attacking our bodies as never before! Two deaths on the concession within a month! Not to mention the problems that arise through the changes that are being brought to pass throughout our entire field! Africa is changing; so are the people. Some for the better; some for the worse.

However, the climax came on Prayer Day, November 15, when the blind woman started a fire down by the river near her home. Why she ever started it no one knows, not even herself. It was a very windy day, and no one ever starts a fire in Africa in the dry season on a windy day without disastrous results.

We saw the fire burning and heard the grass crackling as the flames swept in and out of the high, dry grass. But there was no one in our native village to call in order to hinder the fast-spreading fire. Every Saturday all the mission folks either go to their gardens or roam around in the bush hunting meat, etc. We beat the drum for prayers about 10:30, but only our native pastor, Abraham, and his wife, one other woman, and Joe and I responded. The natives had had a large prayer meeting from 6:00 to 7:30 in the morning, so no doubt they felt free until evening.

We felt uneasy when we began to pray, because

the flames were coming nearer and nearer to our native village. However we prayed, but immediately afterwards Abraham went and tried to beat out the flames that were then dangerously near his home. One of the boys was here, and he went and joined Abraham in the fight. But what are two men in the face of flames roaring high into the air, the strong wind driving them along and causing live grass to fall upon the roofs of the houses in its path? Abraham got on the roof of his house and as fast as the sparks fell, he beat them out with green leaves. John, our boy, was on another roof. Both of these houses were saved, but the one alongside caught fire and in almost less time than it takes to write it, there was nothing left but the mud walls and the burnt grass that had been a roof. The Lord surely was present or the flames would have leaped from one house to the other, thus wiping out the entire village. The only thing that was saved out of the house that was burned was one small box. Everything else went up in flames, thus leaving our garden boy homeless and penniless.

About this time the wind seemed to change and to carry the fire south, away from the mission, but before long it changed again and blew fiery grass onto the roof of the chapel, and before we realized what had happened, the one end was all in flames. By that time quite a few people had gathered in response to the beat of our drum. But all they could do was to get all the benches and other movable things out of the building and commit the rest to the flames.

The wind was driving the flames directly toward our house, though the flames could not reach it but the flying grass did. Men, women, and children began to fight the fire in order to save the home. Men quickly got on the roof, while others handed up water and pointed out the places that were smoking as the live embers set fire to the dry grass. Sometimes as many as a dozen places were smoking at one time, but the Lord was so gracious in giving wisdom and help to those on the roof. The women and I began to empty the house of its contents. By the time the church roof crashed (which is the most dangerous time, because at that moment a great mass of burning grass flies into the air at one time) we had everything out except the heavy pieces of furniture. Joe was helping everywhere, first in directing the work on the roof, and then in the house.

Everyone present worked desperately and intelligently, for when the danger was over nothing had been broken nor destroyed, except a few holes burnt in ours and Williamses' mattresses, and some chair covers had small holes in them where sparks had fallen. Humanly speaking there was no hope of saving the only dwelling in Bouca, but again the Lord heard and answered prayer and saved the home that is needed so badly. We do praise Him for His great grace and mercy toward us. One does not realize how much is in a house until you have only 10 minutes to get everything out.

After the danger was past, we all wilted. But we made some hot tea for all those who had been on the roof of the house and had fought so bravely, and that revived them some. However, no one present felt like doing anything else but to praise the Lord for the great



blessing He had bestowed upon us. So after we had put everything back into the house, set up the beds and arranged things, we all gathered on the lawn and held a prayer and praise service. Everyone present testified to the fact that if God had not undertaken the home at that moment would be a mass of ruins.

Brethren, it is not possible to convey to you what an experience like that takes out of your missionaries. It takes strength and nerve energy enough for a year's work. And yet ever so often we are forced to pass through these experiences. In fact, with every dry season comes the dread of these bush fires, and their disastrous results.

There has been a burden upon our hearts for a long time that we might have permanent roofs on the homes and storehouses throughout the mission. However, we would not want the rest of the work to suffer in order to supply this need. But if every member in the Brethren Church would give a "sacrificial offering" of one dollar besides his regular Easter offering, it surely would go a great way toward supplying this great need. Brethren, pray about this. See if you have not enjoyed sufficient blessings to give this one extra dollar in order that the fear of these fires need not eat up the strength of your missionaries every year.

Our prayer is for the largest Easter offering ever. Do you realize how fast things are moving toward the end of the age? and how limited our time may be to serve the Lord in foreign lands? How little these material things that we live and labor for will count when the call of the Lord comes. Therefore instead of building up material riches, may we be rich toward the Lord, and lay up treasures in heaven.

Think of the "other sheep" that are not yet in the fold, who need to hear the Word in order to know the Savior and the way of salvation, which He offers so freely to all who believe. But "how shall they hear without a preacher"? The answer lies within the members of Christ in the Brethren Church. Revival fires are smoldering in the bush villages in the Bouca District, but they need to be fanned into a living flame, which can only be done by the Word of God. But it takes living witnesses to do this part of the work, which only you can supply by your gifts to the living Savior this Easter.

We know you are praying for us, but *pray more!* There are enemies all about us, of which we cannot write. Pray for France. And may the blessing of the Lord be upon each and every one of you and make you a blessing to many. That is our prayer for you!

## BOZOOM HAPPENINGS

By MRS. ORVILLE D. JOBSON, Bozoum, F. E. Africa

At this Thanksgiving season, our hearts are full of praise and thanksgiving for His faithfulness, also for the privilege of service. "Truly, praise belongeth to the Lord."

Since returning to the field in September, our days have been full and overflowing. Dr. Kimmell has now joined the Barnards, and they are traveling together, visiting the different stations and districts. We shall be happy to have them with us for our yearly conference, which will be the largest in the history of the mission. Every missionary will be present except Miss Emmert, who is home caring for her aged father.

Pray that new fields may be opened in the near future, and missionaries be sent forth. "The harvest truly is white."

For many years the missionaries and native Christians have been praying for the Baya people, who have villages on three different roads around Bozoum. At different times, both missionaries and evangelists spent some time preaching in their villages, and many accepted the Lord and were baptized, but most all have returned to the ways of the tribe and their old customs. To me their state appeared like the parable of the sower. "The seed fell upon stony ground where they had not much earth . . . and because they had no root they withered away." However, the Lord is answering prayer for them in such a marvelous way. Just recently we have made several preaching tours to the various villages, and not only children are accepting the Lord in large numbers, but men and women are walking five and six miles to be at chapel on Sunday mornings, making a public confession. Dear friends, this is a direct answer to prayer, and to Him be the glory.

The Bozoum church is now sending them Etienne and Alice, who recently returned from the Central Bible

School. They will be their missionaries. Do pray for them.

Last Lord's Day, when I listened to Noel, our faithful pastor, asking the church if they agreed to send them, every hand was raised. Then he added, "Come next Sunday with your money to support them. We want five francs from every member." I'm sure some will give even more. We ask your prayers in their behalf.

Then, too, we have a Fisherman's Club, but most all are women who meet every Saturday afternoon for prayer, and then from eight to ten women go to other different villages and give forth the Word. Just a few years ago, when we asked these same Bible women to accompany me to the different Baya villages, they laughed and said, "Madame, the Baya people don't want the Gospel." What a change has taken place, not only with the Baya people, but the women now prefer the Baya villages, and the Lord is giving the increase.

Some of the Bible women are using the child evangelism lessons, starting with the Wordless Book. One old man, after hearing the Gospel for the first time, said, "Fear kills me much, to think my heart is as black with sin as that book shows me. I'll have it washed at once in Jesus' precious blood."

This is the dry season, and we can see fires burning in every direction. Last week the natives burnt the grass around the station here, and as we were watching the sparks flying over the grass roofs and landing just on the other side, we said, "It is only in the providence of God that these buildings are spared." Everything around the place looks dusty and black, with the exception of a few roses and flowers that are spreading forth their blossoms.

Christmas is just around the corner, and we are trying to prepare a program for the children in the boys' and girls' classes. How wonderful that thousands of the black people round about us will be praising God for His unspeakable gift at this season, and singing, "Joy to the world! The Lord is come!" We take this opportunity to wish our Brethren family a Merry Christmas and Blessed New Year.



# ITEMS OF INTEREST

*Gleaned from the Editor's Mailbag*

CLARENCE L. SICKEL, superintendent of our work in the Argentine, will soon be visiting Brazil. He goes at the request of the Board to make a survey of fields there, looking forward toward a possible Brethren mission in that country. Mrs. Sickel is now en route home. Under date of December 10th, Superintendent Sickel writes:

"Loree left Valparaiso, Chile, last Saturday, December 6th, bound for the U. S. A. . . . The boat will land either in San Pedro or San Francisco, ideal for her. She should arrive in California during the first week of January. . . . As to the date of my trip north, at present I am not certain. It is probable that I shall remain here on the field until the end of February. This will carry us to the end of the summer activities. . . . I would like to leave everything going as well as possible, everybody happy in their respective fields of labor. . . . In letters received from Brazil, I have been notified that the best season to visit is from June to September, but the missionary in Belem, Para, portion located in the Amazon delta, suggested that the summer months were the best to visit in that section, as one must travel a great deal by boat, and being the rainy season, rivers are running full."

RICARDO E. WAGNER informs us, in a letter dated December 17th, that they have secured passage on the *S. S. Argentina*, which is to sail from New York on January 15th. It will be the first trip of this steamship.

DR. A. V. KIMMELL, writing from Bozoum, F. E. A., on December 4th, says in a letter which the editor has just received:

"Just returned from almost two weeks in the 'bush,' which has been our longest trip so far. Both of us are taking it like 'old timers' and enjoying it. With one more trip, we will have covered the entire field and be ready for the field council which meets December 30th. . . . On the whole, the field is in much better condition than we expected, but the amount of work yet to be done is tremendous. Workers are needed now as never before. We must manage to get them out. We are planning to get started home on January 21st. Barnards will fly, if they can get passage, so as to get into as many churches as possible before Easter. Will try to get you another letter before leaving."

MARJORIE SHELDON, Kenneth Sheldon's wife, has written the editor a very interesting letter from Cincinnati, where Kenneth is attending the University of Cincinnati preparing himself for mission work in Africa. Mrs. Sheldon says:

"Ken is attending the University of Cincinnati and is working hard to make the grade. We did not return to Bryan this year because of my mother's failing health. We are living at home with my parents, working and attending school. It is quite a full schedule, but the Lord has helped us wonderfully and we praise Him for all our many, many blessings.

"We have had quite a few opportunities to witness for the Lord at U. C., and I believe souls have been touched in that modern environment. Pray for us, will you?"

"Ken has been preaching, teaching, and speaking in different churches here in Cincinnati, and we both have

been busy in summer vacation work. It has been a different atmosphere from the Christian campus, but equally as thrilling. . . .

"Ken and I have thought about you so often, and we have wanted to let you know that we are both well, happy, and still anticipating a return to Africa as soon as the Lord opens the way."

MISS RUTH SNYDER, missionary at Bellevue, F. E. A., relates a rather amusing incident in a recent letter to the editor. While she says that she does "not think this would be good material for the Herald," yet the editor is sorry that he must differ with her. He thinks it will be *fine* material! But, for the sake of a certain little American missionary in Africa, he withholds her name, calling her simply "X—." Here is the story:

"I must tell you one on X—. I do not think this would be good material for the Herald. One evening I noticed a rather unpleasant odor. I sniffed around until I finally located the source. It was X—. 'Did you wash your feet when you took your bath, X—?' I asked. 'No,' she answered, 'it makes the water too dirty!' See how long she has been in Africa!"

GRACE BYRON, writing from the Presbyterian Mission at Douala in the Camerouns on November 28th, said:

"We arrived the 23rd, but couldn't get off the boat until the 24th. Here we are sitting, waiting for the arrival of the Williamses about the 5th, and expect to go in with them.

"We got through customs wonderfully, and our freight was shipped to Yaoundi by train, where it will be transported inland. We have much to praise the Lord for, in giving us such good friends. The only hitch is that our groceries did not get on our boat because of sailing from Norfolk instead of New York. Therefore, on ahead of us—peanuts and sweet potatoes, maybe, if fortunate enough to get them; otherwise, ants and caterpillars!

"Thanksgiving we had here with the Mosers—roast beef, turkey, cranberry sauce, mince pie, etc. . . .

"The mission house overlooks the river, and we see the boats come and go. Just below us is the banana market, and such bananas! There are tons of them! The first day here I bought a *dozen*—twelve for seven cents! I like bananas. Every time I saw a banana in the United States, I said to myself (the Scotch in me): 'Wait, Gracie, till you get to Africa!' So, I saved that dime I would have spent for one in the U. S. and got a whole dozen here, and have three cents to jingle!

"The story isn't finished. The bananas come from the other side of the river, and the ferry goes across every hour. Some morning, Estella and I are going over, and maybe I'll get a dozen for my three cents!"

[Well, good luck to you, Gracie! It would be a far step from a "tummy" filled with "turkey, cranberry sauce, mince pie" and luscious bananas to a "tummy" filled with "ants and caterpillars"! We hope you have been able to locate fine African restaurateurs and lovely grill rooms en route as you traveled inland. "Ants and caterpillars"—that doesn't sound so good! Or are those Africans like us Americans in that they refuse "white trash" accommodations in their caravansaries? —Ed.]



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

By the time you read this a new year will be started on its way. Our faithful prayer warriors will join with me in saying that our God has been most faithful in 1947 to answer our prayers. And those of us who were not so faithful as they should have been may now resolve to do better in 1948. And how about some newly enlisted warriors? This is a challenge to every prayer chairman to get busy for the Lord in promoting enlistments of men, women, boys, and girls in this great army. The war against darkness and evil is still on! The line of supply is *prayer*! Don't let the line break at your station! Strengthen the line with new warriors! Our adversary, the devil, never lets up. But our Source of Supply, almighty God, never fails! Dare we fail Him?

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

1. The Wagners have been ready to return to Argentina for several months, but cannot secure passage. Pray that passage space will open for them that they may return home and to their place of service for the Lord.

2. Pray for our approaching Easter Offering that it will be sufficient to meet the expanding mission program.

3. Pray for the safe return of Dr. Kimmell and Brother and Sister Barnard.

4. Pray for Brother Sickel as he returns via Brazil, that the Lord will very definitely direct him as he investigates that country for a possible future mission field.

5. Pray that the policies established in the Field Council meeting in Africa may be speedily put into practice and may serve to more effectively evangelize our mission field in that dark continent.

#### HOME MISSIONS—

1. Pray for the Home Mission church nearest you, that the Lord will bless every effort put forth to reach the unsaved for Christ.

2. Pray for the work at Taos, N. M., and for Brother and Sister Kliever as they labor there.

3. Pray for Misses Dunbar and Mason as they work among the Navajos.

4. Pray for Misses Polman and Fuqua and the children in Kentucky among whom they are working.

#### GOSPEL TRUTH RADIO—

1. Pray for all those who have a part in this ministry, that they may be used of God to win the unsaved for Christ.

2. Pray for continued financial support of the Gospel Truth by our Brethren people as well as others who are blessed by the programs.

#### GRACE THEOLOGICAL SEMINARY—

1. Give thanks for God's abundant provision for Grace Seminary through past years.

2. Pray that God may continue, through His people,

to pour out offerings sufficient to provide all the needs of the present year.

3. Pray for an increase in the spirit of prayer and supplication among all those who have had a share in the ministry of Grace Seminary.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray for the teachers and classes who use the new Brethren Quarterly, that it may be the means of more fruitful Bible study in all our churches.

2. Pray that the Missionary Herald may prove to be a blessing as it goes into many new homes this year.

3. Pray that the Missionary Herald may be a unifying force, bringing our boards, churches, and people closer together in the Lord.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray for the monthly devotional meetings of the Councils, that they may be kept on a high plane spiritually.

2. Pray for our W. M. C. number of the Herald, and for our editor, Mrs. Edward Bowman, that she may be given strength and wisdom for her great task.

3. Pray that our women may be faithful in their Bible reading and in the promotion of family altars in Brethren homes.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the District S. M. M. organizations.

2. Pray for the girls as they gather offerings for the jeep.

3. Pray that each local Sisterhood may put spiritual things first.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray that the Lord will lead Bro. Ralph Colburn as he starts his ministry as National Brethren Youth Director.

2. Pray that the churches will all respond with a generous offering for the support of this new endeavor.

3. Pray that the Lord will bless the various rallies and conferences to be conducted by Brother Colburn in the Brethren churches.

4. Pray that plans being made for Brethren summer camps may be in the will of God and blessed by Him.

5. Pray that the S. M. M., the B. Y. F., and the Boys' Groups may all get a new vision of the holiness of God and yield themselves anew unto Him.

## Now What Shall We Do?

(Continued from Page 8)

sults will be multiplied. What are we doing about it in the homeland? Probably not too much. May we listen to the pleas of the missionaries who have set the 15th day of the month as a special day of prayer. May we meet with them around the throne of grace in our respective churches across the nation on that day. We have not accomplished the first thing in missions until we pray.



# News Briefs

Each pastor has been asked to mail us his report of *Bible readers* by Jan. 5. It will be possible to make additions to the report from time to time, but the initial report should be made immediately. If you read the Bible through in 1947, have you notified your pastor? Have you begun to follow the readings for the new year?

A daughter was born to *Rev. and Mrs. Robert Hill* in Africa, Dec. 8.

*Rev. Neil Beery's* address has been changed to 139 Beck St., Wadsworth, Ohio. Brother Beery is pastor of the church at Wadsworth. Please make this correction in your Annual.

*Rev. Elmer Sachs'* correct address is 573 Meeker Ave (West Covina), Baldwin Park, Calif. Please correct in your Annual, noting that the post office is Baldwin Park, not West Covina.

*Rev. Robert E. A. Miller* may be reached at P. O. Box 345, Martinsburg, Pa., until further notice.

*Rev. K. E. Richardson*, pastor of the church at Radford, Va., has discovered a new way to make his church 100% in *Missionary Herald* subscriptions. He and Mrs. Richardson are sending the Herald to all of their members as a Christmas gift. Pastors of non-100% churches please note.

We extend a hearty welcome to the many readers who are joining the Herald family this week. We trust that you will find both profit and pleasure in the *Missionary Herald* each week of 1948.

The editor has received a copy of

the first church bulletin from *Yakima, Wash.* The value of this page would increase greatly if every church would send us a copy of its bulletin weekly.

We quote from the bulletin of the *Harrah, Wash.*, church, where *Rev. Herman J. Baerg* is pastor, "Praise the Lord for the wonderful way He has undertaken on behalf of Mrs. Baerg for the operation and speedy recovery."

*United Evangelical Action* remarks, "Britain wants more money from the United States to bolster her war-riddled economy. Yet her drink bill last year reached the enormous total of \$2,720,000,000.

"*Founders' Week*" at *Moody Bible Institute* will be Feb. 2-8. A memorial service for *Dr. Will H. Houghton* will headline the week of activities. Speakers will include *Dr. Hyman Appelman*, *Dr. Carl Armerding*, *Dr. William Ward Ayer*, *Dr. William Culbertson*, *Billy Graham*, *Dr. H. A. Ironside*, *Dr. R. T. Ketchum*, and many others.

*Prohibition*, at least of hard liquor, is in effect in one-fourth of the United States by area, and more than 500 dry victories are being won annually in local option elections.

*Dr. Robert E. Speer*, Presbyterian missionary leader, died recently in *Bryn Mawr Hospital*, Philadelphia, Pa., at the age of 80.

*Dr. W. B. Riley* died at his home in Minneapolis, Minn., Dec. 5, at the age of 86. He was widely known as a fundamentalist leader, and withdrew from the Northern Baptist Convention only a short time ago.

*Dr. Robert P. Shuler*, pastor of *Trinity Methodist Church*, Los Angeles, says, "Undoubtedly, evangelism is coming back. . . . All over the nation revival fires are burning. . . . The amazing thing about these revivals is that they are being conducted in large part by young men."

Of the 1,340 missionaries in Japan, 1,120 are Roman Catholic.

American Christians are being warned against "begging" letters from unknown individuals in Europe. This is becoming a "racket." Such appeals from unknown persons should be turned over to some reliable relief organization that investigates the need on the spot. The *Missionary Herald* has received several such letters.

The *Southern Baptists* report an all-time record in baptisms this year, with 271,000. The *Highland Park Baptist Church* of Chattanooga

## Brethren Missionary Herald Circulation

Last week .....	6,514
A month ago.....	6,442
A year ago.....	5,412
Two years ago.....	5,045

leads the denomination with 555 baptisms during the year.

More than 100 ministers and missionaries have been trained to fly by *Rev. Paul C. Hartford*, head of *Victory Sky Pilots*, of Winona Lake, Ind. "God is my Co-Pilot" is written across the school grounds. This is where our own Home Mission Secretary, *Rev. Luther L. Grubb*, learned to fly.

The Mennonite Brethren voted to change their name to the *United Missionary Church* at a recent general conference. The new name seems to be appropriate, since the church has one foreign missionary for every 185 members in the United States, and their offerings average \$75.76 per member. Last fall the church opened *Bethel College* at Mishawaka, Ind.

*Rev. Peter Bury's* address has been changed to *Forks, Wash.* Please correct your Annual.

*Homer Graven*, former student of *Grace Seminary*, has accepted a call to the pastorate of the *Beebetown Baptist Church*, Brunswick, Ohio.

*Rev. Miles Taber* will be conducting a Bible conference in the church at *Flora, Ind.*, Jan. 4-11.

*Bro. E. R. Robinson*, of Fillmore, Calif., died Dec. 14. Brother Robinson was a charter member of the Fillmore church, filling the offices of deacon, Sunday school superintendent, church treasurer, and teacher of the men's class for many years.

*Rev. Ralph Colburn* has concluded his work as pastor at *Compton, Calif.*, and at the first of the new year he took up his new work as National Youth Director. His new Youth Page appears in this issue.

*Rev. Blaine Snyder* and family spent their vacation in *Conemaugh, Pa.*, during the holidays.

Due to a change in the schedule at the Free Methodist publishing house where our *Missionary Herald*s are printed, we expect to be able to mail the Herald earlier in the week hereafter. Many of our midwestern readers should receive the paper on or before the date of publication.



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Evangelism.....*R. Paul Miller*  
Youth.....*Ralph Colburn*



# The Christian's Seal

By Rev. Charles H. Ashman

## "QUENCH NOT THE SPIRIT" (I THESS. 5:19)

Beginning at the 16th verse of I Thess. 5, there are a number of short, terse exhortations and warnings, eight in number. "Quench not the Spirit" is one of the outstanding exhortations of this number. It immediately brings up the emblem of fire. At least six emblems are employed in the Scriptures to set forth certain distinctive qualities and services of the Holy Spirit—wind, water, seal, oil, dove, and fire. In Isaiah 4:4 the Spirit is called "the spirit of burning," which purges from dross. The prophecy concerning the baptism of the Holy Spirit by Christ as given by John the Baptist was that Christ would baptize with the Holy Ghost and with fire. Christ said in Luke 12:49, RV, "I came to cast fire upon the earth." On the Day of Pentecost when the Spirit was poured out it is recorded, "there appeared unto them . . . tongues like as of fire." Thus the Spirit is set forth under the figure of fire, representing His purifying, purging, refining, illuminating, and penetrating power.

### Beware! Beware!

Now beware of the wildfire of this day that professes to be the fire of the Spirit. We sing (that is, some do), "Lord, send the old-time fire, the Pentecostal fire," but beware, fellow Christians, beware. The Holy Spirit came on Pentecost and we never need to pray the Lord to "pour out the Spirit upon us." We do need to pray that the Spirit will *infill* us for He *indwells* us. But be careful that we offer no strange fire, or follow such, and run after wildfire. But also we need to be careful lest in our shunning wildfire we ignore the real fire of the Spirit's penetrating presence and power.

### Spirit Fire

Oh, how much we all need to yield to the Spirit that He might burn out all those things that hinder His infilling. There is so much rubbish in our hearts. There is so much of dross. A little at a time

collects and soon it adds up until the Spirit is crowded into a very small part of our hearts. In the mountains in certain areas, after a fire has swept over the mountainsides, the huckleberries are always the largest the next few years. We need times of burning when the Spirit is allowed to sweep over our hearts, consuming all the rubbish of self so that our lives might produce real fruit.

### Quench Not This Fire

"Quench not the Spirit." To quench means to hinder the force of. In Cruden's Concordance we read, "You that have received the Spirit, and have had experience of His workings in your hearts, take heed of doing, or neglecting, anything that will render them ineffectual to you, either in part or in whole." This is just what quenching the Spirit will do, render inoperative the normal operations of the Spirit. A stubborn spirit quenches the purifying power of the Spirit. A proud heart and haughty spirit will make the fire of the Spirit's presence to burn mighty low. An unforgiving attitude toward anyone will make the light of the Spirit's illumination to be dim. The warmth and cheer of the fire of the Spirit will be very weak when there is doubt and discouragement bordering on despair. We pour cold water on the fire of the Spirit in so many ways. We smother the flame of His presence by selfishness. "Quench not the Spirit."



### Fellow Ministers

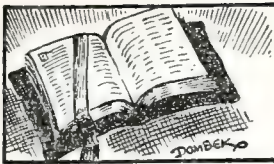
Fellow ministers, fellow preachers, the Word says that God maketh "his ministers a flame of fire" (Heb. 1:7). Surely this does not mean a fire of eloquence, for Paul declares that his "preaching was not with enticing [eloquent, persuasivel] words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). This surely means that the fire of the Spirit's presence and power shall burn in our messages and mission. This surely means that we shall not preach "in the energy of the flesh," but in the power of the Spirit. In our fear of "Pentecostalism" we may be guilty of failing to be a "flame of fire" for the Lord. We may be drifting into a cold, calculating orthodoxy, devoid of Spirit warmth and fire. Surely a sermon in which "I" is frequent, in which boasting of accomplishments is most prominent, in which self-exaltation is indulged in, quenches the Spirit. Our sermons would be more penetrating, persuasive, and powerful, if there was more of the fire of the Spirit in them, the sane, sensible, Scriptural kind.

### A Conflagration

We are praying that the fire of evangelism will spread as a conflagration in our beloved Brethren Church this year. Oh, that the revival fires would be kindled and rekindled on thousands of altars in our churches. I know of nothing that would consume this spirit of selfishness and jealousy and bickering which is so prevalent in Christian circles today as a real Spirit conflagration. Let the Spirit burn until the silver is refined so that the image of Christ can be seen in our lives. Souls will be won, members will be added to the church, new churches will be established, offerings will increase, if the Holy Spirit is permitted to burn out and down, and up, all hindrances.

"Quench not the Spirit!" Yield! "Have Thine own way, Lord!"





# Studies in Revelation



## STUDY NUMBER TWENTY-TWO

By REV. R. I. HUMBERD

"And round about the throne were four and twenty seats [thrones]: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold" (Rev. 4:4).

Just who these elders represent, we are not told. The "twelve tribes of the children of Israel" and "the twelve apostles of the Lamb" are represented in the New Jerusalem (Rev. 21:12-14). These twenty-four elders probably represent redeemed humanity of both the Old Testament and the New.

They have "crowns of gold," but they cast them "before the throne." It is true that God saves us for nothing and pays us for everything we do, but even though we do earn our crowns by our works, yet it is all pure grace and we can well ascribe all honor to Him by casting our crowns before Him.

### "Living Creatures"

"And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:6).

It is well to use the word "beast" in chapters 13 and 17, but it is better to read chapters 4 and 5 in the Revised Version and call these beasts "living creatures," for they are the marvelous indescribable creatures of God.

Human language breaks down in an attempt to present them to our mind. Ezekiel tried to describe them, but he fills his chapter with "likeness of" and "appearance of," and gives us such a mixture of "wheels" and "rings" and "faces" and "coals of fire" and "eyes" and "wings" that I have no idea what they do look like (Ezek. 1).

Verily, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Of course, God has "revealed them unto us by his Spirit,"

but where is the finite mind that can grasp them fully? (I Cor. 2:9, 10).

What marvelous glory awaits the child of God, and what indescribable joy to mingle among His high and holy ones and be at home with them. I often try to imagine what I will see as I am wafted upward,

"Cleaving the sky,  
Sun, moon and stars forgot, upward  
I fly."

### Signified Language

This book is written in signified language. The first creature was like a lion (Rev. 4:7, RV). The word "like" may denote its kingly character. "The second creature like a calf [patient service of the ox]. And the third creature had a face as a man [denoting intelligence], and the fourth creature was like a flying eagle [master of the heavens, or its heavenly character]."

A friend of mine gave me a picture of a sculptured work that he saw in San Francisco during the United Nations conference. It is called "The New Freedom," and pictures a dragon, a lion, a bear, and a flying eagle, hitched to a chariot and driven by an angelic figure, who is holding high a lighted torch. We immediately recognize the meaning. It is China, England, Russia, and the United States bringing in the "New Freedom."

### Full of Wisdom

These living creatures are real, for they speak with a voice of thunder and call forth the judgments of the seals (Rev. 6:1).

"Full of eyes before and behind . . . full of eyes within" (vs. 6, 8).

Eyes denote intelligence. We call him the wise old owl because of his eyes. Once Lucifer, who later became Satan, served his God as the "anointed cherub that covereth" (Ezek. 28:14). He was "full of wisdom, and perfect in beauty" (Ezek. 28:12). The power and wisdom of

these creatures go beyond the reach of the human mind.

The power of Satan in his fallen state is inconceivable. Satan was a cherub and held a high position among the living creatures, but he fell through pride (Ezek. 28:17). Let mortal man beware and "let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

### Wings

"And the four living creatures had each of them six wings about him" (Rev. 4:8).

The seraphim have six wings, two with which to veil the face, two to cover the feet, and two with which to fly. Their position is above the throne of God in heaven (Isa. 6:2).

The cherubim have four wings. They use them to cover their body and to fly with (Ezek. 10:16; 1:23). Their position seems to be below the throne of God (Ezek. 1:26).

### A Reason for Thanks

Let the reader get the fourth and fifth chapters well in mind and then as you lie in bed, let these scenes pass slowly before your mind. Then imagine yourself stepping upon that crystal pavement and mingling with the saints of all ages.

Oft have I lain on the grass on a quiet summer evening and, looking up into the vaulted heavens, I have tried to imagine just such an experience. Once I had a split second of reality, and I shrank back with fear and unworthiness. But the verse that brought peace to my heart was Colossians 1:12, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." What a salvation! I have been made fit to step on that pavement and be absolutely at home. Thank God.

### BROTHER HUMBERD SAYS—

A series of Bible Chart Lectures will do your church good. Humbert, Flora, Ind.



# YOUTH PAGE

By REV. RALPH COLBURN, Brethren National Youth Director

## *Living for Jesus--*

AT HOME

### THE QUIET TIME

"Young man, this Book will keep you from sin, or sin will keep you from this Book." These were the words that D. L. Moody wrote in a young convert's Bible, when his autograph was requested. And D. L. Moody was right! You can't make Christian progress without regular contact with the Book.

"But I don't seem to get anything out of reading my Bible," you say. Let me ask you a question. Is the trouble with you or with the Bible? You've heard the story of the native who had learned to read, and had been given a portion of the Bible by the missionary. It wasn't many days before he brought it back to the missionary. "But why don't you want it any more?" the man of God asked. "Because I don't like it," he replied, "it kicks me." Sometimes we do not get anything out of our Bible reading because our lives are not right with God, and we know it.

Then again, our Bible reading is not always consistent. We read a bit here, and a snatch there, and expect to enjoy it. Let's read it by books, and finish what we begin, and we'll enjoy it more.

And if you're really having trouble with the English of the King James Version, get a modern speech version, such as Weymouth's or the new Revised Standard, and compare it. You'll find new richness and meaning in the Word.

God talks to us through His Word, and we talk to Him through prayer. Prayer is either the greatest force or the greatest farce in the world. Yet to some of us it becomes a task, a burden, a ritual with little or no meaning. Why? Let me ask you another question. Is the trouble with God's hearing, or our asking?

The Bible has a good deal to say about prayer—how we should ask in faith, and pray in Jesus' name. But, believe me, praying in Jesus' name means far more than tacking

His name on the end of our petitions. It means evaluating the prayer with His plan and program—does it fit God's will? It means recognizing His ability to intercede for us, by virtue of His death and resurrection. It means praying as though it were actually Christ praying in us.

And the Bible tells us why prayers are not answered, too. Selfish requests, and unconfessed sin can stop the hand of God. Let's get down to business when we pray, and expect things from God. Prayer moves the hand that moves the world. Let's use this tremendous power that prayer has placed at our disposal.

I remember the motto a Chinese preacher gave us while I was studying at Biola: "No Bible, no breakfast." And I've coupled another motto with this: "If you're too busy to pray, you're too busy." These will be good ones to remember, and practice.

Let's form the habit, if we've not already done so, of setting aside a definite portion of every day for communion with God, in Bible reading and prayer. These are as necessary to spiritual growth and Christian victory as bread and water and fresh air are to good health. No one has ever made a real success of the Christian life without them, so don't you try it!

## *News Notes--*

### *California Enjoys Youth Convention*

A Brethren Youth Convention highlighted Thanksgiving week-end among the California churches recently. Held in the First Brethren Church of Long Beach, the convention attracted well over 200 young people.

An attractive printed program and a ribbon badge were given to each registered delegate. Sessions were held Thursday night through Saturday night, and lodging was furnished those who desired it.

Program included evening meet-

ings, breakfast-table devotions, conference sessions, a picnic, and a banquet Saturday night. The district camp committee planned and supervised the convention.

## *It's an Idea--*

### *Young People in Prayer Meeting*

How many young people attend the midweek prayer meeting at your church? How many could and should attend? Here's an idea, already operating in many of our churches, that may help get them there. It is adaptable in many churches.

Meet all together at the regular place and time. Let the pastor lead in the song service and brief Bible study. But when prayer time comes, divide into two or several groups, one for the young people, one for the adults. These prayer groups will take their own prayer requests, after a few general ones have been given in the main meeting, and, meeting in different rooms, will feel free to pray more readily in their own age group than in the larger assembly of all ages.

The Compton Church has four prayer groups meeting in different rooms, one for men, one for ladies, one for high school and college age, and one for junior and junior high age. Much more praying is done, and the timid ones find it easier to lead.

A suggested time is set, according to the size of the prayer groups, for reassembling in the prayer meeting room, and the signal for the re-gathering is the singing of a Gospel song by the group which has remained in that room. When everyone has returned, testimonies or other features are enjoyed.

Success of the youth prayer groups will depend somewhat upon the leader of those groups. If their prayer time is finished before the other groups, a Scripture verse may be memorized, or a discussion of some Scriptural or practical subject enjoyed.



# COLOSSIAN CAMEOS

COLOSSIANS 3:8-10, 12-14

By REV. BEN HAMILTON  
*French Equatorial Africa*

Colossians 3:8-10 describes the filthy rags of self-righteousness which clothe the unregenerate man of earth. Natural man is proud of the accomplishments of mankind. Anger, wrath, malice, all these and all the other horrible sins listed by Paul in these verses are all too characteristic of sinful, unsaved man. Yet they are blights that are always discounted in extolling man's virtues.

I wish you could report to morning roll call at Bassai some morning. We stand on the rock waiting for the workmen to come. Presently they come up the path past Bassai church. They sit on the ground. After the exchange of friendly greetings comes roll call. As you hear the men answer to their names, cast a glance over their work costumes. You will be amazed at the bizarre assortment of literally filthy rags that clothe them. Unlaundered, well shredded, those garments are indeed air-conditioned in a liberal sense of the term!

In the same way carnal man appears in God's sight. Anger, malice, blasphemy, filthy communication . . . each is a filthy eyesore that must indeed pain God. But a believer should put off that old raiment and accept the dress of one who is a joint-heir with Christ, putting on the garb of the royal household of heaven.

Therefore, we should put on the new man "which is renewed in knowledge after the image of him that created him." The word "renewed" is an interesting word in the original language. It carries the sense of a complete change. It is used in the Septuagint to translate the Hebrew word which means "to repair"! Now that does not mean a patched-up repair job like patching up a flat tire. That which is defiled or broken and is made anew is repaired.

Look at Lamentations 5:21. The weeping prophet cries out, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." The prophet wrote this petition amid the shattered ruins of Jerusalem. That holy city had known joy, peace, and prosperity in the days when it followed the Lord.

But Jerusalem's heart had gone to false gods. Now were the days of bitterness. Jerusalem's days or affairs were in a state of complete disrepair. Cries out the prophet to the Lord, "Renew our days!" Take our broken, sinful condition and repair it, making it new and fresh with the Lord's goodness as of old.

Originally, man was not in his present sinful condition. But anger, malice, and a multitude of other sins defiled him. If we are true Christians, we have put on the new man. He is repaired, made new again, in the knowledge of God who gave His Son for us. That knowledge includes the fact that God cannot tolerate sin and that it is accordingly imperative that we wear not the filthy rags of anger, malice, and other sins. We must be remade, repaired completely. The Lord must take up the wreckage of a sinful life and recast it in His way.

After a linotype slug has been used for the printed page, it is cast into the linotype hotbox to be recast into a new slug. It undergoes no chemical change, for the newly made slug still has the same amount of antimony and other metals in it. After it has passed through the linotype machine the difference in the new slug can be seen. It no longer bears the same message that it did before being cast into the hotbox.

In a similar way, when we walked after the flesh Satan used us to be testimonies for him. But the Lord took us and, putting us in the furnace of testing, recast us into vessels fit for His use. If we have indeed put on the new man we are renewed. The testimony which now we bear is of His saving grace.

When we are renewed in knowledge after the image of Him that created us, it should involve consecration on our part. In the Septuagint version of II Chronicles 15:8, where it states that Asa "renewed the altar of the Lord," we find the same verb for *renewed* as we find in Colossians 3:10. In Bagster's edition of the Septuagint there is a footnote beside the Greek word for "renewed" which states that this can be also translated "consecrated." Thus in renewing the altar of the Lord, Asa consecrated it.

Likewise, when we put on the new man and when we become renewed, that renewal should be a testimony to the fact that we have consecrated our lives to the Lord! Put on the new man, therefore, and be renewed and consecrated unto Him!

The new man has a new dress. It is fully described in Colossians 3:12, 14. Come back with me to Bassai on a Sunday morning. Behold the workmen who reported to work on a week-day. Gone are the unwashed but well ventilated rags. In their stead are to be found the fashion plates of Bassai's laboring group. Resplendent shorts of khaki or white drill and spotless shirts are everywhere seen.

The garb of the new man is spotless, and strictly fashionable for a true born-again believer. The Christian's costume should include a compassionate heart, kindness, humbleness of mind, meekness and long-suffering. But there is one thing which is necessary to complete the ensemble and give it the super touch of polished fashionableness. Without it, we are not clothed at our best.

No matter how well dressed a native may seem to be, the ultra-stylish African is not fully dressed without a coat to wear over his shirt. To be fully fashionable, it must be of the same goods as his trousers. For the native woman, she may have a dress fit for the wife of the administrator's stenographer. But without that extra wrap-around piece of cloth that matches the dress in design, color, and texture of cloth, the very stylish native woman does not have a complete costume.

So in Colossians 3:14 we see that which completes the dress of the new man. It is love. It is *agapao* love, that which is of the very highest type. It is a kind of love that almost defies human understanding. As the native can scarcely comprehend the wonders of the heavenly bodies, so we can scarcely understand this *agapao* love which Christ manifested when He poured out His blood for us. But that is the kind of love which gives the touch of perfection to the costume of the new

(Continued on Page 23)



# Why Is a Problem Child?

(SECOND INSTALLMENT)

By RAYMOND F. BURCH, Long Beach, Calif.

## False Fears

"There is no fear in love; but perfect love casteth out fear" (I John 4:18).

"The fear of the Lord is the beginning of wisdom" (Prov. 9:10).

The two greatest energizing emotions endowed by God in the human heart are *fear* and *love*. No rational human being can exist without some measure of both these forces at work in his life. And while these two forces may be the underlying incentives which impel men toward Christ, they can also become substitute emotions which repel man from Christ. Thus when we see many young folk losing their fear of God and eternal judgment to follow, it becomes obvious that something else must be superseding that which should be of primary import in their lives.

An analysis of fear might be stated (quite crudely) in these few words, "Fear is an emotion of the heart, brought about by a sudden or prolonged feeling of one's own inability, or lack of knowledge, to satisfactorily cope with some imagined or specific difficult situation."

In a recent examination of 10- to 12-year-old children, a list of 100 fears was presented, with the request that each child mark all the words that he felt were matters to bring fear to his mind. Seventy-five per cent of the children only marked an average of 25 words, and each of these fears concerned *bodily suffering or injury*. Out of the entire group of 12-year-olds, only 1.5 per cent wrote the word *death* as a great fear. Yet almost 4 per cent claimed scolding, embarrassment, teasing, and ridicule as their greatest fears. The fears marked less often than others were the words *job, dress, home, looks, health*. When this same test was given to seniors in college, however, among their greatest fears were found these very same words which were rejected by the younger group—*job, dress, home, looks, and health*.

When this same test was given to high school pupils, approximately 50 per cent checked the word *sin* on their lists; which follows true to the

thinking processes of the adolescent mind, revealing that their air of arrogance is largely a sham to cover the deep hunger in their hearts to be understood and believed in.

Seniors in college disclosed from this 100-word list, only an average of 10 fears, which covered only such matters as finances, personality, family and study problems. Such consequential values as death, morals, sins, immortality, etc., did not seem at all significant to them. As a matter of fact, there was only one fear that was carried over from their childhood fears. This was the fear of *accident*.

Thus we see that the concern for lasting values—the thought of death, the awareness of eternity, and the consciousness of the weight of sin in the adult human heart, have been largely dulled by selfish fears and pleasures of the flesh.

But in considering the heart values of very young children, quite a different picture presents itself. In a series of interesting experimental tests given to children two and one-half to four years of age, an unusual and significant truth was revealed.

## A Test of Heart Values

"For as he thinketh in his heart, so is he . . ." (Prov. 23:7).

A large number of these tiny tots were divided into two separate groups. One group was known as a practice group and the other as a governed group. The practice group was immediately put to work learning such tasks and problems as is possible for children two and one-half to four years to master.

After a period of several weeks, the governed group, which had received no such training, was then given a concentrated course for only a few days. It was discovered that the governed group was able to equal, in less than half the time, the practice group in everything except such esthetic training as singing, tone tests, painting, and instrumental music. The significance of this startling fact reveals that the practice group, which had several weeks' practice, was able to master only a certain degree of secular training; while the governed group

was able to absorb the same amount in a lesser time—yet, when it came to those sublime matters which pertain to the soul, the governed group was never able to parallel the practice group. In fact, such progress was made along these lines by the practice group that the instructors were obliged to give a specially advanced course in music, voice, and art.

Thus it becomes apparent that, while there is a definite boundary to a young child's ability to grasp and retain head knowledge, there are no known limits to his capacity for a righteous training of the heart.

Ordinarily, in considering the spiritual capacity of a child, it would be natural to assume that a child of 10 or 12 years would possess greater ability and willingness to assimilate spiritual truths than children two to five. But such is not the case, for the bulk of proof is very much to the contrary. In fact, the most fertile period for planting the Word of God in the child's heart and for instilling proper perspectives in his mind, comes between his second and his eighth birthdays.

During these six years he is not hampered by the problems of doubt or generalization. His mind is open to truth (or error) without giving argument or pondering the plausibility of any matter presented him. He is not encumbered with the task of segregating truth from error, as he will later. Furthermore, his mind has not yet developed to the point where he is capable of grasping and retaining more than one viewpoint on any one subject. To him, his parent's or teacher's word is final and it never enters his mind to do otherwise than believe anything he is told.

Because of this innocence and trust, *in six years' time or less, there is framed within the secret recesses of the child's being, the pattern for his entire life*. This fact has been accepted by all leading psychologists of modern times. One of these authorities on intellect tells us that whereas some children may seem to grow away from their babyhood training, actually *they become more like themselves every year they live*.



In fact, the only right-about-change that can be made in a person's life is through the regenerative power of the blood of Christ.

A second reason why it is natural for a young child to be won for Christ and to be instructed in the Word of God is due to an absence of a spirit of pride, haughtiness and vain-glory.

A third reason for the practicability of early training is due to the absence of counter-influence from outside the home. But to allow him two to five years will change the picture no end.

A fourth reason for effective early training is that a child looks to his parents (and especially his mother) as the one source of protection, care, loyalty, and love. Until he passes the five- or six-year mark, he is perfectly content and happy to have mother, teacher, or older sister play games with him. This is the short, but vital period when a mother can do her very best—or worst—in laying the groundwork for her child's life.

#### Counter Emotions

"For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

On the other hand, while there seem to be no certain limits to which a child may be rightly led in spiritual matters, yet at the same time there is planted within each boy's and girl's makeup certain Adamic counter-tendencies which bob up all too often.

For instance, all children have a tendency to use the selfish words, "I," "me," "my," and "mine" about three times as often as they speak the unselfish pronouns, "you" and "yours." They also elect to say, "no," "don't," "stop!," "I will, too!" etc., at about a frequency of three to one.

The world tries to tell us that the cardinal contributing factors toward counter-resistance in a child are: interference with the child's own self-expression, caressing or fondling him against his will, physical punishment, etc.

The Word of God, however, says, "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17:9). In other words, counter-resistance is nothing more than *deceit* in the human heart. And deceit, when it is sifted through its multitudinous forms, betrays itself to be an *unwholesome means for attempting to meet life's*

*difficulties in one's own strength.*

Just a few of the many deceitful enactments revealed in the heart of man are self-esteem, self-will, self-defense, revenge, disobedience, viciousness, brutality, lust, vileness, delinquency, lying, stealing, greed, *sin*. All of these and many more can be classed as deceit, but the actual meaning of deceit is greatly simplified when we consider that the word *sin* covers every preceding attribute mentioned.

Without considering the various acts of deceitfulness, we make bold to state that all deceitful or sinful manifestations of the heart stem from some lack, frustration, or unrequited selfish desire in one's own past experience.

For instance, children who lack sufficient parental love, understanding, and companionship, oftentimes fall into the habit of stealing and lying. The fundamental cause for this comes from a deep yearning in their



hearts for something which they in their childish minds are not able to discern. Consequently, without fully knowing why, they give vent to substitute emotions of trickery and deceitfulness. Being denied that which they unconsciously feel in their hearts is rightfully theirs, they give vent to that which appeals to them as a poor, but acceptable substitute.

Thousands of children today are on their way to hell because of an unnecessarily wrong outlook on life, brought about by selfish, unthinking parents who have considered their own careers, pleasure, or divorce more important than the souls of their offspring.

Thus we see all about us children who are holding a grudge in their hearts toward life. In the depths of their being lies a spirit of bitterness and ill-will, which, in turn, may bring forth sullenness, resentment, spitefulness, malice, recklessness, cold-heartedness, intolerance, dishonesty, cruelty, or sexuality.

When a child allows any or all of these emotions to sway him too far

from the equitable paths of society, he is termed a delinquent. Truthfully, in most cases he is actually a victim of parental negligence.

Nearly 75 per cent of lying and stealing children come from homes where either they are unwanted, poor discipline prevails, or some measure of neglect is obviously present.

On the other hand, almost 90 per cent of dependable children emerge from homes where family life is quite normal, or ideal.

One of the most common expressions given by delinquent children, when asked why they got mixed up in trouble, is, "I got lonesome; there is seldom anybody home at our house." In such cases, the child tried to take care of the longing in his heart in his own substitutional, and unsatisfactory way.

A child who comes home regularly from school and does not find mother waiting there to greet him, is a potential creature of delinquency. Every child, no matter what his age, arrives home at the close of the day carrying some burden, problem, or joy that only a mother will rightfully do to hear. Neither should a child come home regularly with the feeling that he must look to his own devices for amusement or occupation. The life of a child should remain wholly dependent upon the parent until he enters well into the adolescent period.

Therefore it appears evident that the right perspective for truth, honesty, and purity comes from a proper set of values inbred in a child during the very early years of his life. It is during these early years of his life that he moves through a world of imagery and play-fantasy. Life to him is a dream-world of unreality, for all his experiences are either very new, or wholly untried. It is during these early years (whether it becomes obvious or not to the parents) that the child invariably adopts some ideal or hero whose character he religiously strives to emulate. Once an ideal or hero is chosen by a child, this particular mental standard is often portrayed for years, and sometimes for life. As the child strives to personify the characteristics of his ideal, the personality of that character often grows more real and fascinating to him, even though the character may be an altogether fanciful one.

(To Be Continued)



# AT JESUS' FEET

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

The expression, "at the feet of Jesus" occurs some four times in the Gospel of Luke, each occurrence presenting a picture of true yieldedness which is always a delight to the spiritual mind. In a world and for a time when the desire of man is for the exaltation of his own will, at and above all cost, it is a source of blessing to contemplate the pictures of submission which are brought forth by these blessed texts.

The first of these is located at 7:38, and relates to the invitation extended to Jesus by the Pharisee named Simon, and the entrance of a sinful woman, who in the act of true worship, "stood at His feet." The second is located at 8:35, and tells of the former maniac of Gadara, now clothed and in possession of a right mind, all told out in his heart attitude of "sitting at the feet of Jesus." The third is considered at 8:41, and tells of the plea of Jairus, the ruler of the synagogue for the behalf of his only daughter, a plea portrayed in the note, "he fell down at Jesus' feet."

It is with the fourth of these pictures that we are especially interested at this time, and that is to be found at 10:39, in connection with the household picture of Martha and Mary. There we read, "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." It is the inference of the text that true knowledge of the Word comes alone from the occupancy of a place at the feet of Jesus, and relates to that practical apprehension of the Word, wherein the Word is allowed the full and sovereign sway over every detail of the life and its ways. True knowledge of the Word of the Lord comes therefore from a true position before the Lord of the Word, and it is that "deeper" knowledge to which so many of His own, alas, are but strangers. Thus they lose out for much of that richer meaning of the Word which is the intention of the Lord to their welfare.

This heart attitude of Mary ought to be taken much to heart in this

day of multiplied Bible study, for it is to be feared and regretted that many of His own approach the Word in more of the "Martha" spirit, being encumbered about with much of the duties and obligations of Christian service, so that the Word must somehow be "crowded in" upon a busy schedule.

The scene is quite filled with "Marthas," who, while they are doing much of spiritual good unto others, are wreaking much of spiritual harm to their own welfare. There is the constant "go" of activity, when service for the Lord of the Word has even come to crowd out that primary requirement of personal heart-attention to the Word of the Lord. Sad indeed when we become so busy as to speak to others about the Lord, when that Lord is not given the fair opportunity of first speaking to our own hearts! After all, any warrior must call the halt for the replenishing of the ammunition, for he who will rush about in battle with an empty weapon leaves himself open to tragic consequence. We would not reflect too much upon the "Marthas" in our midst, but rather say that as concerning the desire and pleasure of the Lord, the "Mary" spirit must come first.

And thus we find the spirit of His pleasure: "Mary . . . sat at Jesus'



feet and heard his word." That might seem as wasted time to many professing opportunists who are always ready to remind that "the King's business requireth haste." But then it is first required that we learn what the King's business really is, in order to make haste concerning it, and that takes in the practical apprehension of this picture of Mary. She paused in the task, and at the heat of the day, in order to gather strength and to better serve the remainder of the day . . . and it was the precious pause, for it was spent at the feet of Jesus.

Low before His presence and with the heart attuned in the true attitude of worship and heavenly anticipation, she "heard" that which can never be heard amidst the hurry and the bustle—she "heard his word." Surely she was the better spiritually for the hearing thereof, for there is nothing so precious and powerful and providing as this living Word of the living God. Sacred privilege was indeed vouchsafed to her, in hearing the Word of the Lord expounded and illuminated by the Lord of the Word.

Yet the privilege is ours, likewise, through the reckoning of faith . . . and a responsibility as well, for the welfare and effective development of our Christian character and witness. We simply must take time, or drastically make time, to "sit at Jesus' feet," even when the favored program and the pleasing itinerary must be cut through the center. The true serving with the Word is always contingent upon the true waiting upon the Word, and for the directions of the Lord which are therein realized through the mediation of the indwelling Spirit.

We delight to be known as "warriors of the Word," but what a poor warrior is he who is out of living touch with headquarters! A busy believer may oftentimes be the devil's delight, if that busyness eats into and supersedes the daily feeding and meditation upon the Word, for that will be a baneful busyness. But low at His feet do we find our proper place and realize the sovereign supremacy of His Word for the welfare of our Christian living.



# THE BIBLE MASTERY CLUB

(Editor's note: The following article is taken from the bulletin of the First Brethren Church of Sunnyside, Wash. The method of Bible study suggested may be used profitably in the study of the chapters assigned in the new Brethren Quarterly for the Sunday school lesson.)

The Bible Mastery Club suggests to you a simple method of studying the Word systematically and thoughtfully. The new Christian can use it, yet the most advanced student of the Word can enjoy it and be edified.

*Be very definite.* Have a time, a good Bible, a notebook, a pencil, and a real plan. This method fits any portion of God's Word that you want to study. The very act of writing down your findings makes you remember the facts better, and you will enjoy referring to them again. They become *yours*. You will rejoice to see how you grow in spiritual comprehension.

## *The Method*

Take one chapter and read it each day for one week, and answer the following questions on the day suggested.

### *First Day*

1. *Your first impression.* After you have read the chapter through for the first time, write down the first great thought that strikes you.
2. *Name the chapter.* Write down something that will recall to you the real content of the chapter.
3. *Date and author.* When was this chapter written, and when did the events of the chapter take place? To know something about the writer adds to your interest in his writing.

### *Second Day*

1. *Your favorite verse.* Mark it and commit it to memory.
2. *The key verse.* What verse unlocks the meaning of the chapter?

### *Third Day*

*The literary character.* One of the unfortunate things about the Bible translation, as we have it, is that it is all written alike—poetry, prose, drama, etc.—with mechanical divisions of chapters and verses. Determine what should be prose, what poetry, etc. Is it a story, a parable, an allegory? Is it prophetic or his-

torical? Is it a warm letter or a cold argument? This will help much in your understanding of the chapter.

### *Fourth Day*

*Persons.* Make a list of all the persons mentioned. Get acquainted with them. When and where else are they mentioned in the Bible?

### *Fifth Day*

*Places.* Use a map, and briefly record some outstanding facts.

### *Sixth Day*

*Great facts.* Record five great facts you discover in this chapter, especially find things concerning the Lord Jesus Christ.

### *Seventh Day*

1. *Your words.* Put the contents

## **BADEN, PA.**

The Lord certainly blessed in the two weeks' evangelistic services held in the First Brethren Church of Baden. There were 50 first-time decisions for Christ and 10 rededications. The average attendance in Happy Hour was 110.

Rev. R. Paul Miller, of Berne, Ind., was the evangelist, and Rev. Henry Rempel, of Uniontown, Pa., was the song leader. Brother Rempel also led the boys and girls in Happy Hour.

Please continue to pray with us that the Lord will send us a full-time pastor in this needy field so more souls may be saved and these babes in Christ might be fed with the sincere milk of the Word.—Mrs. Fannie Klink Bayorek, *Secretary*.

We are praising the Lord for His blessings showered out on Baden while Evangelist R. Paul Miller and Bro. Henry Rempel were with us. Starting Monday afternoon, Dec. 1, at 4:30, the Community Building was filled with 107 children. Our souls were thrilled at the increase each day. Brother Rempel, with his accordion, Bible drills, and flannel-graph won the way into each boy's and girl's heart.

Our Bible school has stood for each child bringing His Bible, with

of the chapter in your own words, as briefly as possible.

2. *Outline.* Make an outline of the chapter.

3. *Verse study.* Make a study of each verse. Take time, think, and pray.

4. *Application.* Now make a personal application for yourself. What does this chapter teach you?

5. *Problems.* Make a list of all questions and puzzling passages as you come across them. We find something we cannot understand in almost every passage. Do not let these bother you. Just write them down, and you will find some light upon them as you study further. Also make a note of any topics you would like to go into for a more thorough study when you have time.

the result that one little chappie brought a dictionary because it looked like a Bible. Children came to teachers saying, "There is no Bible in our home." One little fellow went out of Baden to his grandmother's to get her Bible, but had to take it back next day. He was given a Bible the next day.

One class of 15 boys took the stand for Christ the first Sunday, along with a class of girls and their teachers. Our hearts overflowed with joy when our own little group rededicated their lives in full-time service, and when good Christian workers we love so much, that have stood by through the years, came and wanted baptism and wanted to join the Body of Christ in the Brethren Church.

Brother Miller preached the Word with dynamic passion for souls and in obedience to II Chronicles 7:14. Baden never heard such preaching and all want Brother Miller back.

Fifty souls took the stand for Christ and there were seven rededications. Our souls overflow with praise when children come to us and say, "I think Dad will be baptized with Mother and us children." Only God can see what the results of these meetings and blessings will come to, before our Lord's return.

Pray with us for many more precious souls, and for a pastor to shepherd the flock here in Baden.—Mrs. S. W. Link.



# Christmas 1947

By JOSEPH R. HOFFMANN

Chaplain, Los Angeles Fire Dept.

[Editor's Note: This fine article missed being published before the Christmas season because of lack of space. However, we want to share it with you now, for we felt it too good to wait another year.]

*"But when the fullness of time was come, God sent forth his Son, made of a woman . . ." (Gal. 4:4). And they came with haste and found Mary and Joseph, and the babe lying in a manger" (Luke 2:16).*

The season of Christmas will soon be upon us, and with it we will celebrate the birth of our Savior. Our churches will be filled with worshipers, the air with Christmas carols, and the slogan "Peace on earth and good will toward men" will again be called to our minds. There will be the exchanging of presents between loved ones, and the giving of gifts freely one to another.

Christmas has become a world holiday. It is light with laughter, love and tenderness, sympathy and good impulses. Joy and happiness will attend the celebrations "for unto us a Son is born."

As we reflect across the ages to the time when the wise men brought their gifts of gold and frankincense and myrrh, and came to worship God, we realize how far we have drifted from the true purpose of Christmas. Let us in our thinking travel over the pathway these wise men traveled, follow with them the star in the east and come to Bethlehem, there enter the house and seeing "the young child with Mary his mother," with them fall down and worship Him, opening our treasures and giving our gifts to Him.

That God should consider mankind, His fallen creation, and instead of sweeping him away with one wave of destruction, should devise such a wonderful plan for his redemption, and that He Himself should undertake to be man's Redeemer, and pay the ransom price, is indeed marvelous! When you have traveled with the shepherds and have come to the manger and

therein have seen the Christ Child, and are filled with the wonder of it, you will be moved to a glorious hope. Who can be astonished at anything when he has once been astonished at the manger and the Christ? What is there wonderful left after one has found the Savior? The seven wonders of the world all fade into insignificance when you have seen the Christ Child of Bethlehem. It is not a wonder of the earth only, but the wonder of heaven and earth, and all creation; not a wonder of olden time but the wonder of all time, and eternity.

You have come year after year to the Christmas season and have passed by the manger of Bethlehem wherein was laid the Son of God, the Savior of the world. Pause now for a moment in consideration of the gift of God's love, kneel beside Bethlehem's manger, earnestly seeking the Savior and you will find there the Lord Christ of your salvation. He will become your Savior, a light to lighten your heart and one who will change your life. Praise God for the gift of His marvelous love, even Jesus the Christ! May the blessing of His birth bring the gift of life everlasting to you and yours this Christmas season.

## Colossian Cameos

(Continued from Page 18)

man, the true Christian. That love is the bond of perfection that binds us together with such unequalled perfection as is shown in the way in which the ligaments of the body join together all the various parts of the body into one flawless organism. This bond will bind the believer in a perfection that will be lacking in no respect whatever.

In putting on the dress of the new man one should forbear "one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." The Greek says, "being gracious to one another . . . even as Christ was gracious to you, so do ye." And Christ was indeed gracious when the robbers on the crosses beside Him reviled Him, and yet when one repented, our Lord told Him that today he was in Paradise. And how gracious was Christ to us that while we were yet sinners, He died for us! Has any man a complaint against you? Be gracious to him. Go more than half way to forgive him, remembering that love is the bond of perfectness.

In spite of unfavorable weather and much prejudice against evangelism, the Billy Graham meetings in Charlotte, N. C., resulted in more than 1,200 confessions.





# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Jan. 18, 1948

Matthew 5, 6, 7

## THE LAW OF THE KINGDOM

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### Brethren Emphasis

One of the advantages of this whole-Bible course is that it gives us the opportunity to emphasize all of the distinctive beliefs and practices of the Brethren Church. All of these Brethren tenets are based on the Bible, so we cover them all in a through-the-Bible course.

At least three of these distinctive teachings may be found in this lesson, and no Brethren teacher should overlook them. The first one is the doctrine of non-swearing, found in Matthew 5:33-37. The only other New Testament passage dealing with this doctrine is James 5:12. Help on this point may be found in "The Faith Once for All Delivered Unto the Saints," by Dr. Louis S. Bauman, and in "We Believe," by Rev. Luther L. Grubb; also in "God's Means of Grace," by Dr. C. F. Yoder, if it is available, and *The Brethren Missionary Herald* for May 31, 1947.

The second distinctive Brethren belief in this lesson is the doctrine of non-resistance, based on Matthew 5:38-48. The sources of additional help listed in the above paragraph are all of value on this point, too.

The third point in this lesson for Brethren is the importance of obedience to the whole revealed will of God. This thought runs throughout the lesson, but it is developed especially in the conclusion to the Sermon on the Mount, Matthew 7:15-27.

### The Lesson and You

The principal problem of this lesson is whether the teachings of this Sermon are applicable to us today. Be sure to read the fine treatment of this lesson in the Quarterly. We

begin with the assumption that since Jesus preached the Sermon and had it recorded in the New Testament, He intended that someone, somewhere, should endeavor to practice every word of it. For whom was it primarily intended? There are only about four possible answers: (1) the disciples who were still living under the dispensation of the law; (2) Christians in this dispensation; (3) the Tribulation saints; and (4) the citizens of the Millennial Kingdom.

If we say that it was for the disciples before the beginning of the church, but that it is too high a standard for us, we are saying that the morality of the law is higher than that of grace. If we say that it is primarily for the Tribulation saints, but not for us, we are asking men who live godly at the cost of their lives to maintain a higher moral life than we who suffer little or no persecution. And it is impossible to apply this Sermon to the citizens

of the literal Kingdom, for its very atmosphere is that of righteousness suffering persecution, and it teaches men to pray, "Thy kingdom come," which is a ridiculous prayer after the kingdom has come. These facts seem to leave us without any way to escape the primary application of this Sermon to us.

Some have hesitated to arrive at this conclusion because they believed that this Sermon teaches salvation by works, which is contrary to God's method of saving men in this dispensation of grace. The obvious answer is that salvation by works is contrary to God's method of saving men in *any* dispensation. "For by the works of the law shall *no flesh* be justified" (Gal. 2:16). Salvation is always by grace, through faith, regardless of the dispensation. So no matter where this Sermon is placed dispensationally, it cannot teach salvation by works, for then it would contradict all of the rest of the Word of God.

Of course, this Sermon cannot be applied to an unregenerate world. And no Christian will live up to it perfectly. But Jesus preached it to His disciples with "authority."

### Questions for Review and Discussion

1. What is the meaning of the word "blessed"?
2. What is the world's attitude toward the "blessed" man?
3. How is the Christian's saltiness expressed—evangelism? voting? leading in moral and political reforms? other ways?
4. Is it right to judge church leaders by their "fruit"?
5. Who will be the final judge of all men?
6. What distinctive Brethren doctrines are found in this lesson?

### BIBLE-READING SCHEDULE

Monday	January 5	Genesis 12, 13, 14	Matthew 8
Tuesday	January 6	Genesis 15, 16, 17	Matthew 9
Wednesday	January 7	Genesis 18, 19, 20	Matthew 10
Thursday	January 8	Genesis 21, 22, 23	Matthew 11
Friday	January 9	Genesis 24	Matthew 12
Saturday	January 10	Genesis 25, 26	Matthew 13
Sunday	January 11	Genesis 27, 28	Matthew 14
Monday	January 12	Genesis 29, 30	Matthew 15
Tuesday	January 13	Genesis 31, 32	Matthew 16, 17
Wednesday	January 14	Genesis 33, 34	Matthew 18, 19
Thursday	January 15	Genesis 35, 36	Matthew 20
Friday	January 16	Genesis 37, 38, 39	Matthew 21
Saturday	January 17	Genesis 40, 41	Matthew 22
Sunday	January 18	Genesis 42, 43	Matthew 23







# JUST KIDS

AN EDITORIAL

BY MILES TABER

Two brothers had just met each other for the first time in twenty years. As young men they had parted with mutual distrust, jealousy and hatred. In the intervening years they had both become prosperous leaders of their clans. After they had kissed and wept in true oriental fashion, one of them raised his eyes to see for the first time the family of his brother. He asked, "Who are those with thee?" The brother answered simply, "Them's my kids."

No, that is *not* what he said; not primarily because that answer is ungrammatical, but because it is ungodly. To this "Prince with God" nothing was really *his*, not even his children; everything was a gift from God. So what he really said in answer to his brother's question was, "The children which God hath graciously given thy servant" (Gen. 33:5).

The answer is even more significant when we translate Esau's question correctly. As the margin in some Bibles indicates, he really asked, "Who are they *to thee*?"—These children, Jacob, who are they to you? What is your relationship, what is your attitude toward them? To which Jacob replies, "To me they are a gift of God's grace." And the verb that Jacob used indicates that God bent or stooped down in grace when He committed these children to his care.

Christian parent, is that your attitude toward your children? Who are they *to you*—just kids to be brought up, or gifts from the hands of a gracious God who stooped down to entrust to you the souls of your children? We are not concerned with a vague, pious dogma

that merely affirms that all children are given by God. But the profound conviction that God has put *your* children in your care, and is trusting you to mold them according to His will, is the most important conviction that you may have as a parent. For that one conviction alone reminds you constantly that you are accountable to God for everything that concerns your children. Who are they—to *you*? Answer that question aright, and you will be the parent God wants you to be.

When once we parents have grasped this truth of our stewardship, we will use *every* means available to make our children what God intends them to be. Realizing that the world, the flesh, and the devil are bidding for our children, and that we are responsible for counteracting these forces of evil, we will welcome every ally that God gives us in the fight for the souls of our children. Of course we will use the family altar in one of its many forms. We will take our children to Sunday school and church and prayer meeting and every other service in God's house from their infancy up, because we and our children need all the help we can get to overcome the ever-present forces of evil. We cannot start when the child is too young; many have started too late!

But this text is too great to be limited to the children in our own families. What about other children who attend your church and Sunday school? Who are they *to you*? Are they "just kids," who often make too much noise and disturb your worship? Or are they too the children whom God has graciously given to you? Have you found in them a challenge, an opportunity, a stewardship? If your church is just an average Brethren church, one of the greatest problems your Sunday school superintendent faces continually is the problem of finding

Christian men and women who are willing to pay the price to be faithful teachers of the children who are willing to come and be taught. This chronic condition indicates that the adult members of our churches have not yet learned to regard these children as a gracious gift from God, an opportunity to fashion young lives in the image of Christ. Adult Christian, who are these Sunday school children *to you*?

The children that God has graciously given to us are all of the children of the world. While it is true that most adults are more or less hardened to the Gospel, it is equally true that most children will readily accept the Gospel when it is properly presented to them. Every new generation of children is a new opportunity given to us by God to evangelize the whole world. Childhood is God's gift to the Church. Without it the Church would perish in a generation. But God has graciously given us the children of the world who are ready, even in this evil time, to become Christian.

It is the growing conviction of the writer that much more of our evangelism should be directed to the children. Most evangelistic campaigns seem to be directed toward a few hardened sinners, but most of the converts even under these circumstances are children. Would it not be more wise to attack where we are most certain of victory? Successful evangelists are coming to realize that the children's meetings are not just a side show. If most of our converts are children, even when we aim at the adults, let's try aiming at the children for awhile. Perhaps we will learn that this is the most effective way to win even the adults.

Perhaps Jacob spoke better than he knew. Surely God has graciously given to us our own children, our neighbors' children, and the children of the world. Who are they—to *you*?

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# NEWS-BRIEFS

Our cover picture this week shows two young members of the Junior Choir of the Brethren Church in New Troy, Mich., broadcasting the Gospel. Other pictures will be found on Page 35.

Rev. Ord Gehman has accepted a call to the pastorate of the Bethel Brethren Church, Berne, Ind.

Rev. Donald Carter, pastor at San Diego, Calif., has resigned to return to the army as a chaplain.

Rev. James D. Hammer concluded his pastorate at Jenners, Pa., Jan. 4. He plans to leave the University of Pittsburgh at the end of the present semester.

Bro. Richard DeArney is serving as supply pastor at Jenners. He was supply pastor at Listie for about six months while that church was looking for a pastor. Brother DeArney's address is 754 Highland Ave., Johnstown, Pa.

## Brethren Missionary Herald Circulation

Last week .....	6,684
A month ago.....	6,491
A year ago.....	5,371
Two years ago.....	4,868

The daily devotional period on the Wooster, Ohio, radio station is being conducted by the Brethren churches in the area, including Wooster, Rittman, Homerville, Ashland, and perhaps others.

The Covington, Ohio, church has a weekly broadcast over WPTW, Piqua, Ohio, Sunday afternoons at 4:30. Rev. Charles Gantt is the pastor.

## QUARTERLIES SOLD OUT

The entire edition of more than six thousand copies of the new *Brethren Quarterly* is sold out. When compared with the 3,800 quarterlies sold during the previous quarter, this indicates how well our pastors, superintendents, and teachers have cooperated with us to introduce this new quarterly.

Now we have two requests to make. First, if you have more quarterlies than you need, drop us a card telling us how many you could spare. Perhaps someone near you needs them. (Do not mail them to us.) Second, after you have used the new quarterly for several weeks, write and give us your frank criticisms so that we can improve forthcoming issues.

## NO SISTERHOOD COPY

We are sorry to note as we go to press with this issue of the *Herald* that no Sisterhood copy has arrived. As this issue was being made up during the holiday season, we assumed that the copy was only delayed in the mail. Then when it failed to arrive a week after the deadline, a storm left us without telephone or telegraph communications, so we have no alternative but to go to press without the Sisterhood material. If it arrives later we will try to work it in later issues of the *Herald*, but that will be difficult.

The Laymen's Page and the radio sermon are also missing from this issue because they have not arrived at our office, even eight days after the deadline. We urge all correspondents and editors to allow more time than you think is necessary for your copy to reach us.

Progress is being made in the Northwest District mission points. Yakima, Wash., has organized with a charter membership of 27, and Albany, Oreg., has their foundation ready for their new church building.

Fundamental programs for the World Day of Prayer, Feb. 13, may be secured from the American Council of Christian Churches, 15 Park Row, New York 7, N. Y.

The National Association of Evangelicals has moved its office from Boston to Chicago.

Revival meetings will begin Jan. 27 at Spokane, Wash., with Dingeman Teuling as evangelist-artist.

Rev. Harold O. Mayer and family are moving to Winona Lake, Ind., where they will make their home while Brother Mayer engages in evangelistic work.

Recent bulletins indicate that the Sunday school attendance at the North Riverdale Church, Dayton, Ohio, is running above 200 consistently.

The Central District ministers will meet in Winona Lake, Jan. 12. The forenoon session will be given over to the district mission board.

The Carson Avenue church of Artesia, Calif., is erecting a new build-

ing just north of the present building to take care of their growing work.

Start the new year right by observing the monthly day of prayer, Jan. 15.

The church at Waynesboro, Pa., has begun a "Fireside Retreat" on Sunday evenings at 6:30 for young people above high school age.

Rev. John Aeby has been called to serve the church at Fort Wayne, Ind., for another year.

Rev. E. B. Studebaker, pastor of the group at Fresno, Calif., is giving the Missionary Herald to 14 families during 1948, thus making this young church 100% in subscriptions.

A new Westinghouse refrigerator was installed in the parsonage at Flora, Ind., as a Christmas gift from some of the Sunday school classes.

Rev. and Mrs. Walter A. Lepp held open house at the parsonage in Hagerstown, Md., Christmas day, and a large number of their friends called during the day.



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# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## YOUR OWN SALVATION

By REV. W. A. OGDEN

I have made a discovery. The African and the American are just alike—at least in some respects. A few weeks ago Mrs. Sheldon had an article in the *Herald* in which she says, "We seem to have failed in making the African see that he is dealing with God . . . how we long to make the African understand that repentance isn't going forward in church to please the missionary, but to please God." I thought for a moment when I read this that Mrs. Sheldon had been visiting among her white brethren in the homeland and had written down some observations.

"Dealing with God!" Did you deal with God when you confessed your sins and when you were baptized and joined the church? Do you deal with God now when you pray, and when you "repent," and when you worship in the public service? Can repentance ever be genuine until the sinful soul does deal with God? Can salvation be experienced before the seeking soul breaks through all outward forms and ceremonies and deals with God? Again, can there be any joy and victory in Christian living unless day by day the believer deals with God?

In the *Journal* of David Brainard appears this entry for the fifteenth of April, 1742: "My desire apparently centered in God; and I found a sensible attraction of soul after Him sundry times today. I know that I long for God, and conformity to His will, in inward purity and holiness, ten thousand times more than for anything here below." To read the *Journal* from the pen of this man of God is to be persuaded that here was a man who met God in a vital Christian experience. When he repented—as he so often did—he dealt with God in the stillness of the woods where no human ear could hear, or eye could see. And he went back to his "beloved Indians" with a sense of the strength and love and devotion to duty that only is given to those who draw deeply from the wells of salvation and experience heaven in the soul.

"God was so precious to my soul," he said, "that the world, with all its enjoyments, was infinitely vile. I had no more value for the favor of men, than for pebbles. The Lord was my *all*, and that He overruled all greatly delighted me."

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13). In verse 12 Paul has recognized the faithfulness of the Christians at Philippi in his absence as well as in his presence. Evidently they knew what it meant to deal with God, and their experience with Him was as real as any human relationship could ever be. The presence of Paul was not necessary to their experience of Christ. "For it is God which worketh in you." Whatever else might be involved here, it is clear that God has the most important function in the life of the believer, and that the believer should exercise great care to "work out" the whole of his life in harmony with the divine pattern.

The human soul is of such worth and the matter of its eternal destiny so important that God has not committed the delicate work of its salvation to any other person. "I give unto them eternal life." The church, ordinances, and human agents can be no more than the channels through which guilty souls seek and find God. The story is told of King

Charles, of unhappy and unrighteous memory, that his friends sought to help him escape from Canisbrook Castle, where he was held a prisoner. They had swift horses waiting to bear him to the sea, where boats were in readiness to carry him to some land of refuge and safety. These friends would take care of everything after the king would make good his escape through the window of the castle, but, alas, for their plans, this is just what he could not do! So it is with our salvation. God must give us release from the prison house of sin as well as make good our escape the rest of the way to safety. Since God only hath immortality we must deal with Him if we are to receive it. We cannot get from men something they do not possess.

Then, too, we must deal with God in the matter of day-by-day Christian living. In the Old Testament this experience was called "walking with God." I have often found Christians who were ashamed of certain things in their lives when the pastor was around, but which they practiced freely at other times. Like Mrs. Sheldon's girls, they would go to "gaza" all week and hope the pastor would not find it out. If he did find it out, they would go forward in the church and right themselves with him! We have no room to condemn the Catholic system of confession so long as we make our conduct a matter of conforming to what we suppose someone else expects of us. The cry of Hagar, "Thou God seest me" (Gen. 16:13), was the expression of the fact that nothing is hidden from the eyes of the Lord.

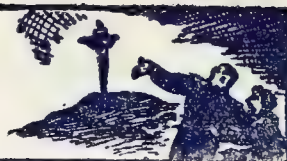
Jesus Christ came into the world, incarnate in human flesh, to teach us to deal with God. In I John 1:1-4 John tells us that he had seen "the Word of life" with his own eyes. He had experienced Him through the sense of touch. Now, he was declaring Him to others so that they, too, could have this personal and intimate fellowship with Him. Thus, "your joy may be full."







# EVANGELISM



## HOW TO TRAIN SOUL-WINNERS IN A CONGREGATION (Concluded)

By REV. R. PAUL MILLER

Seventh, *the workers need personal training.* The pastor should take one or two workers with him and make some visits. Let them observe the ways of approach to different people. Let them act as observers at first. After a few calls the workers will begin to feel the grip of the thing and will start to talk now and then. Call on them to pray at the close of a visit or ask them to read a portion of Scripture. It won't be long till they will be ready to take over. Then the pastor can start out some more. Then as workers become experienced, send new workers out with them to learn the ways and means.

Eighth, *supply them with material for making sufficient records.* This is where many fine efforts fall down. The work is done well, but the records are so poor that the benefits are lost. It is tragic to take so much sacrifice of time and effort by so many people and then let the fruits slip through your fingers by failing to make good records of their work. If there is any work in the world that should have the very best and most efficient administration, it is God's work. And yet slipshod methods in Christian work are the rule. If the affairs of the world require meticulous and careful records, how much more should perfect care be taken of God's work. The world's work is done for gold and God's work is done for that which gold could never buy—the souls of men.

Carefully prepared information cards should be supplied every worker. There are religious census cards that may be obtained at almost any good fundamental book-room. If not, make up your own form and have them printed to suit your especial needs.

Cards of completed visits should be turned in at once. These should be duplicated and one card filed for permanent record with all the notes and comments. The other should be kept for workers to use at any time. Cards of uncompleted visits, that is those not at home when the

visitor calls, or because of conditions in the home being momentarily unsuitable for the call, should be kept by the workers for later calls. It is often good to have special visitors for these uncompleted calls while the other workers go on.

These records constitute the evangelistic pastor's gold mine for really reaching his community for Christ.

Ninth, *supply the workers with suitable tracts.* No matter how poorly trained or timid a worker may be, there is no difficulty in handing out a tract. These should be freely used. All tracts should be carefully read and studied by the pastor and only those that are brief, not more than four pages, clearly and simply written, and attractively printed, should be used. Elaborate or long tracts are seldom read and do little good. One for the unsaved, one for the backslider, and one on children and the home, should be enough for the workers to carry. Other specialized tracts should be kept on hand where workers can obtain them quickly for certain cases. By all means avoid a confusion of tracts.

Dependable tracts may be obtained from several tract publishers and many can be had in quantities free of cost for the assurance of faithful distribution.

Tenth, *getting people to actually come to the meeting* is the crucial point for the worker. To this end, several suggestions may be made. If there is extreme hesitancy, let the worker offer to come to the home personally and accompany them to the meetings. This is one of the most successful means devised to bring out people who are strange, backward, or not much interested. This allows the worker to sit with them in the meeting and help to a decision. However, the worker must be careful to see that the same folks are taken home. This gives another fine opportunity to talk to them about Christ. I have had some very unhappy incidents to result from workers getting busy at

other things in a service and forgetting to take the folks home.

If it is transportation only that is needed the worker should be able to make arrangements for the transportation committee to stop by and bring them. Perfect coordination here is very essential. No slip-ups can be permitted. Nothing hurts like having a family get dressed and ready for someone to take them to the meeting and then no one show up. One experience like that does a lot of damage. The worker should watch at the door of the church to see if the folks come. If not, the transportation committee should be advised at once. Going after them late is far better than to miss them altogether.

All call slips with accurate names and addresses should be left at a secretary's desk for the chairman of the transportation committee to get. He will always be in a hurry. The slips *must* be on the desk one hour before service time. He must have time to assign his drivers and get the work done.

Eleventh, *the visitation workers are the key workers in the service.* These workers have already become acquainted with the prospects in their own homes. This is of tremendous advantage in any personal approach during a service. The prospective people will be much more receptive to a personal invitation to accept Christ from one whom they already know than they will to a complete stranger. Therefore the workers should watch for their particular prospects and either sit with them or near them so that when the invitation is given they can observe them and approach them if it seems wise.

In speaking to souls during the invitation the worker must avoid boisterousness. He should move about quietly and draw as little attention as possible. Every precaution should be taken to avoid embarrassment to the prospect.

The worker should never argue

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# Studies in Revelation



## STUDY NUMBER TWENTY-THREE

By REV. R. I. HUMBERD

### *The Living Creatures*

"And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

"Holy, Holy, Holy! All the saints adore Thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before Thee,  
Which wert, and art, and evermore shalt be."

Men would ever charge God with folly. They cry "Unjust," when we speak of a hell; they cry "Foolishness," when we speak of the cross (I Cor. 1:23). But here are God's high and mighty creatures, who are stationed right at the throne of God where every angle of God's judgment can be seen. These creatures are full of wisdom and able to behold everything in its true light, and yet in all their cry is not one word of folly ascribed to God, but "Holy, holy, holy."

### *Justifying Sinners*

I was one time holding meetings and staying in a godly home where an old man, a relative of the family, was spending out his days. He was a "red-hot" atheist and had placed cartoons above the stair door.

Here was an ugly old man by the name of Noah, who got drunk, lay naked, and cursed his own son, and yet he walked with God (Gen. 6:9). Another fearful creature, called Abraham, was a friend of God, yet he got his servant girl into trouble, and sent her off to die in the wilderness (Jas. 2:23). Another ugly man was named David. He killed a man to get his wife, and yet he was a man after God's own heart (Acts 13:22).

But facts are facts; it is true, these men were sinners. And the mystery deepened as the years passed and God continued to justify one sinful

man and send another sinful man to hell.

### *Justifying God*

"Unjust, unjust, unjust," cry mortal men. "Holy, holy, holy," cry the mighty creatures. And indeed it did present a problem until God sent forth Jesus Christ as a "propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past" (Rom. 3:25). This is the ground that justified God in justifying sinners.

"Sins that are past." Thus it was that God could be "just and the justifier" of Abel (Rom. 3:26), for He ever had in mind the cross, and Abel's faith laid hold on the promise; and the blood of his offering looked forward to the blood of God's Lamb. Cain's offering, although beautiful in the sight of man, proved that he was "of that wicked one" (I John 3:12).

Let mortal men beware in ascribing folly to the God of heaven, or of crying "unjust" at His judgments, for these mighty creatures, who have been in His presence for untold ages, can find no fault. Rather, when God speaks, let us believe what we cannot understand and escape the confusion of face that will be theirs when God will make "every knee" to bow, and compel even that old atheist to "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

### *The Crystal Sea*

"And before the throne there was a sea of glass like unto crystal" (Rev. 4:6). My little daughter was somewhat troubled as we looked up into the starry heavens on a quiet summer's night. What if we were to fall out of heaven? But it is all very solid indeed, a great diamond pavement stretching far out on every hand. Moses and Aaron "saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it

were the body of heaven in his clearness" (Ex. 24:10).

### *Rendering Thanks*

"And when those beasts [living creatures] give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:9-11).

Let us note that even the mighty "living creatures" render "thanks" unto their Creator.

### *Complaining*

One of the most disgusting sounds that vibrates the air we breathe and that is given full vent in every conversation, is that of complaining about the weather. If it is hot, man wants it cold. If cooling breezes are fanning his face, he wants it hot. If gentle showers are watering the earth, "Ain't it a bad day?"

"Oh, they grumble on Monday, grumble on Tuesday . . . grumble the whole week through."

How can a longsuffering God still send His rain on the just, let alone the unjust? (Matt. 5:45). I used to raise lots of pigs and sometimes when mother pig presented me with a nice nest full of lively pork, there would be a little runt that was always squealing and complaining. And what would I do? Let him alone and the mother would become disquieted and might kill a good pig, so I put an end to his disgusting prattle by a bump on the head.

And so did God deal with Israel, as they murmured at Kadesh-barnea and refused to enter the land of promise: "Your carcasses shall fall in this wilderness" (Num. 14:29). But not for Israel alone are those words recorded, but as a warning

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# The Christian's Seal



## SPIRIT-UALITY (GAL. 6:1)

"Ye which are spiritual!" Who are referred to in Galatians 6:1? Who is spiritual? What is spiritual-ity anyhow? When is a church a spiritual church? A prominent minister has written, "Any church that is missionary, evangelistic, and spiritual, God will bless abundantly, supply all its needs, and make it a mighty power."

Yes, we understand what being missionary and evangelistic means, but when is a church spiritual? It is most essential that we know what spirituality is. "To be spiritually minded is life and peace" (Rom. 8:6). "Ye also as living stones, are built up a spiritual house . . . to offer up spiritual sacrifices" (I Pet. 2:5, ARV). Spiritual discernment is declared to be an absolute necessity to understand the Scriptures in I Corinthians 2:14. We should worship with "psalms and hymns and spiritual songs" according to Ephesians 5:19.

Life, sacrifices, discernment, songs are all closely related to spirituality, according to the Scriptures to which we have just referred. Then Galatians 6:1 makes spirituality an absolute requirement for restoring a fallen brother, "Brethren, if a man be overtaken in a fault, ye which are *spiritual*, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Now these Scriptures and others surely prove the vital importance of Spirit-uality!

### Who? And What?

Who is spiritual and what is spirituality? Another has written, "True spirituality is beyond estimation. It is that quality of life in the child of God which satisfies and glorifies the Father. It brings celestial joy and peace to the believer's heart. Upon it all Christian service depends." Yes, but what is it? Is it so mysterious that we cannot define it or seek it or know when we possess it or it possesses us? Is it practical or purely visionary? Who can become spiritual and what

course must one pursue to become known as a spiritual Christian?

### I Corinthians 2:14 to 3:4

This passage, I Corinthians 2:14 to 3:4, deals with Spirit-uality. Paul divides all persons into three classes—natural, carnal, and spiritual. The natural man is the unregenerate man, just as he is by nature. He "receiveth not the things of the Spirit" for "they are foolishness unto him, neither can he know them, because they are spiritually discerned." "The world by wisdom knew not God." Man, by the spirit of man, understands man, but man, without the Spirit of God, cannot understand God. The most natural thing for the natural man is *not to understand* the Word of God. The "preaching of the cross is foolishness unto him." The good news of the Gospel is hid to him. In the "vanity of his mind" his understanding is darkened.

### Two Types of Christians

Now, Paul divides Christians into two classes—carnal and spiritual. Herein is the difference between saved people. The *carnal* Christian is described in I Corinthians 3:14. Here are the marks of an un-Spiritual Christian, a carnal one.

(1) There is a prolonged spiritual infancy. They remain babies in Christ over a long period. They must be bottle-fed beyond the reasonable time of infancy in Christ. They must be nurtured and cared for, guided and guarded, handled so carefully far beyond the time when such is necessary. God intends this period of spiritual infancy to be short. It is not a question of time but of growth. A carnal Christian is one who demands baby diet, baby care, baby exercise *too long!* There are thousands in our churches who ought to be able to eat spiritual meat who must still be fed on the bottle. They still need a pacifier. They have not "put away childish ways." They are un-Spirit-ual.

(2) The second mark of carnal

Christians is that they are easy victims to strife and division. "For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3). A baby is often given something to cut teeth on—a teething ring. Carnal Christians must always have a bone on which to chew—the *bone of contention*. Mark it well, brethren, whenever there is strife and division in a church, that church to that degree is un-Spirit-ual! Mark it well, those who cause such are not under the control of the Holy Spirit, but living after the "manner of men," after their own sinful, carnal nature. The Spirit of God is not the author of confusion but of peace. To the degree that we are controlled by the Holy Spirit we will be in harmony in the "unity of the Spirit in the bond of peace."

(3) The third mark of carnal Christians is that they follow human and not divine leadership. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:4). "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (I Cor. 1:12-13). Regardless of how great or good a human leader is, a Spiritual Christian follows Christ and the Holy Spirit! Only insofar as our fellow Christians follow Christ are we to follow them. Paul admonished all to follow him only as they saw him living Christlike. We have known churches to be kept in constant turmoil and continual division because of a pretentious, arrogant leader who commanded a following. Usually the relatives and in-laws and close friends constitute the followers of such unspiritual leaders. Frequently they serve notice on the pastor, who refuses to be a partner to their unspiritual methods, when he is to resign or be dismissed. Such unspiritual leaders change the mission of a pastor from being that of a shepherd to that of a mule herder. Beware, Christians! Do not follow

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT HOME

#### AROUND THE TABLE

Like to eat? It's a good American custom, and most of us follow it three times a day. But did you ever notice that it's not so much fun to eat alone? We like to have company when we eat, so that we can enjoy the fellowship along with the food. And this ought to be true at home, as well as anywhere else.

How is it around the dinner table at your house? What do you talk about? Or do you find time to talk? The dinner table may become a daily spiritual blessing as well as a convenient "filling station" with a little planning.

If yours is a Christian family, of course you pause before every meal to thank God for the food, and ask His blessing upon it. But even if you're the only Christian in your home, this can be done, usually. Why not ask your family for the privilege of doing this, if it's not a custom, and by that simple means, raise a real testimony for Christ in your home?

The dinner table is often a good place for the family altar, when all the members of the household meet for Bible reading and prayer. This custom, now almost a lost heritage, will do much to bind a family together in mutual love for Christ and one another. If your home hasn't the family altar habit, why don't you see if you can start it?

Another helpful custom for the dinner table is to have a planned family discussion each day, perhaps at the evening meal. Agree on the subject ahead of time, and be thinking of it during the day. Maybe it will be about amusements and recreation for the Christian, or the part emotions play in the Christian life and testimony, or about how to witness in school, at play, at work. Maybe it would be a good thing to discuss the preacher's sermon on one night, not with the idea of pulling it to pieces, but applying it to our lives. We talk about something

around the table—why not get some good, lively discussions on spiritual things?

By the way, the dinner table is a good place to practice some of the Christian virtues that are often neglected at home. Courtesy, patience,



REV. RALPH COLBURN

love, understanding—these will grace the dinner table more beautifully than fruit or flowers ever could. Let's make the dinner table a spiritual highlight as well as a physical delight.

## It's an Idea--

### Making Old Hymns Live

Young people enjoy singing Gospel choruses so much that often the hymns of the church are neglected. They may be thought slow and dull, when such is not the case.

Many of these hymns and Gospel songs have fascinating stories connected with their writing or use. There are a number of books of hymn stories available, some of which may be in your public library. Some may be ordered from the Brethren Missionary Herald Company.

If you have a young person in your group who is good at telling stories, have him, or her, prepare to tell the story of one of these hymns or Gospel songs at each Sunday night or midweek service, perhaps to conclude the song service. Piano or organ background may be used while the story is being told. Then have the congregation sing it, or, if it is not too familiar, have someone

sing the first verse as a solo, then everyone join in.

An interesting B. Y. F. or C. E. meeting may be built around the stories of hymns and Gospel songs, too.

If your church is fortunate enough to possess a 2 x 2-inch slide projector, beautifully colored illustrated hymns may be purchased from the Bond Slide Company, and thrown on the screen while they are being sung, lending a unique and lovely touch to an evening service.

## News Notes--

### Glendale Throws a Banquet

It was my privilege to be invited to a banquet that the Glendale, Calif., church and Sunday school gave for its young people just before Thanksgiving. Turkey with all the trimmings adorned the well-decorated and candle-lit tables. The Sunday school and church footed the bill, the W. M. C. prepared and served the dinner, and the young people enjoyed it. About 60 were present, from the junior high group through the young married people's group.

Musical talent from within the group, and a message by Rev. Norville Rich, Sr., of the East Pasadena Brethren Church, climaxed the enjoyable evening. A church that shows interest in its young people will have young people that show interest in the church.

### WANTED!

NEWS NOTES about your church or district doings, and—

IDEAS that have made your church youth program more interesting and successful. Send to—

Ralph Colburn  
1005 N. Rose St., Compton,  
Calif. (until Feb. 1).  
Winona Lake, Ind. (after  
Feb. 1).



# Why Is a Problem Child?

(THIRD INSTALLMENT)

By RAYMOND F. BURCH, Long Beach, Calif.

## *False Ideals*

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Prov. 10:1).

Life, to the young child, seems to hold but two aspects—people or things that are good, and people or things that are bad.

Very often the people or things that appeal to the child as good are actually bad in either a moral or general sense. A child's natural tendency influences him, first of all, to adopt for his ideal some person who is kind and considerate, or spends time playing with him. The next tendency is to elect some person who may appeal to the flesh as being strong, clever, beautiful, etc.

Children who are regular attendants at the motion picture theaters often adopt a character seen on the screen as their favorite hero, or ideal. Many Christian parents would be amazed and shocked, were they able to look down into the secret recesses of their children's hearts, and see the strangely warped conceptions of right and wrong standards.

There is only one way to combat this. The Lord Jesus Christ, as revealed in the Word, should be held up before the child from the time he is able to possess any understanding at all, as his ideal and the Author of his salvation. The Lord and His Word can and should be made for him a living reality. Prayer should become a practical and vital thing in his life. But this cannot be expected to attain its intended effect in the life of a child who attends the theater, unless it brings about genuine conviction.

On the other hand, a parent cannot expect to shift a child, obstreperous though he may be, over to a teacher, the neighbor, or a movie and expect that child to remain enthusiastically loyal to the parent and his ideals. This is a law that can't be ignored. A parent who has little or no time for play, or patience to discuss problems, or to carry on small talk with his child, will soon discover the child has "slipped away from him," never to be won back, unless there is a definite work of grace in his heart.

In a recent test of children's ideals, it was found that only two per cent of the children in public schools adopt religious characters as their ideals or patterns for life. On the other hand, about 60 per cent of six- to eight-year-olds claim characters from the environment of the movies, radio, press, and their own immediate surroundings. Ofttimes it is a character seen but once in a motion picture that is adopted.

In the nine- to twelve-year-old bracket the percentage for the adoption of surrounding characters as new ideals drops to about 35 per cent. In the 16- to 20-year group it drops again to only 28 per cent. Thus we see how important it is that children have proper exemplification set before them when very young.

Just as it is possible for improper and harmful hero worship to warp a child's design for character throughout his life, so may prejudices be assimilated by him with the same grievous results. The formula that Satan employed in the garden to mislead our forebears is still being worked just as shrewdly today. The old Adamic nature is just as prevalent today as ever, and we still find the world gullibly believing the lie rather than the truth. Even children often express a willingness to bypass the truth when a prejudice will fit just as well.

## *False Standards*

"... When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

Motion pictures, with their false standards, immorality, air of elegant wealth, leisure, recklessness, and subtle belittlement of things holy, are setting the pace and precepts for American life today. Any Christian parent who allows his child to cross the threshold of a theater into Satan's territory must admit that once the shadow of prejudice falls across the mind, it is very likely in time to completely blank out the truth.

It has been proven in a special test given a large group of 12- and

13-year-old children that those who attend motion pictures have an altogether different conception of honesty and morality than those who do not attend. In this particular test, a story was presented of a child who deliberately stole money, in a unique and clever manner, from several large business concerns.

Over 50 per cent of the children were frank to state that they thought it was permissible for him to do what he did, because it was done in skillful fashion and he was not apprehended. Seventy-five per cent said they thought he should not be punished. Only a small minority thought it was morally wrong and that he should be punished, even though he was willing to try to pay back the ill-gotten money. The majority of children who saw no wrong in this story were habitual attendants at the theater.

Many parents find the problem baffling when a child wants to attend the movies with playmates who are regular attendants, and continues to beg from time to time. In spite of this situation, counter-resistance can be built up in the minds of children against the movies. They can be taught early in life that such places are snares of the devil; that there is no satisfaction for either the soul or the flesh; that the money that is pushed through the window is pushed squarely into the hand of Satan, even though there is usually a pretty girl there to take it for him; that the Lord Jesus Christ might come for His saints while they are attending such an unholy place; that the money spent at a movie house does harm, while the money that is given to the church on Sunday does good; that there is usually more money given to Satan than is given to the Lord; that a person should always ask the Lord for guidance and permission for every act of life, and the attendance at a show is no exception.

The home that seriously attempts to meet the movie threat with a counter-offer of a full and rounded-out life of fun, frolic, friends, and good books, need have little fear of the movie boogie, which catches so many families who have failed to



give proper early training to their youth.

### *Period of Spiritual Doubt*

"... He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5:10).

There is another matter that we hear so much about today—the period of spiritual doubt. This period often begins prior to the twelfth year of a child's life. It is claimed that only 60 per cent of 13 year-olds today believe in Almighty God as a creator, or in such a matter as immortality. Further, it has been found that children who have not made prayer a fixed habit in their lives usually lose faith in its power by the time they reach 14.

Not more than 50 per cent of college freshmen believe in a personal God, and only 35 per cent admit a belief in a personal devil and hell. Some authorities go so far as to estimate that not more than one-half the adolescent population today believes in immortality. Most of these boys and girls freely place the blame for the tearing down of any religious convictions they may have embraced, upon *educational influences*.

On the other hand, those young folks who still cling to some semblance of Christian beliefs, credit *first* their parents as their inspiration and authority; *second*, the Word of God itself. This fact alone should reveal to Christian parents the necessity for redeeming the time with their young children, in prayer and Scripture memorizing.

### *"Pulling Away" from Parents*

"When I was a child . . . I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11).

During the first five or six years of a child's life he is content to stay quite close to Mother. From seven to nine years children begin to associate more and more with others of their own sex—boys with boys and girls with girls. This is the very first step in the "weaning-away" process of a child from parental jurisdiction and total dependency.

Allow him an additional two or three years and the child's mind has sufficiently matured for him to clearly grasp and understand an-

other's viewpoint, while retaining a conviction of his own. Then it is that problems are likely to begin, for the child is not only entering an argumentative, cantankerous period known as adolescence, but a distinct biological change is rapidly enveloping him.

While it may be difficult at times to detect, yet after puberty a child becomes a young adult—an entirely new person, almost totally independent of his parents, as far as *personality* and *will* are concerned.

During the first eight to ten years of a child's life, his parents often take him more or less for granted, as common family property. He is protected, provided for, and shielded from danger, in most cases. Oftentimes every effort is spent to keep him sweet, submissive, obedient, and as ignorant of life as possible. The years speed along until he is ready for junior high school. Then, for no apparent reason, a peculiar strangeness comes creeping over him that is difficult to clearly identify. He, or she, seems to be drawing "into a shell"—to be getting away from Mother and Dad. There may be a strange embarrassment present, or perhaps a suspicious quietness, an exaggerated effort to be alone, an exasperating dullness and lethargy, periods of sullenness, cockiness, spells of depressive weeping, disrespectfulness, or periods of devilish antagonism and stubbornness that grip the child. He may become uncooperative, self-willed, hysterical, impossible, dirty in talk and manners, or he may draw about him a cloak of strange secrecy that invariably brings out the very worst in a parent's fears.

### *Seven Parental Mistakes*

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Often the puzzled and exasperated parent is one who believes that a parent has the right to "know his offspring's thoughts," or he may feel that he has the right to exert "full control" over the child's life, or the right to claim complete ownership and possession of him, the right to rule with a rod of iron, the right to feel that the child owes his future to his parents, or the right to expect full and continued obedience to the law of the home. Perchance the parent may have gone to the other extreme by allowing the child to

have his own way in order to be kind and good to him.

Be that as it may, it is almost a foregone conclusion that any one of the above types of parents, unless he has the leading of the Lord, will in his anxiety or anger, make one or more of the following seven mistakes:

1. He will attempt to coddle and spoil the child, that he may regain the display of utter dependence he once showed his parents.

2. He will close his eyes to the child's waywardness, and will fight to the finish anyone who dares to suggest the child needs supervision.

3. He will endeavor to win him back with an undying and enslaving love.

4. He will refer to his "heart trouble," assuming the role of a martyr, that he may appeal to the child through the avenue of pity.

5. He will become a dictatorial tyrant, using harsh punishment to break the child's spirit.

6. He will accuse the child, nag him, threaten him, abuse him.

7. He will tell the child he had better get out and shift for himself, that he is not fit to remain any longer under the family roof.

The courts are filled with boys and girls whose parents have displayed any one or more of these erroneous tactics.

But, on the other hand, the parent who possesses a clear understanding of the adolescent mind, having an inkling of what to expect in advance, will have already made some definite preparation for this hectic period in the child's life.

*(To Be Continued)*

### STUDIES IN REVELATION

*(Continued from Page 30)*

for us "upon whom the ends of the world are come" (I Cor. 10:11).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psa. 107:21). "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). "Whoso offereth praise glorifieth me" (Psa. 50:23).

### BROTHER HUMBERD SAYS—

"Noah's Ark," "Two Trees in Eden," "The Holy Spirit," "Moonshiner's Den." Price, \$1.00.



# NEWS FROM OUR BRETHREN CHURCHES

## REVIVAL AT WOOSTER, OHIO

The Wooster church is largely composed of separated, spiritual, faithful, evangelistic, missionary, praying, soul seeking, liberal, Spirit-led members. It is known as "Wooster's Bible Teaching Center." The "unity of the Spirit in the bond of peace" prevails. There is "peace among the Brethren" and a good testimony among those without. It is a joy to minister to this church and to be "co-laborers" in the Lord with them.

They need a new church. They have outgrown their present temporary quarters. Lots have been purchased, and plans are being adopted looking forward to a new edifice in the near future in a promising, growing section of the city. We forecast a rapid growth when they have the facilities of the new building.

The pastor has established a large listening audience through the radio ministry of a local station. Plans are to take over this "Your Morning Devotions" of 15 minutes and have it sponsored by the church instead of as a public service. It will widen the testimony of the church very much.

This revival was a genuinely reviving one. The special music was of the best and really evangelistic. Much prayer and personal evangelism had been engaged in prior to the opening of the meetings and continued throughout. There was old-fashioned conviction of sin and repentance. The old-fashioned Gospel and sound, Scriptural methods are still blest of the Lord to the salvation of the lost and renewing of the careless. The attendance was excellent and the response was encouraging for these days of apostasy. The pastor will report the statistics.—Evangelist Charles H. Ashman.

The Lord gave great blessing during the three weeks in which Dad ministered unto our congregation in Wooster, Nov. 25th to Dec. 14. The meeting was preceded with an intensive calling campaign and much prayer. The average attendance for the 21 services was 115, the highest attendance being on the third eve-

## Youth Choir at New Troy, Mich.



This photo of the Junior Choir of the Brethren Church in New Troy, Michigan, was taken at the time of a recent broadcast. Linda Moore, daughter of Rev. and Mrs. H. Leslie Moore, is at the right end of the front row.

ning of the singing of the Eureka Jubilee Singers. It was necessary to transfer this service to the high school auditorium to accommodate the crowd.

There were 20 decisions during the revival, six of whom were first-time confessions. Of these first-time confessions five were adults and one a child.

The evangelist, Rev. Charles H. Ashman, presented a series of "Precious Promises" over the local radio station each morning during the three weeks of the meeting.

The church has been strengthened as a result of Dad's ministry among us. Prayer was greatly answered and it is expected that others will find the Lord as a result of the seed sown.—Pastor Kenneth B. Ashman.

## BADEN, PA., REVIVAL

It was my privilege to work with the folks at Baden, Pa., in a meeting that had been planned for a long time. Brother and Sister Walter Link had labored hard here for several years building a Sunday school and gathering some other Brethren into the work who had come to live in that section. Now there are three Brethren families, together with many other families



Girls' Trio from the New Troy Junior Choir broadcasting the Gospel.

from which one or two have accepted Christ and come into the Baden Brethren Church.

A Sunday school attendance of over 100 has been built up, and a young people's meeting is also gathering each Sunday evening. All of this has been without any pastor whatever, and the work right now constitutes one of the finest fields



of which we have any knowledge within the Brethren fellowship.

The one thing they need now above everything else is a pastor, one who knows an opportunity for God when he sees it, and one who isn't afraid of work and house-to-house visitation. The field has just been touched, that is all. The real possibilities have yet to be realized. The district mission board, together with the Home Missions Council, have offered assistance to the new field and we trust that a capable pastor will soon be on the job for God.

The meeting was greatly blessed of the Lord from the start. Attendance was good, interest was high, and the esteem in which the work was held by the community was without flaw. We did not hear one word of criticism from anyone during the entire time we were with them. The pastor who goes there walks into a field free from any unpleasant history. It was one place where I was tempted to give up my evangelistic work and settle down and pastor this new work into a real church. The caliber of the people already in the group and the field waiting right at the door, make this a very inviting setup.

I am glad that God allowed me to have this part in the work. It was also a real pleasure to have Henry Rempel as a partner in the work. He led the singing, and held the children's meetings with real ability.

Baden spells real opportunity to the Brethren churches today.—R. Paul Miller, evangelist.

## THE CHRISTIAN'S SEAL

(Continued from Page 31)

any person unless you are sure, beyond the question of a doubt, that the person is following Christ and being led of the Spirit!

### Oh, What a Change!

We sing, "What a wonderful change in my life has been wrought since Jesus came into my heart!" But if we are carnal, wherein is the change? Do we not still walk after the manner of men, natural men? Is there any difference between the standards and words, actions and practices of the carnal Christian and the natural man? We must beware of the fountain source of all such carnality. Weymouth's translation of James 4:1-3 is, "What causes wars and contentions among you? Is it not the passions which are ever at war in your natures? You covet things and cannot get them; you commit murder; ye are envious and cannot gain your end; ye fight and make war. Ye have not because you do not pray; ye ask and yet do not receive because ye pray wrongly, your object being to waste on your pleasures what you acquire."

(Continued Next Week)

## EVANGELISM

(Continued from Page 29)

with a soul, never. If the message of the evangelist and the work of the Spirit have not done the work, certainly the worker should not try to do it at such a time and place. Avoid all loud speaking lest others be disturbed and you interfere with the appeal of the evangelist. A few kind words such as, "Wouldn't you like to be saved tonight?" or "Why not settle it with God right now?" or "Would you like to go forward and accept Christ if I went with you?" are sufficient. If they say a positive "No," leave them alone. Any further pressure under such circumstances would likely only make things worse. After the service is over the worker is free to engage them in conversation. That is a fine time to do so, but not during the invitation.

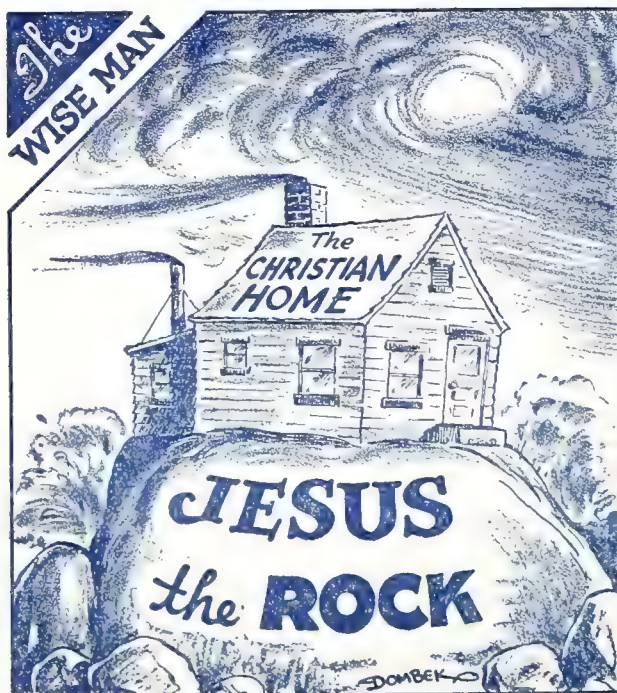
If two workers are close at hand, one should do all the talking. Let the other pray while the first one deals with the soul. Two workers should never deal with a person at the same time. Neither should a woman worker try to deal with a man about his soul. She should take him to a male member of the workers' group. Men resent having a woman talk to them about Christ. A young woman should avoid dealing with a young man about his soul. This is seldom successful and it often leads to unfortunate impressions. Let men deal with men and women with women as much as possible.

These suggestions on how to have a soul-winning church will produce results. Any pastor who faithfully follows them, even though he cannot follow through in all angles, will find rich returns in souls.

## HOW TO READ THE BIBLE

By DR. HOWARD A. KELLY

The very best way to read the Bible is to read daily with close attention and with prayer to see the light that shines from its pages, to meditate upon it, and to continue to read it until somehow it works itself, its words, its expressions, its teachings, its habits of thought, and its presentation of God and His Christ into the very warp and woof of one's being.





Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.

# wmc



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## “FIT FOR THE MASTER’S USE”

### W. M. C. PROGRAM FOR FEBRUARY

HYMN—“Jesus Loves Even Me.”

SCRIPTURE—II Chron. 34:14-21, 29-33.

PRAYER.

HYMN—“For God So Loved the World.”

LEADER’S TALK—“Hiding God’s Word in Our Hearts.”

QUESTIONS AND ANSWERS—“Hiding God’s Word in Our Hearts.”

How are we to hide God’s Word in our hearts?—Study II Tim. 2:15.

If we are to use God’s Word, what must we do?—Continue in this knowledge—II Tim. 3:14.

How do we know the Bible is God’s Book?—It is given by inspiration—II Tim. 3:16.

How should we feel toward God’s Word?—It is better than gold and silver—Psa. 119:72. We should love it.—Psa. 119:97.

Why should we hide God’s Word in our hearts? That we might not sin—Psa. 119:11. God’s Word in our hearts is a close companion—Deut. 30:14. God’s Word shows us how to cleanse our ways—Psa. 119:9. God’s Word is like a sword—Heb. 4:12. God’s Word is a lamp and a light—Psa. 119:105.

All repeat a favorite memory verse.

HYMN—“Thy Word Have I Hid in My Heart.”

PRAYER CIRCLE.

BIBLE STUDY—“Daniel—Fitted by Prayer.”

MISSION STUDY—“With the Gribbles on Furlough.” Chapters 11 and 12.

### FOR THE LEADER

February is the month that we send valentines, a symbol of our love for our friends. True Christian friends are among the best treasures we have on earth. We willingly shower them with our affection and give them a large place in our hearts. God, through the Lord Jesus Christ, has done all for us and has sent love messages to us through His Word. Many of God’s children have read the Bible through during the past year. For the devotional part of our program this month let us stress “Hiding God’s Word in Our Hearts.”

### THIS IS FAMILY WORSHIP MONTH

One of the goals of the W. M. C. for this year is that of promoting family worship in the homes of the congregation by personal contact and distribution of literature on the subject. The month of January has been designated as the time when all of the Councils would emphasize this. We trust that your Council has begun to carry out this objective, not that you may report this one completed, but that you might be used in helping others establish family altars in their homes. Testimonies from young and old concerning the blessing that family worship has brought to them are printed in this Herald. Perhaps you could call attention to these in speaking to those in your church who do not have family worship in their homes. We trust that this united effort by the W. M. C. will be used of the Lord to bring about increased interest in the reading of God’s Word and prayer in the homes of the Brethren all over the United States.

### NO NEWS!

There is an old saying that “no news is good news,” but your editor hardly believes that to be true about the Women’s Missionary Council. She is very sure that Brethren women through their W. M. C. are busy for the Lord in many ways, but in the last month only one letter has come containing news for the Herald. We would like to make the “Brevities” a regular feature of the W. M. C. Heralds. This, however, will depend upon you. Please send news regularly. Brief interesting things about your Council and its activities, written on a postcard and mailed promptly will be greatly appreciated.

### W. M. C. MAJOR OFFERING

November, December, January

FOREIGN MISSIONS

\$1,500.00

To be equally divided between the camp work in Argentina and the proposed leper work in Africa.



# DANIEL---FITTED BY PRAYER

By MRS. LOWELL HOYT

Most people read the book of Daniel for its prophecy; few read it to benefit from the life of the prophet. Many are interested in facts about the future; few are concerned about facts that will help them live in the present. If the prophecies of Daniel are of value, it is important to know what prepared him to receive these great revelations.

Daniel was not only a writer of prophecy; he was also a man of prayer. There is a definite connection between the two. His writings of prophecy are a result of his life of prayer. The Psalmist tells us that "the secret of the Lord is with them that fear him" (Psa. 25:14). To Daniel God entrusted His secrets because his mind and heart were prepared to receive them.

In our study we shall observe three incidents in Daniel's life which reveal how prayer fitted him to be the writer of prophetic Scripture. In preparation for this task his life of prayer secured for him the following:

## 1. *Position of Prominence in the Court of Babylon (Chapter 2).*

Nebuchadnezzar, the king of Babylon, had a dream one night which troubled him greatly. Upon awaking, he was unable to recall it. Summoning his magicians, astrologers, and sorcerers he demanded that they reveal the dream with its interpretation. Because of their inability to do so, he decreed that all the wise men of Babylon should be slain.

Daniel, learning of the decree from the king's executioner, requested an audience with the king and promised to reveal the dream and its interpretation. This was a great step of faith, but Daniel's faith was in a great God who responded to the prayers of His people. Calling his three companions together, he asked them to join him in prayer that God in mercy would reveal the secret. God answered by revealing the dream to Daniel in a night vision. Though his life was yet in danger Daniel did not immediately rush off to the king, but first offered a prayer of thanksgiving and adoration to his God.

Daniel then revealed the dream to the king and explained the significance of it. He was careful to point out that both the dream and its interpretation had been given by the God of heaven. In gratitude the king made Daniel ruler over the whole province of Babylon. This high position not only rewarded Daniel for his faith in God, but also gave him the background suitable for one who was to write concerning the future rise and fall of nations.

## 2. *Preservation of Physical Life in the Midst of Danger (Chapter 6).*

The years passed. Daniel was now an old man, but he continued to find favor at court. Darius the king appointed him as one of three presidents over the whole province of Babylon, and because of his superior qualities Daniel was preferred above the others. This excited jealousy of the other rulers and they endeavored to find some fault in him that they might accuse him before the king. Detecting no unfaithfulness on Daniel's part they concluded that they could find no occasion against

him except it be concerning the law of his God. Going to the king they prevailed on him to sign a decree that all prayer to anyone other than the king should cease for thirty days.

Here we are given a real glimpse into Daniel's prayer life. We read that "when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." There is no evidence of fear or compromise on his part. He simply continued to do what he had always done. Prayer to him was not something to resort to in times of emergency; neither was it just a religious ceremony to be dispensed with when it seemed expedient.

Notice that thanksgiving was a regular part of his praying. It was not so surprising to read that he gave thanks when God answered his prayer and revealed Nebuchadnezzar's dream to him, but here we find him giving thanks to God when the immediate future holds out the prospect of a cruel death. He was practicing what has since been commanded to every child of God, "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Daniel was thrown to the lions for disregarding the king's decree, but God rewarded his steadfastness in prayer by preserving him alive in the midst of them. Thus his life was spared in order that he might give to us the great prophecies later revealed to him.

## 3. *Prophecies Concerning the Future of Israel (Chapter 9).*

Daniel was a student of the Scriptures and as he read the book of Jeremiah he noticed the prophecy that Israel's captivity in the land of Babylon would be for 70 years (Jer. 25:11; 29:10). At the end of that time God had promised to restore them to their own land. The 70 years were now almost up, and Cyrus, the promised deliverer (Isa. 44:28), was on the throne. The realization of this stirred Daniel to pray.

Daniel's prayer may seem to have been unnecessary since God had promised that He would bring Israel again to their land, but Daniel realized that although God's purposes will certainly come to pass, He has also decreed the means by which they shall be accomplished. In this case, Israel's restoration to a place of favor and blessing with God depended upon their seeking of God's face and confession of sin (Jer. 29:12-14; Lev. 26:40-42).

In full accord with this Daniel sought the Lord "by prayer and supplications, with fasting, and sackcloth, and ashes." Though perhaps the most godly man of his day, Daniel confessed Israel's sin as his own and acknowledged the justice of God's punishment upon them. He pled with God to be merciful to his people in order that their woeful condition might no longer bring reproach upon His holy name.

Such a prayer prayed in accordance with God's will and accompanied by heartfelt repentance for sin could not fail to receive an answer. While Daniel was yet praying, the angel Gabriel came with a message from God in which He confirmed His promise to restore Is-



rael to their land and also gave Daniel an outline of all His future purposes for that nation. God's response far exceeded Daniel's petition. This most important of all time prophecies came to Daniel because he had put himself in the place where he could receive a revelation from God.

Thus in response to prayer Daniel not only received his great prophecies, but was also prepared mentally and preserved physically that he might pass them on to future generations.

From Daniel's life we may gather the following observations concerning prayer: (1) Prayer moves the hand of God. (2) Prayer opens the heart and mind to a fuller revelation of God's will and purposes. (3) Prayer puts us in the place where God can do "exceedingly abundantly above all that we ask or think."

## HE MUST NEEDS GO

*By Mrs. Minnie Kennedy*

In John 4:4 we read of the Lord Jesus that "He must needs go through Samaria." We might ask, "Why the 'must needs go'?" He knew there was a needy soul and that He alone could meet that need.

Had He considered Himself first, this chapter might never have been written. He could have had many good reasons for not going. The way was long, He was weary and hungry. The people were perhaps unlovely and, without doubt, sinful and unattractive. But what marvelous results from just one visit!

Because of His great love He came to seek and to save the lost, and in love He planned that we should have this great privilege of helping Him seek and save the lost today. Yet so few avail themselves of this privilege. For so many, the way is too hard and long. They are afraid they may have to suffer a little extra weariness and hunger. The people may be unlovely or unattractive. But what a blessing they miss, not only here but hereafter!

The Lord has need of laborers who will feel the "must needs go" and take Him to those who are lost in sin anywhere and everywhere. From every corner of this sad world the cry is heard, "Send messengers." We must needs go and carry the message of love and life to those who know it not.

Oftentimes folks have said, "You have spent a good many years in Africa; why not stay at home and let others go for awhile?" It isn't a matter of a few years. So long as there is a soul still lost in sin, there is need of going. We must needs go on. We do not go to Africa just for the sake of going, but the Lord, knowing the need, sends us, and having seen the need ourselves, we must needs go on. The way may be hard and long but no harder or longer than it was for Him. He has promised to be with us until the end—He went alone.

We may grow weary and hungry at times, but there are many wearier and hungrier souls today who have followed Satan in all his ways. The people may be unlovely and unattractive but if we could see ourselves as others see us, we wouldn't choose ourselves as our life's companion perhaps.

In Mark 5:15 we read of the maniac that they found him "sitting, and clothed, and in his right mind." So it is with everyone who becomes acquainted with the Lord Jesus. Again and again we see it repeated in the lives

of those in Africa who have come to know the Lord Jesus. They are sitting, learning of Him through the Word, clothed in His righteousness and letting the mind of Christ indwell them.

As we return to the field our hearts are filled with a new desire and zeal, a greater "must needs go" than ever before. Much land remains to be possessed and the laborers are so few. But our hearts overflow with an even greater joy for the great privilege of seeing souls sitting, clothed and in their right minds. Pray that we may be led to the other remaining needy souls and used to bring many to a saving knowledge of Christ.

## THE PRESIDENT'S CORNER

Mrs. C. S. Zimmerman has been chosen Prayer Chairman for our district. She mailed out the following letter to each Council and I thought it good enough to use as an item for all Councils when and if you want to.

"Dear Co-Laborers in the Lord:

About what does a Christian talk most and do the least? You have guessed it—prayer. Or here is another question, Why do we spend so much time talking about some things when we should be *praying* about them? If none of you are convicted on either of these points, you will not be interested in the remainder of this letter.

Your prayer life needs as much effort as any other phase of Christian service. Even though it is 'letting go, and letting God,' the enemy of your soul will do more to keep you from your knees than any other avenue of work. You will not even suspect that it is his work in the many interruptions that will keep you from the regular time with the Lord.

All other vocations need training for efficiency and you will need to school yourself in this all-important work of prayer. Of the many gifts and callings to Christians, *each is called to prayer.*

This letter is introspective, but each Christian longs to be in the position of 'getting things from God' and we may sum up the hindrance to that in four words, namely, unconfessed or unforsaken sin. If the Holy Spirit convicts each of you that you have been playing at prayer and not really working at it, much will have been wrought. Pray for your own local work and ask the Lord how you as an individual may line up on His side, even though it means humbly confessing that you have been more of a hindrance than a help. Ask Him to make this a new beginning for a deeper prayer life and a richer fellowship with Him.

For His glory,

Mrs. C. S. Zimmerman."

## PROGRAM NOTES

Draw or paste miniature Bibles on red paper hearts. On the Bibles print the words "GOD'S WORD," with the Scripture Psalm 119:11. These may be given as souvenirs before the meeting begins or used as place cards by the hostess.

The Scripture references for the questions and answers for "Hiding God's Word in Our Hearts" should be assigned so there is no lapse of time (Mrs. Gingrich).



# A NEW LEPER WORK

By FLOYD TABER

(Editor's note: This article was written especially for the W. M. C. and originally prepared as two separate articles. Since January is the final month for the W. M. C. major offering for the leper work we are printing here both articles.)

## WHY?

Our mission has been doing medical work in Oubangui-Chari for over 25 years and we have yet to report the first cleansed leper.

Why? Is it impossible to cure leprosy?

The Presbyterian Mission, working in the Cameroun, just to the west of us, dismisses healed patients from their leper camps every year. So with the right treatment it is possible to cure leprosy.

(It is true the experts haggle over the theoretical question of whether every trace of infection is eradicated. But to all practical intents and purposes, they are real cures.)

Then why are we not giving the proper treatment and producing cures? The answer to that question will come later. But for the present our concern is this: *The first reason for launching a new leper program in our mission is that our present methods are insufficient to bring about cures.*

The second reason is that *no one else in this territory is doing it, will do it, or can do it.*

The French government medical service in the colonies is making forward strides in many directions. But they are utterly unable to take effective measures against leprosy. Secular doctors who have devoted years to leper work are forced to recognize their complete failure, and have given it up as hopeless. The only successful leper works in all French Africa are carried on by Christian missions. It is as if the Bible in choosing leprosy as a symbol of sin had chosen the one disease which can be cured only under Christian influences.

Thus leprosy presents a unique field for the triumph of Christian medical work. The discharging of healed lepers from mission leprosariums constitutes a visible tangible proof to the world that the ambassadors of Christ can accomplish what no one else can do.

A third reason for starting an effective leper work, a strictly selfish reason, not worthy to be mentioned, and yet one that touches us very closely, is this: *If we do not attack leprosy, it may attack us.*

Missionaries do not frequently contract leprosy, but it can happen. Missionaries who have never worked among lepers have contracted the disease.

So for our own protection, we should fight leprosy.

A better reason than any of the foregoing is that *a larger percentage of lepers are won to the Lord Jesus than any other class of people among whom mission*

*work is done.* So if we are interested in seeing souls won, we should be interested in leper work.

But all these reasons taken together are insufficient to warrant our taking the necessary workers away from direct evangelization to organize leper work, and they would not furnish the motive power and the perseverance to keep us everlastingly at it, year after year, day in and day out, with ever renewed hope, dealing with a people as hopelessly discouraging as lepers. *Only one thing can do that—THE LOVE OF CHRIST CONSTRAINING US.*

The Lord Jesus is afflicted with leprosy. Members of His body are rotting away with this dread disease. We want to hear Him say in that day, "I was a leper, and ye ministered unto me."

That is the one all-powerful motive for doing leper work.

## HOW?

In the foregoing paragraphs I said that in 25 years of medical work in Oubangui-Chari we have not cured one leper.

Why?

What have we been doing? What have we failed to do? What will be necessary in order to do an effective leper work?

There are three parts to the treatment of leprosy. The first part, the least important, is what is called the "specific" treatment, for which esters of chaulmoogra oil have been used down to the present. Experiments are now being made on a new remedy which will probably prove superior to chaulmoogra, but which will certainly not take the place of the other two parts of the treatment we are about to consider.

The second part of the treatment consists in ferreting out and treating all the other diseases the patient may have along with his leprosy—and he often has several. As soon as the concomitant diseases are cared for, the leprosy usually improves more than when the "specific" treatment itself is given.

The third and most important part is what is lumped together under the name of "general hygiene"—food, clothing, housing, cleanliness, fresh air, sunshine, vitamins, exercise, worthwhile activities, morale, and many other factors.

An experiment was performed on two similar groups of lepers. One group was given every known medical treatment, but they were left in their own primitive conditions of hygiene. The other group was given no medical treatment at all, but their general hygiene was improved. The two groups made equal improvement, but not a single leper of either group was cured. In order to bring about cures, it is necessary to unite the effects of medicines and hygiene.

At the Yaloké dispensary, for years Miss Tyson has been giving the best possible medical care to the group of lepers who come every Wednesday. Some of them have improved—most have been protected to some extent against the worst ravages of the disease. But medical treatment without hygiene cannot cure.

Then why not improve their hygiene? Because that



DR. TABER



cannot be done while they live in their own primitive villages. The only effective leper work is done where the lepers live in special villages or camps, sometimes called leprosariums, with their entire lives organized by the missionary.

Then what are we waiting for? Why not start a leprosarium?

Who is to build it? Who is to organize it?

We might prevail upon Brother Balzer's kindness to supervise the building operations, and we might possibly persuade the rest of the missionaries to release him long enough from the other rush building projects that are waiting for him.

Then who would organize the village?

Miss Tyson? She has the entire burden for the Yaloké medical work. It is plainly out of the question for her to think of carrying that additional load.

The mission doctor? He spends more than half his time away from home, besides being responsible for the material upkeep of a mission station of such size that to do it right would be a full-time job. Then he has a general oversight over the medical work of the mission. In addition, he is asking for the privilege of opening a school to train native medical assistants. If, on top of that, he proposed organizing a leper village (when everyone knows he is no organizer) then what is only vaguely suspected at present would become perfectly plain—that he is completely crazy.

So our first need, in order to launch an effective leper work, is at least one additional medical worker. We believe the Lord is going to provide the worker, so our next need is money for building the village and equipping its dispensary, and the W. M. C. is already taking up that challenge. But even if the worker and the money are provided, the sacrifice will be vain unless energized by prayer.

In the proposed leper work, as in everything else on the mission field, we need men, money, and prayer, and the greatest of these is prayer.

But in case God is laying His hand on YOU to be a worker, your money will be filth and your prayer will be sin, until you have put yourself on the altar.

### PRAYER REQUESTS

By Mrs. W. A. Ogden, National W. M. C. President

1. Thanksgiving for the privilege of living in a land where we still have an open Bible and open churches. (Atheists are rapidly asserting their power.)
2. Pray for a continued interest and promotion of family worship in Brethren homes.
3. Pray for the Lord's continued blessing on Grace Seminary.
4. Pray for Capt. Floyd Shiery and his helpers as they give out the Gospel in Korea.
5. Praise the Lord for Brother Sickel's opportunity to investigate Brazil. Pray that we may know the Lord's will concerning this field.
6. The Jews are becoming a great force against our Christ. Pray more fervently for all Jewish missionary work and for the conversion of many of them.

### MRS. JAKE KLIEVER WRITES

(These are excerpts from a personal letter to Mrs. W. A. Ogden. Our sincere thanks to Mrs. Ogden for sharing it with us. If you correspond with the missionaries, why not share some of your letters or parts of them with the whole W. M. C.? The letters will be taken care of and returned to you if you wish to keep them. Send them to your W. M. C. editor.)

"We surely are enjoying Brother and Sister Barnard's visit. They sure do make good missionaries—take everything as it comes and like it. We'd surely like to keep them here in Africa.

Brother Barnard and Jake got in from their first itineration trip last Sunday evening. They were tired but reported a good trip and a good time in spite of getting stuck in the mud. They were gone six days.

Day after tomorrow we are all going on a three-day trip. It will be different because a bridge has washed out and we will have to cross the river in a native canoe. You'll probably hear more about it later.

We have a very heavy dry season program planned for this section of the field. We are so happy and thankful that Jake's trouble has all cleared up and he is feeling real good again. We want to take this opportunity to thank all of you for your prayers for Jake and for your interest in and the prayers for the work. Also we as a family want to thank each and every W. M. C. that has sent us cards, letters, gifts, etc. Each verse poem and note is really an encouragement because it always lets us know you are backing us up with your prayers.

The Lord is wonderfully blessing and He has given me joy in the work such as I have never had before. Next month Anne and Donna will be home from school. They do love their school, their teacher, and their home at Bellevue. How glad we are that the children's school is now a reality.

Thank you. May the Lord bless you continually in this next year.

In His blessed service,  
Freda Kliever."

### ANOTHER YEAR

Another year is dawning. Dear Master, let it be,  
In working or in waiting, another year with Thee.  
Another year of leaning upon Thy loving breast,  
Of ever deepening trustfulness and grace;  
Another year of gladness in the shining of Thy face.  
Another year of progress, another year of praise,  
Another year of proving Thy presence "all the days."  
Another year of service, of witness for Thy love;  
Another year of training for holier work above.  
Another year is dawning. Dear Master, let it be  
On earth, or else in heaven, another year for Thee.

### MISSIONARY BIRTHDAY REMINDER

#### AFRICA—

Albert Balzer.....	March 1
Mrs. Wayne Beaver.....	March 2
Verna Marie Dunning (age 3).....	March 10
Mrs. Chauncey Sheldon.....	March 21



# With the Gribbles on Furlough

(CHAPTERS 11 AND 12, "UNDAUNTED HOPE," BY FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

As James Gribble and his wife of one year, Dr. Florence Newberry Gribble, started for America after six long years of service in Africa, they found they had to travel under secret orders and along a secret route, for the world was in the throes of the first World War. Though their boat was very comfortable for ordinary travel, they found it rather difficult to travel under such strict restrictions which are often placed upon crowded vessels during such trying times.

Arriving at an English port without mishap, only found the weary travelers barred from entry because when they had sailed from beloved America six years previously, they had not needed regulation passports. Now that war was on, they were suspected of being spies and subjected to questioning and investigation.

But their hearts were thrilled on Christmas Eve to find they were passing Dover and getting nearer to the home of friends who could identify them. However, their joy was curbed when a heavy fog settled over the vessel and they were not permitted to land until two days later. Even though their hearts were heavy, they rejoiced in the Lord that this Christmas on the fog-bound Thames was a happier, more pleasant one than the previous one spent in utter poverty on the mission field.

After some restful time in England, and many speaking engagements for both Dr. and Mr. Gribble, the missionaries were exceedingly glad when they were permitted to book passage for the rest of their journey to their homeland. On board boat in the middle of the Atlantic Ocean in January 1915, James Gribble wrote to friends in America, and leaders in the Brethren Church, petitioning them for a monthly day of prayer in behalf of missions.

"I'm sure his heart would rejoice to know that now the churches and W. M. C. groups are fulfilling his petition each 15th day of every month. Too bad it took us all those years to get started.—M. E. D.]

Of course, James Gribble was thrilled to reach Philadelphia, the place where he found the Lord, and he was so proud to introduce *her* to his many friends and relatives. His heart was overwhelmed with joy to find that his family circle had remained unbroken during his absence from them. It was his privilege, too, to have two members of that great family accept the Lord during this furlough. This encouraged him so that he arose at 2 a. m. daily to pray for the unconverted members of the family. Surely God must honor such diligent prayer.

They were not privileged to remain long in any one place. There were so many speaking engagements and so many other relatives and friends to meet. Their travels took them all the way to the West Coast for conventions and opportunities to interest folk, especially young people, in the urgent call of the mission field.

But in the midst of so much deputation work, they took time out to welcome the arrival of tiny Marguerite Gribble. She was to be a great source of joy to both

parents and they hastened to thank the Lord for her safe arrival and to offer her to Him for His service.

Early in the furlough period, these missionaries made the acquaintance of three very prominent men in the Brethren Church, men who later proved to be guiding spirits along with Dr. L. S. Bauman, in establishing the work in Oubangui-Chari Mission in Africa. These workers in the vineyard were Dr. J. Allen Miller, Professor Alva J. McClain, and Dr. Wm. S. Bell.

Upon urgency of these men, James Gribble set about to give interesting information concerning the proposed location for a new Brethren mission work. He enlightened them about the terrain, the climate, the customs, the languages and dialects, the hardships, the communications hazards, and last but not least, some desirable characteristics and fields of training which he thought necessary for a prospective missionary to such a field to acquire and cultivate.

All through the time in the homeland, they repeatedly gave praise and testimony to God as to how He supplied their every need, often sending, from various sources just the exact amount of the bill due.

The Gribbles became very close friends with Miss Estella Myers, and spent many happy days in her home. She was to go with them to the new post in Africa, and they had much to discuss and many plans to make. They also became acquainted on this furlough with Miss Florence Bickel. Later Miss Bickel joined them in Africa, and is still serving the Lord there.

Toward the end of their second year in America, Howard Gribble, the brother of James, passed away suddenly of collapse following a siege of typhoid fever. This bitter experience in the otherwise happy Gribble home was used by the Lord to lead some unto Himself and to be an opening wedge for James to press his own call upon their hearts. They set about to do all possible through prayer and means to see that James got back to his desired field of service.

During this period of praying and waiting, the Gribbles were in close contact with Mr. Rollier, another candidate for service in Africa. And all of them gave praise unto the Lord for the lesson He taught them in faith and patience. For these lessons helped to make them all God's loyal and faithful servants during trying days ahead.

## WHICH ONES ARE TRUE?

1. The Gribbles served six years in Africa before coming home.
2. They traveled home in peace and quiet.
3. They spent some time in France, learning the language.
4. Marguerite was born in America during the first furlough.
5. The Brethren had a well-established work at this time.
6. James Gribble had many speaking engagements in the homeland.



# WHAT FAMILY WORSHIP MEANS---

## TO A HIGH-SCHOOL GIRL

"As 'F. A.' stands for 'Family Altar,' it also stands for 'First Aid.' The Family Altar is the First Aid of the home. I have found this to be true in my own life. The home that reverences, reads, and relishes the Bible and makes prayer a daily habit is bound to have God's aid. Coming from such a home as this, I have been encouraged to give my life for Christ's service. I can heartily testify to the vast need and importance of a Family Altar in each and every Christian home. You may be sure that it will pay large dividends."

—Harriet Ann Steffler, Philadelphia, Pa.

## TO A COLLEGE STUDENT

"The Sunday school and church have had a great influence on my life, but the thing that has made Christ real to me has been the practical, every-day Christianity of our home. The prayers of my parents have made a world of difference in my life because I have seen the witness of Christ in the lives of those who prayed. Their advice and spiritual help has strengthened me through the years because their lives have been consistent with their profession.

"Sharing one another's spiritual problems has been the natural thing in our home and as a result each individual life has become a part of the other's. In a Christian school in South Carolina today are four preacher's children who delight in each other's fellowship and who are vitally concerned with every problem relating to one another. We four have given our lives to Christ for service and find joy in preparing, as well as looking forward to service because the foundation of our lives is the prayer and guidance of two who love Him above all others."

—Don Ogden, Bob Jones University.

## TO A FATHER

"We began having family worship in our home shortly after I was saved, about nine years ago, and I know it has been a great help in my Christian life. When we take time each day to get the family together and read God's Word and have prayer, it keeps us close to Him. It also keeps the family close together. When problems arise in the home or we have needs of any kind, we can kneel together and talk to our heavenly Father about them and know that He will take care of them.

"Many times we have seen our prayers answered and have thanked God for it. This has taught our children to bring the smallest matters to the Lord and trust Him with them. God has commanded us to bring up our children in 'the nurture and admonition of the Lord' (Eph. 6:4), and this can only be done through family worship. Every true Christian should erect a family altar in his home to receive real joy and happiness."

—George Smals, Buena Vista, Va.

## TO A MOTHER

"It was a beautiful day, as only spring in California can be. Flowers bloomed in profusion. Two rows of saucy little daisies guided the path across the lawn to Honeymoon Cottage. It was morning in our hearts, life was gay and wonderful as only it can be when in the springtime of life two hearts become one.

"Someone has said, 'two is a company and three is a crowd'; we have never found it so. In our home, as a rule, from the very first day three have dwelt together in love—our Lord, my husband, and I. At breakfast, lunch, and dinner we have acknowledged Him, and thanked Him for the bounties of His love.

"At first, my husband and I knelt together each evening in worship after having read His blessed Word. Then came a little stranger and we three would read and kneel together at eventide. Little eyes would see the words but knew not what they were, so we would read the verse, saying each word by itself, and little lips would repeat the sounds. What joy and happiness attended as three became four, and finally five, each taking part in reading and praying.

"When we planned to go out in the evening our worship was early, otherwise just before bedtime. How we have praised God in sorrow and affliction, in joy and happiness, that in beginning our home He taught us the joy of communion and fellowship with Him through the family altar. We thank Him for His blessings in this over and over again and believe that through its ministry, more than any other one thing, our children have come to know the Lord."

—Mrs. J. R. Hoffman, Los Angeles, Calif.

## TO A HIGH-SCHOOL BOY

"Family worship has meant a lot to me, particularly in the last few years. The reading of the Word and prayer before breakfast used to be a drudgery to me. I used to say to myself, 'I hope they pick a short chapter to read: I hope Mother doesn't pray too long.' Of course we know that is the wrong attitude to take. Reading the Bible and praying to God should not be thought of as a distasteful task, but a blessed privilege. When our family starts the day off right, with our morning devotions, the day seems to go along nicely and smoothly. It gives me a deep satisfaction to be able to talk with the Lord and to know that He will be with me all the day through and that He will guide me and direct me in dealing with problems that arise, and then to see that day close with the answer to my prayers. Having regular devotions in the morning is also a good way to get the family together at least once during the day. Everything is in such a hustle and bustle these days that it seems almost impossible to get the whole family spirit of unity and understanding in the home. Therefore, I feel that every Christian home should have a regular time for family devotions."

—James Mayer, Washington, D. C.

## NEWS FROM THE SHARPSVILLE, IND., COUNCIL

". . . We are having all-day meetings this year. We sew in the morning and have our devotional meeting in the afternoon. We have sent several boxes to Clayhole and plan to send a box to Europe and a layette to Africa. As a local project we have been holding services in the county home for old people. We praise the Lord for this opportunity of witnessing and pray that these old folks who do not know the Lord may be saved.

Mrs. Clare Roe, Secretary."



(Based on the Brethren Quarterly)

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Jan. 25, 1948

Matthew 8, 9, 10

## CREDENTIALS OF THE KING

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

In these three chapters Matthew seems to concentrate our attention on two things. On the Lord's part, there were many miracles. On the people's part, there is the presence or the absence of faith. The people marvelled at His miracles (8:27; 9:8, 33); and He marvelled at their faith (8:10) or unbelief (cf. 8:26).

It is important to see the true relationship between the miracles and faith. It is generally assumed that the miracles were performed for the purpose of arousing faith in those who saw them. But if that were their purpose, then they failed. For after He had performed many of those miracles the Pharisees still disbelieved and accused Him of working for the devil (9:34). And even His disciples were still men "of little faith" (8:26). Furthermore, after He sent them out with power even to "raise the dead" (10:8). He warned them that they would face unbelief and persecution (10:16-18). And the greatest Miracle Worker of all time was crucified by the men He had blessed. Miracles do not necessarily produce faith.

On the other hand, these chapters show us that faith must precede the miracles. The leper said, "If thou wilt, thou canst . . ." (8:2) before he was cleansed. The centurion demonstrated faith greater than the Lord had ever seen in Israel (8:10), before his servant was healed, and Jesus' parting remark to the centurion was, "As thou hast believed, so be it done unto thee" (8:13). When the four men brought their friend to Jesus, Matthew tells us that the Lord saw their faith (9:2) before He healed the palsied man. To the woman with the issue of

blood He said, "Thy faith hath made thee whole" (9:22). And He asked the two blind men, "Believe ye that I am able to do this?" When they replied in the affirmative, He said, "According to your faith be it unto you" (9:28, 29). In all of these cases these men and women had faith in the Lord before He performed the miracles for them.

It is important for us to understand the proper order of faith and miracles, for men are always saying, "If God would do so-and-so, then I would believe." The truth is that men do not believe God because they do not like God; the trouble is in their hearts, not their heads. The evidence is sufficient, but men's hearts are rebellious.

Unless you have that faith and confidence in Christ, don't presume that you are saved just because you confessed Him *once* in a revival meeting. Every complacent soul should read Jesus' warning in Matthew 8:11, 12.

1. Contrast and compare the leper and the centurion.

2. What had this centurion done for the Jews?

3. Did Jesus confine His earthly ministry to the Jews?

4. How did the centurion demonstrate his faith?

5. Did Jesus expect at this time that many gentiles would later be saved? (8:11, 12).

6. If we are truly identified with Christ, how may we expect to be treated by men?

7. What two illustrations does Jesus use concerning God's care for us?

8. Describe the disease of leprosy.

9. How many miracles are described in chapters 8 and 9?

10. Did Christ know from the beginning that He must die for our sins before He could establish His kingdom?

### Research and Discussion Questions

1. How many times do the words *faith* and *believe* occur in these three chapters?

2. What verse in this lesson describes the scene on the front cover of your quarterly?

3. Was Peter a married man? Could he have been a pope?

4. Does Matthew 9:15 teach that we should fast today?

5. What should we do when there is a need for workers? (Matt. 9:37, 38).

6. Find and compare the four lists of the 12 apostles in the New Testament.

7. Should we work for heavenly rewards?

### BIBLE-READING SCHEDULE

Monday	January 12	Genesis	29, 30	Matthew	15
Tuesday	January 13	Genesis	31, 32	Matthew	16, 17
Wednesday	January 14	Genesis	33, 34	Matthew	18, 19
Thursday	January 15	Genesis	35, 36	Matthew	20
Friday	January 16	Genesis	37, 38, 39	Matthew	21
Saturday	January 17	Genesis	40, 41	Matthew	22
Sunday	January 18	Genesis	42, 43	Matthew	23
Monday	January 19	Genesis	44, 45	Matthew	24
Tuesday	January 20	Genesis	46, 47	Matthew	25
Wednesday	January 21	Genesis	48, 49, 50	Matthew	26
Thursday	January 22	Exodus	1, 2, 3	Matthew	27
Friday	January 23	Exodus	4, 5, 6	Matthew	28
Saturday	January 24	Exodus	7, 8	Mark	1
Sunday	January 25	Exodus	9, 10	Mark	2, 3



HOME — MISSION — NUMBER

# The Brethren Missionary Herald

VOLUME 10

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NUMBER 3



THE FIRST BRETHREN CHURCH AT WINCHESTER, VA — PASTOR PAUL DICK AND FAMILY (INSET)



# ANOTHER HOME MISSION CHURCH IS SELF-SUPPORTING

*The Brethren Home Missions Council is happy to announce to our National Fellowship the newest addition to our list of established Brethren churches. The First Brethren Church of Winchester, Va., is now a completely self-supporting institution, carrying its own work and financial program entirely independent of the Council.*

With a fine church building located in the growing section of Winchester, this congregation is destined to become one of our largest and most powerful in the entire denomination. The opportunities for evangelization are vast in this prosperous, growing southern city, which is located in the heart of the apple country.

Under the capable ministry of Rev. and Mrs. Paul Dick during the past few years the Winchester church

has experienced some rapid and substantial growth in numbers and spirituality. Rev. Mr. Dick has carried on a weekly and highly effective radio ministry over the local station. This church has also paid for the airing of the Gospel Truth program locally each week.

The building indebtedness has been greatly reduced through the sacrificial giving of the congregation and will be completely paid in a short time.

We are justly proud of this fine church and our Home Mission workers. *Here again is proof that it pays to give to Home Missions.* This is another church which will support all our denominational interests liberally and will also produce missionaries and preachers for both home and foreign work.

Praise God for this new monument to His grace!

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## A BRIEF HISTORY OF THE WORK IN WINCHESTER

The beginning of the First Brethren Church in Winchester, Va., came in the month of January in the year 1922. The first meeting was held at the home of Mrs. Orpha Brill. During the early days of the church the meetings were held in various homes near where the present church is located. For a time the group met in the Odd Fellows' Hall and paid the (enormous) sum of \$4.00 per month for rent. The group was gathered together by Mrs. Orpha Brill and Mrs. Ida Keller. Worship services were held twice a month for approximately three years. Around the month of February 1924 the church was organized and officers elected. There were about seven families in the nucleus and the charter membership was 35.

The Sunday school was later organized and the attendance at the first meeting was 72. E. B. Shaver preached for approximately five months and then Roy Long supplied the church for about two years. The church building was erected and the cornerstone laid in the month of November in the year 1925. The church was 29 by 40 feet and was built at an approximate cost of \$5,000.00. The dedication service was attended by about 125 people and the offering amounted to a little over \$350.00. The first pastor of the church was Emerson J. Rohart, who was on the field for 11 years. He was followed by Norman H. Uphouse, who was on the field for almost four years. Brother Uphouse was succeeded by Paul E. Dick, and he has been on the field almost six years.

At times the work of the Lord in this field prospered

and then for some unknown reason the work seemed to have its struggles. All in all the Lord has brought the work in Winchester through to a glorious triumph for His own glory. In viewing the history of the church it would be impossible to give a detailed report. In this brief article we have tried to give you just a telescopic view of the Lord's work in this portion of His vineyard.

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### WHAT THE FIRST BRETHERN CHURCH IN WINCHESTER MEANS TO ME

By MRS. LEONARD MASON

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

I praise the Lord that I am a member of the First Brethren Church in Winchester, Va., because here the true Word of God is expounded, the Lord Jesus Christ is exalted, and souls are won for His glory.

It was in this church that God called me to service in His vineyard. I count it a privilege to work with the children here. There is no more fertile soil in all the world in which we may sow the Word of God than in the heart of a child.

The Lord has given us a lovely new church now, and I pray that it may always be a lighthouse for His glory. May we at His coming hear Him say, "Well done, thou good and faithful servant: enter thou into the joy of thy lord" (Matt. 25:21).

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# Self-Supporting - - - How Sweet the Sound!

By REV. PAUL E. DICK

Greetings in the precious name of our Lord Jesus Christ from Winchester, Va.

The title of this article will not mean as much to the average person as it will to the pastor, the people, and the Home Missions Council, who have had a very definite interest in the work of the Lord here in this city. We might also add that those who have been praying for and giving to Home Missions will have much cause for rejoicing. Yes, we are self-supporting at last and our hearts go out in prayer and thanksgiving to our heavenly Father and to every person who helped to make this possible. We are unable to express our joys as we write these lines to show you that Home Missions pays off in big dividends. It will be impossible for me to tell you of all that has happened here but we will try to give you the things we believe will be of interest.

The Brethren Home Missions Council entered the field here in the year 1937. Bro. Norman Uphouse was the pastor and things were rather discouraging. However, the Council had the faith to believe that a real work for the Lord could be accomplished and as a result gave financial aid and other assistance. Brother Uphouse was on the field about four years and then felt

led of the Lord to take up the work at North Riverdale. The present pastor arrived on the field October 16, 1941, and it wasn't too long before Pearl Harbor came along and things looked darker for the work of the Lord here than they did for the Army. However, we had faith to believe that the Lord's work would prosper and this caused us to be more fervent in prayer. The Army took many of our young people but we still had a few faithful folks left with which to carry on the work.

The need of a new church building was very evident. After much prayer and sacrifice we ventured out by faith into the building of our new church. We resolved from the beginning that we would not withhold missionary dollars to build our new church. This paid off in big dividends as we will show you a little later. The ground for our new building was broken October 1, 1945, and the new church was dedicated 18 months later, on April 13, 1947. Sounds simple, doesn't it, but it's easier said than done.

The new building is modern in every respect. It is 49 by 81 feet in size, with the main auditorium seating 500 people. The lighting system is of the finest, and oil heat provides an even temperature at all times. Sunday school rooms are located in the basement, which is completely finished and all rooms are partitioned. The church was built at an approximate cost of \$45,000.00. At the present time there is an indebtedness of \$15,000.00. During the past six years the pastor's salary, part of which has been paid by the Council, has been completely assumed by the congregation. At the present time we are receiving nothing from the Council in the way of financial support. We desire to express our sincere thanks to the Brethren Home Missions Council and to every donor to home missions for all they have done for us.

As we said before, one of the main reasons for our being able to build the church and become self-supporting is that we kept increasing our gifts to home and foreign missions. Following is a comparative report of missionary giving in the last six years, during which time we were paying for a new parsonage, building a new church, and assuming all of the pastor's salary.

	Foreign Missions	Home Missions
1941.....	\$362.56	\$391.33
1942.....	430.31	534.35
1943.....	547.40	730.61
1944.....	763.00	865.98
1945.....	1,018.15	945.64
1946.....	978.45	1,000.00
1947.....	824.58	*

\*Not reported as yet, but it will be well over \$1,000.00.

The above figures are given only in the hope that you might see that home mission churches believe in giving to missions.

All of our services are very well attended. Our prayer meetings for the past year have averaged around 65. Some weeks we had as many as 100. Our morning



Top—Junior S. M. M. at Winchester; center—Junior W. M. C.; bottom—Senior W. M. C.



worship is well attended and our Sunday school thus far in the month of December has averaged 180, which is far above that of a year ago. Our Sunday school is equipped with a fine group of spiritual teachers and for this we praise the Lord.

Since our new church was dedicated in April we have received several new families into the membership of the church. Thirty-nine new members have come into the church in the last eight months and we are going

to welcome them at a reception on New Year's Eve. Of these new members several have come out of other churches and have found unspeakable joy in the teachings and practices of the Brethren Church. The testimonies of some of these will be found elsewhere in this issue of the Herald.

The field here in Winchester is unlimited. New homes are being built all around the church. We have many fine prospects, and surely the Lord will use the Brethren church here to honor His name. The doors of this church were kept open just a few years ago by the gifts of others to the work of Home Missions. Now we can praise the Lord more than ever since we have found out from first-hand information the true meaning of Home Missions. Dollars invested in the work of Home Missions pay dividends that are counted in the souls of men and women being won for Christ.

The church in Winchester, Va., stands as a living trophy to the work of Home Missions. It is truly a work of grace. We invite all of our many friends who drive through to stop by and fellowship with us in the Lord and see for yourself what Home Missions have done. Again the church desires to thank the Brethren Home Missions Council and all the people who have had a part in making this work self-supporting. Yes, to be self-supporting is a sweet sound. We praise our wonderful Lord!

#### WHAT THE FIRST BRETHREN CHURCH MEANS TO US

By MR. and MRS. WALTER O. ANDERSON

We visited the little Brethren church in Winchester a short time before its first dedication in 1925. Even in so small a group we found a friendly welcome into Christian fellowship and a great zeal toward God.

Through the years we have listened to the preaching of the Cross given out by its faithful ministers, Brother Rohart, Brother Uphouse, and Brother Dick. We have experienced a yieldedness to Christ and a desire for lost souls. The First Brethren Church is home to us. The Lord has used us in helping to construct a large, new beautiful church and for this we praise His name and thank Him for His faithfulness toward us.

#### THIS IS JUST HOW WE FEEL

By ERNIE and HELEN SMITH

We have received many, many blessings since we have rededicated our lives to the Lord Jesus Christ and become members of the First Brethren Church in Winchester, Va. We are so very thankful that we may attend such a church as this, where the true Word of God is taught, and that we have a pastor and wife who are true servants, working for none other than the glory of our Lord Jesus Christ. We are so grateful and praise the Lord for leading us to this church and we pray that we may be good and faithful servants of His.

#### TWOFOLD MINISTRY OF CHRIST

(John 1:29-34)

1. Taketh away the sin of the world.
2. Baptizes with the Holy Spirit.

(Gleanings)



Brethren Sunday school classes at Winchester, Va.—(Reading from top down)—The Intermediate Dept., Junior Dept., Young People, Primary group, Young Married People, and Adult Bible Class.



## I WANT TO BE AN EXAMPLE

By MISS LORRAINE FAHNESTOCK

I am thankful for the First Brethren Church and for the change the Lord Jesus Christ has brought about in my life through this church. My life wasn't bad by any means, but the things I used to do I have no desire to do now, as I have found out that they were not the things a true witness of Jesus Christ should do. It is my desire to be a living and shining witness for Him. I wouldn't take anything for my Christian experience and the Christian fellowship I have with other believers in my own church as well as other Brethren churches. My prayer is that I may always be in constant fellowship with the Lord, and the church.

As president of our young people in the First Brethren Church in Winchester, I pray that I will be a true witness every day and that I may never say or do anything that would cause anyone else to stumble.

## BACK IN FELLOWSHIP

By MRS. HAZEL HOLSINGER

Ephesians 2:4-10 is one of my favorite passages of Scripture. I was a sinner saved by grace but I was out of fellowship with my Lord. About two months ago I rededicated my life to the Lord and have given my heart completely to Him who loved me and gave Himself on Calvary for me.

I can't find words to thank God that He loved me enough to forgive me, but I can truthfully say that nothing on earth can take away the precious love and peace of mind that He has given me.

I pray each day that God will strengthen me and give me wisdom, patience, and guidance to help others to see their great need of a Savior. I am truly happy in my new-found joy. I am happy being a member of the First Brethren Church in Winchester, Va.

## MY PLACE OF SERVICE

By MRS. LEE A. SMITH

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

I thank God for the rich experiences while working with the young girls and children in the First Brethren Church at Winchester, Va. As a Sunday school teacher I have received many blessings in seeing young people built up in the faith. It was surely the leading of the Holy Spirit which brought me to this church, and I cannot praise the Lord enough for this blessing. My prayer is that I may always be fit for the Master's use in this section of His vineyard.

## GREAT IMPERATIVES OF THE CHRISTIAN FAITH

1. I Ought (Eph. 6:19-20).
2. I Can (Phil. 4:13).
3. I Will (Luke 15:18).
4. I Have (II Tim. 4:7).

(Evangelist Bob Munro—Montreal, Canada)

## WHAT THE BRETHREN CHURCH MEANS TO ME

By MRS. VIRGINIA O'REAR

I am but lately come into the warm fellowship of the Brethren Church, and am continually being amazed at the difference between it and other churches. The verse that comes to my mind again and again is, "Behold I make all things new."

I always think of the Brethren Church as a lighthouse holding forth the Word of Truth in the midst of the deepening and darkening apostasy. In it I exchanged darkness for light, doubt and uncertainty for blessed assurance, lip service for true worship, mere human contacts for Christian fellowship, vain philosophy and tradition for the full counsel of God, the social gospel and world betterment for the blessed hope of our Lord's imminent return.

It also means having a pastor who is a true shepherd and bishop of our souls, who says that Galatians 6:14 is his favorite verse and proves by his life that he means what he says, and a pastor's wife who is a true helpmeet and a godly example to the flock.

"If you should seek to find me in my old dark abode,  
You'll find this writing on the door, 'She's on the upper road.'"



Top—Cradle Roll at Winchester; center—The Beginners; bottom—Sunday School Cabinet.





# As the Editor Sees It

By L. L. GRUBB



## OUR HOME MISSION OFFERING

It is almost impossible at this writing to prophesy what our Home Mission offering will be this year. We have received several offerings from our churches about 50% of which have been increased and about 50% have decreased. We are sincerely hoping and praying that the Brethren Church will see the vision of sending out the Gospel to our folks at home so that we may be able to establish more churches in order to send out more missionaries to the foreign fields. The Home Missions Council will receive and use for the glory of Christ just that amount which is given by our Brethren churches across the nation, and in this measure we will be able to establish new churches and perform the ministry of scattering abroad the good seed of the Word of God throughout the coming year. Keep praying for a great Home Mission offering!

## HOW IMPORTANT IS YOUR MINISTRY FOR CHRIST?

We are told on good authority that Andrew H. Phelps, vice president of the Westinghouse Corporation, considers his service to Christ and the Church of greater concern and importance than anything else in his life.

It is the task of Mr. Phelps as vice president of Westinghouse to spend approximately \$1,000,000 a day, but even in view of this fact in a recent talk he definitely stated that he felt his service to Christ was far more important and should take precedence.

This is certainly a proper statement of values, and Protestant Christians across the nation would do well to learn such a lesson. We are prone to allow the pressure of our daily tasks and responsibilities to crowd out the work and service of our Lord Jesus Christ, which is of absolute primary importance in the life of any child of God. Jesus said concerning these matters, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

## ATOMIC ENERGY AND THE BIBLE

A very interesting article on atomic energy appears in the January issue of *Prophecy Monthly*.

Prof. A. Freeman, London, England, is the author and presents an interesting sidelight on Elijah's experience at Mt. Carmel in relation to the atomic bomb tests in the New Mexico desert.

It seems that as an archeologist many years ago,

Professor Freeman received a huge stone estimated to be 3,000 years of age. It was a souvenir of the time when Elijah's altar was built on the summit of Mt. Carmel and was destroyed by "brimstone" and "fire."

One of the interesting features of this remarkable stone was a bluish formation of crystals clustered on one side.

Dr. Freeman tells of receiving a crystal from the New Mexico desert in 1945 after the explosion tests of the atomic bomb had been carried out. He immediately saw the striking resemblance to the crystals on the Mt. Carmel stone and out of curiosity took them to the South Kensington museum to have their elements compared.

Tests by the archeologists and scientists proved that the two stones were exactly alike in every respect. It seems then that the logical conclusion is that similar conditions to those which existed after the explosion of the first atomic bomb also prevailed on Mt. Carmel when the altar on which Elijah placed his burnt offering was destroyed by fire.

Professor Freeman holds that this fact clearly demonstrates that some of the great judgments recorded in the Bible were accomplished through the release of atomic energy at the word of the Creator, and claims that there is no doubt that this same force, according to many prophecies, will be released to bring the devastating and catastrophic world-wide judgments in the last days.

Surely this does throw great light on some of the prophecies of the book of Revelation and also some of the statements of Peter connected with purging the earth by fire (II Pet. 3:9-14, etc.). This fact should solve a lot of the problems of those who claim that the statements of God's judgment upon the earth could not possibly be literal. Certainly it will be a terrible thing to fall into the hands of an angry God in the day of judgment. Probably some of the Japs at Hiroshima who were seriously injured during the explosion of the atomic bomb but escaped with their lives could tell some skeptics, infidels, and unbelievers something of the dreadful effects of this atomic energy, any amount of which could be released by God at any time in His will.

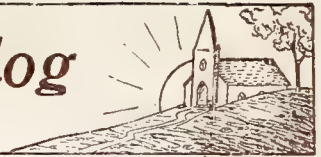
Such information also brings great assurance to the child of God, for we know according to the words of Christ in the Gospel of St. John that we rest in the hollow of our Father's hand (John 10:27-30).





# Home Missions Travelog

BY THE SECRETARY



## THE LA VERNE ANNEX AT CLAYHOLE

The beautiful new and substantial addition to our mission home at Clayhole, Ky., is now a splendid reality and being used by our missionaries, two of whom are comfortably housed on the upper floor. A great deal of credit goes to the First Brethren Church of La Verne, Calif., the congregation, and the pastor, Bro. Conard Sandy, for the completion of this addition, for these generous saints of God gave a very liberal part of the entire cost of the addition. Thus the Brethren Home Missions Council has definitely decided to call this addition the "La Verne Annex." Only those who are actually engaged in the work in Kentucky know the great benefit this additional space will be to our missionaries.

## FOUR BRETHREN CARPENTERS DO THE JOB

Brethren Edmund Hastings, Lester Keyser, John Correll and Robert Botdorf, all of Homerville, Ohio, and excellent Christian carpenters, built the addition to our mission home from the ground up. In these days when skilled workmen are hard to find and when one has apprehensions about trusting such workmen, it is certainly a providential blessing of God that these men gave of their time and talents to produce this construction. We might further add that these four brethren are interested in Christian construction all across the nation and may be used very extensively in the setting up of our Home Mission churches from coast to coast. We make this public statement in appreciation to the men who have done such a fine job for us at Clayhole, Ky.

The lower floor of the annex is not yet complete and will necessitate the expenditure of \$500 additional for its completion and use by the Clayhole missionaries. Because of lack of funds the Council is unable to complete the addition at the present time, and we shall greatly appreciate the prayers of God's people that this money may be provided in the near future.

## JIM THE JEEP HARD AT WORK

The Sisterhood jeep "Jim" is really hard at work moving up and down the Kentucky hollows, along the creek beds and back into the more inaccessible places where it would be impossible to take an automobile. Evelyn and Elaine are using this small vehicle for the glory of Jesus Christ in a very real way. We are thankful to the Lord that the Sisterhood saw the vision of this need and made possible the provision of this powerful little vehicle.

## REACHING 1,000 YOUNG PEOPLE FOR CHRIST EACH WEEK

Evelyn and Elaine, our new missionaries to Clayhole, tell us that they are reaching approximately 1,000 children and young people for Christ each week in the schools of Kentucky. New schools are constantly opening for this missionary work, and the net result is the salvation of many souls and also an increase in the

attendance and membership of our Clayhole church. Only a trip to Kentucky to see how this work is handled and how eagerly the children and young people receive the message of our Lord Jesus Christ will give a complete and realistic picture to those who are interested. We should pray that God will enlarge and expand this ministry.

In order to most effectively give the Gospel to these children and young people, a slide projector is needed for the Kentucky work and also a beaded screen. This visual education in addition to flannelgraph materials makes very vivid the death and redeeming work of our Lord Jesus Christ.

The Sunday services were well attended during our recent visit, the attendance being approximately 190. A goal of 200 has been set for the Sunday school and probably will have been reached by the time you read these paragraphs.

Praise God for the splendid work of Brother Sewell Landrum and his family and our two missionaries, Evelyn Fuqua and Elaine Polman. Continue to pray for the expansion, growth, and support of our Kentucky mission.

## JUNIATA CHURCH IS GROWING

Recently it was our great privilege to fellowship with Bro. Phillip Simmons, the pastor, and the Home Mission congregation in Juniata, Pa. We certainly were well impressed with the fine spirit among the members of the church, a spirit of cooperation and a real vision for the future. The attendance was the largest we have seen in the last three years, with every prospect of increasing week by week.

The church just recently has been completely redecorated and is very pleasant and attractive to the visitor.

## COUNCIL EXECUTIVE COMMITTEE MEETS

The Executive Committee of the Home Missions Council recently held a two-day meeting discussing the questions and problems incidental to the Home Mission work. The meeting was very successful, some decisions being made which we believe will have a great influence in the success of our Home Mission work nationally. The unity of thought among the members of the committee certainly was indicative of the mind of Christ and leading of the Holy Spirit.

## REV. WILLIAM CLOUGH NOW PASTOR AT SOUTH BEND, IND.

Recently Rev. William Clough took over the Home Mission pastorate at South Bend, Ind., where we have a splendid church building in a fine location and also an excellent, thriving, spiritual congregation. During our recent visit there we noted the attendance was high, totaling 75, and at the close of the particular service a fine young woman came forward in rededication of life. The spirit of the South Bend people is also splendid,

(Continued on Page 57)



# How Are We Walking?

By BERNARD N. SCHNEIDER

The Holy Spirit has literally ransacked all nature and all of human experience to find suitable illustrations which make plain to us the spiritual things of God. Especially is this true in regard to the believer's life for the Lord after he is saved. One of the illustrations used by the Holy Spirit concerning the believer's life is that of a walk. In the epistle to the Ephesians we find this word repeatedly used to tell us how to live. This illustration is certainly well taken. A walk suggests a purpose and a destination. So does the Christian life have a purpose and a destination. The walk suggests progress, and so should the Christian life show progress. A walk is made up of little steps, made one at a time. And so is the Christian life made up of little things, one at a time—little opportunities, little trials, little appointments, little associations, little changes, little joys, little sorrows, little successes, little disappointments. One at a time they come and have to be faced in an ever-changing scene of circumstances. These little things make up life as little steps make up a walk. It is in them that we are to be faithful, and in them we are to serve the Lord, and in them we are being watched by the world. How then are we to walk?

1. We are to walk worthy of the vocation wherewith we are called. Eph. 4:1, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

The Holy Spirit is speaking here of our position in Christ when He mentions our vocation. Notice the word "therefore." That "therefore" is the basis of this plea. It points back to the great facts of the first three chapters. There we have been told what God has done for us—how we are chosen in Christ, redeemed by His blood, forgiven of all our sins, headed for eternal glory as the children of God. All this has been given to us as a free gift, and at a terrible price to God. Now then, since in Christ we are children of God with the rank of ambassadors, we therefore are to walk worthy of the vocation wherewith we have been called. Christian, you are a child of the King; walk like one.

Yes, in Christ Jesus we are children of God. We are to walk like it. We are to act like it. Are we then living worthy of that vocation? Are our manners worthy of such a high calling? Is our speech worthy of it? Is our work and service worthy of such a position? It is a sad fact that many of us have changed the word "vocation" to spell "vacation." The way we saunter toward the goal, the way we squander and take lightly our opportunities for God would indicate that we are Christians on vacation from our heavenly calling. Too many churches are on vacation. Yet, the eyes of heaven, of earth, and of the underworld are upon us, watching our walk. Let us therefore walk worthy of our vocation.

2. We are not to walk as the world walks. Eph. 4:17, "This I say therefore, and testify in the Lord, that

ye henceforth walk not as other Gentiles walk, in the vanity of their mind."

Here we have the negative side, "walk not." Notice again the "therefore." We are the redeemed, bought with the blood of Christ. We belong to Him, and He has placed the destiny of souls into our hands. We have been saved out of this world at an unspeakable price. Therefore, let us not walk like the rest of the world. We are not of the world any longer, but are pilgrims and strangers in it, no matter where we may hang our hats for the present.

How then does the world walk? The Holy Spirit says that the unsaved walk in the vanity of their minds. The correct meaning of this word translated "vanity" here is that of an illusion, or a mirage. You have heard of people lost in the desert, and while raging with thirst, they suddenly would see a lovely river in the distance with shady trees and green grass by its banks. Some have tried to run toward it, but soon found it to be an illusion, a mirage, which disappeared or moved away as they approached the spot. So the Holy Spirit speaks of the unsaved world. It is chasing a mirage, an illusion. How true! The world is surely chasing something. People are after something and wear themselves out chasing it. With one person it is this, with another it is something else. But the things for which the world longs and over which people lose their souls are but vanities, illusions, mirages.

That is all the world has to offer. They never, never satisfy the soul. People think them to be real enough. They chase after them anticipating first a life of thrills, a bunch of happiness which never comes. Like the mirage in the desert, the beckoning happiness always disappears, leaving the soul thirstier than before. This has been going on over the ages past. Over the pit of destruction play the same lures which have attracted countless generations. The glitter of gold, the sparkle of jewels, the wine moving in the cup, the promise of power which stirs the ego, fair, soft faces, lit with laughter; the promise of exciting pleasure—all these, and many more have been the mirages after which men have been chasing from the beginning of history.

It was so when Eve looked at the forbidden fruit, when Nimrod built the first city, when Lot pitched his tent toward Sodom, when Nebuchadnezzar strutted in his palace, when Alexander conquered the world, when Judas sold his Lord, when Ponce de Leon searched for the Fountain of Youth, when Mussolini shook hands with Hitler for his half of the world. The promising mirage appears, looks so real. Hot desire gives chase, until that inevitable moment when the spot is reached, when lust, having conceived, bringeth forth sin. Then the illusion is gone, the mirage has vanished. The soft faces turn hard. The gay faces turn gray. The glittering prize turns to dust. The sweet fruit turns to bitter gall and gray ashes. The promised happiness turns to despair, and the cup of pleasure burns with the fire of hell. Then man finds out that the devil has cheated him.

But, to return to the Scripture. The Holy Spirit warns us. Oh, Christian, don't walk like that. Don't



run with the world after these things. You are a child of God bound for heaven. Don't forsake the real promises of God for the mirages of the world. Don't live for the things that vanish, but live for God and His eternal values. How sad, when the child of God, bought with the blood of Christ, headed for God's eternal home, goes chasing mirages with the rest of the world. Walk not as other gentiles do.

3. We are to walk in love. Eph. 5:1, 2, "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."

I believe that the primary meaning of this passage is that we are to walk in the love of God, that we are to be motivated in our daily walk by our love for Him. We are to love God, as His dear children, and then love toward others will surely follow.

There are three possible motives of service. One is the motive of fear, serving because we are afraid to do otherwise. The second is the motive of duty, serving because it is our honest duty and conscience compels us. The third, and highest, is the motive of love, serving God because we love Him, as His dear children. This is the attitude God desires most in us. This is the attitude which God deserves from us. That is the attitude which overcomes all obstacles, makes great sacrifices, accomplishes the impossible, cleanses the life, and glorifies God. As dear children, walk in love.

And why shouldn't we walk in love? Has not He first loved us? Has not Christ given Himself for us in love? When we were as yet ungodly? When we were yet His enemies? Has He not done more for us than anyone else in the universe? Didn't He rescue us from hell? Didn't He save us for heaven? Didn't He come and share our lot that we might become children of God and joint heirs with Him? Didn't He become poor that we might be rich? Isn't He right now preparing a place for us in heaven? Isn't He the most lovable person all around? Look at Him! Think of Him, and how can we help but love Him? Let us then walk in love. Let our actions be those which are motivated, controlled, purified, inspired by our love toward Him, and the world will yet sit up and take notice that we have been with Jesus.

Notice further that this verse speaks of sacrificial love, love that is willing to give its own life if necessary. "Walk in love, as Christ hath also loved us, and hath given himself for us." Real love never counts the cost too high. Look at Jesus and His love for us! He gave Himself. Not His hand only. Not His money. Not a day now and then. Not that which He could well afford to spare. Not the left-overs. Not an occasional visit in fair weather. He gave Himself, all that He was and all that He had, without stint or reserve or regret. His last ounce of strength and His last drop of blood, until it was finished.

Dear readers, that is the kind of love God would see in us. That is the kind of walk that will win souls, now as always. That is what is too often lacking in our lives and in our churches. We would like to buy success and souls with money and with programs. But you cannot win souls that way, any more than Christ could save us with money and programs. It takes the giving of self in love. Have we left our first love? Is that why so few souls are won to Christ? As His dear children, let us walk in love.

4. We are to walk as children of light. Eph. 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Darkness in the Bible stands for ignorance of God and for all manner of evil. Light stands for the opposite, knowledge of God and a life of righteousness. Jesus is the Light of the world and His life is the light of men. His life made God known to men. He also lived righteously, and He showed mankind what a righteous life is like. His life always rebuked the darkness of the world just as light rebukes darkness. Sin and hypocrisy forever felt uneasy in His presence. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). And because His life always rebuked the darkness, men of darkness got together and did not rest until they had stretched Him onto the cross, by hook and crook.

Now Christ has gone back to His Father. His life does not shine to rebuke sinners. But before He left He said to His followers, "Ye are the light of the world, let your light shine." The Lord has shined into our hearts, and now He wants us to shine. He wants to shine through us. "Walk as children of light." Our lives are to show this dark world what God is like. Our lives are to show this wicked and crooked world what a righteous life is like, and this world can stand some showing. Our lives are to make sinners feel ashamed of their sins. Our living is to be an unanswerable testimony that God is real and that Christ lives, and it should make sinners afraid of the judgment to come. Dear reader, do sinners feel embarrassed and ashamed in your presence, or do they feel encouraged in their ways by your walk of compromise, of medium gray rather than of light? Let us walk as children of light.

5. We are to walk circumspectly. Eph. 5:15-16, "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."

According to Webster's dictionary, the word "circumspectly" means to give careful attention to all the facts and consequences of a case, so that one may select a right conduct and thus avoid unfavorable results. This is just what we need to do, negatively and positively. Negatively, we are to look out carefully for danger, for the days are evil. Our walk leads through a world of sin, full of tricks and snares hidden everywhere by a sinister enemy. Let us then be careful how we walk. Be careful of what company we keep. Be careful of what place we frequent. The days are evil.

Positively, we are to redeem the time, to buy up opportunities. This is just the opposite of wasting our time. We are to give careful consideration to the facts so that we might avoid bad investments. Let us consider the fact that eternity is long, that life is short, that the soul is far more important than the body, that we cannot recall our influence, or the opportunity once it has been passed by. Let us consider the fact that Christ may come soon, and that we must all stand before His judgment seat to give account of our lives. Let us consider the fact that all men are lost and doomed without Christ. Let us consider these facts and then ask ourselves: are we really redeeming the time, or are we wasting it? Let us walk circumspectly.

"Only one life, 'twill soon be past  
Only what's done for Christ will last."



# ✦ ISRAEL CALLS! ✦

## THE CLEVELAND HEBREW MISSION

By GERALD V. SMELSER, *Superintendent*

The Cleveland Hebrew Mission, planted by God 44 years ago in America's sixth largest city, seeks to carry out the commission of our Lord Jesus Christ according to Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Our "Jerusalem" is, of course, the 100,000 Jews of greater Cleveland.

Our "Samaria" is the 84,000 additional Jews in Ohio, but more particularly at the present those in the tri-state area adjacent to our branch in Charleston, W. Va.

And, although maintaining our perspectives as a home mission agency, not forgetting or neglecting the Jews to "the uttermost part of the earth" where Gospel portions and relief packages will travel.

The slogan of a notable missionary pastor statesman in our day, "No one should hear the Gospel twice until all have heard it once," has become a challenge to us in the Jewish mission field. This we accept as our great responsibility under God toward the "lost sheep of the house of Israel."

However, we recognize, according to the Word of God as stated by the Apostle Paul in Romans 11:5, that the first objective in such a universal proclamation of the Gospel to the Jews shall result in the specific task of seeking the "remnant according to the election of grace." This "remnant" forms a part of "the church which is his body" (Eph. 1:22b, 23a), and as such must be brought to Christ in completing that body ere He returns.

This truth is beautifully stated in our theme song, written by the president of the mission some years ago.

"But the remnant we are seeking, telling them that  
Jesus saves;  
He will blot out all transgressions, to remember them  
no more.  
Haste! He'll soon be coming back, cry aloud in every  
land;  
Tho' your sins be red as scarlet, whoso'er, Israel come  
unto me!"

Another effect will be the preparation of Jews for the days of "Jacob's trouble," which casts its shadows across the world today.

The Word of the Lord to Ezekiel contains our marching orders, "whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them."

We have been invited by the staff of your splendid missionary magazine to review the ministry performed by the Cleveland Hebrew Mission, which we are glad to do, ascribing all glory to our precious Lord for every accomplishment. We may sum up our activities under three headings—*Praying, Planning, and Propagating.*

Through the pages of our official organ, a quarterly magazine, *The Trumpeter of Israel*, and a presentation of the work to the churches across the country, we have endeavored to gather a growing prayer family who will "keep not silence" (Isa. 62:6e) until the "ghetto walls" are down, prejudice overcome, and a winsome presentation of Christ given to the Jews in this vineyard. Missionaries to the Jews must be sustained by the prayers of increasing numbers of the Lord's people or their witnessing to the rebellious house of Israel will be futile. We move forward on our knees.

All planning for Gospel campaigning "among His kinsmen on Kinsman Road" must be subjected to God's Word. Men and methods may change and vary, but the message never! At the Oracles of His Word we enquire, and in the counsel chambers of His throne room do we determine the will of God for acceptable methods to reach the Jews speedily with the convicting Gospel message. We do not want to be slaves or creatures of habit to traditional methods, but under the guidance of the Holy Spirit employ every true and tried approach in evangelizing Israel.

Volumes could be written of the thrilling, difficult, and exciting experiences of our six missionaries as they daily in the homes and market places make known the claims of Jesus the Messiah. No better method has ever been found to take the place of a loving, living testimony from hearts aflame with the love of Christ. Tedious and tasteless are some of the hours spent with prejudiced minds, but eternal results are the stake, and the weary ghetto worker patiently plods on with a prayer from home to home, and shop to shop. Then God rewards His faithful witness, and he is led to a hungry heart. A Jew exclaims, "Is God dead? Why do my people suffer so? Why are we hated, haunted, and hunted by you gentiles?" Ah, here is a heart open to the Word—a deep wound into which the love of God may be poured, and after some years of faithful ministry another soul is added to Christ. That long row of Hebrew Christians seated in the mission hall drinking in the story of Calvary with tear-stained eyes is sufficient reward to His faithful servants.

Thousands of Gospel portions are distributed annually to leave their silent witness and repeatedly tell the story of redeeming love. A splendid pamphlet, "The Way," adapted to Jewish thinking and exalting our Lord Jesus Christ as Israel's only hope, is sent forth by mail and invades those homes and offices where the missionary could not pass because of the maid or secretary.

A friendly light shines forth from the "Lighthouse" on the heavily traveled thoroughfare outside the mission. A service is in progress. The Gospel hymns are pealing forth invitingly, and a hurrying Jew stops and listens. The words are strange but full of hope—and it is not in the minor key as the songs of Israel with their plaintive melodies. Rather hesitatingly he opens the door, enters, and slinks into a seat. This may be his first introduction to a Christian service. The speaker prayerfully gives the Gospel story, interspersed with





Various classes in the Sunday school of the First Brethren Church at Tracy, Calif., are shown above. The new pastor, Rev. Ralph Rambo, and Mrs. Rambo are seen in upper right.

those Jewish expressions that illuminate the Jewish mind, and asks God for that precious soul.

Did you see that bearded Jew study the displays in the window? The Hanukah (Feast of Dedication) lights fascinated him. In the other window, the story of the Babe of Bethlehem was told in pictures and verse. Thus thousands of Jews have had the witness from attractively decorated windows through the years.

A new venture by radio will beam "The Message to Israel" into thousands of Jewish homes in the days to come as His servants and yours and hasten the last call to the sons of Jacob in these dying hours of the age.

Only eternity will reveal all the results!

"Pray for the peace of Jerusalem: they shall prosper that love thee."



# Some Dividends in Home Missions

## **New Troy, Mich.—Leslie Moore**

The Lord has been very gracious to us in a number of ways. Our attendance has increased along with an increase in interest. Just recently the Lord blessed in the salvation of two souls. We are also looking forward to the largest Home Mission offering in the history of the church.

## **Fremont, Ohio—Lester Pifer**

Praise the Lord for two more souls won for Christ.

Praise the Lord for splendid cooperation among the members and friends of the church.

## **Spokane, Wash.—William H. Schaffer**

Souls have confessed the Lord Jesus Christ and been baptized. There has been a decided growth on the part of many members formerly unconcerned in spiritual things.

## **Juniata, Pa.—Phillip J. Simmons**

The growth in interest and attendance has been an inspiration to the pastor. New faces every week has offered an ever-growing challenge. The interest in the beautifying of the Lord's house is a delight. Daily we have had reason to thank our Lord for new victories in Christ Jesus.

## **Los Angeles, Calif. (Third)—R. D. Crees**

We thank the Lord and the faithful members of the church for providing a brand-new parsonage for our use here.

## **Pasadena, Calif.—Norville Rich, Sr.**

We praise the Lord for the additions to the church of new members during 1947; for the progress in almost paying off our indebtedness on the building; for success in getting a Christian day school established; for 100 per cent Missionary Herald subscriptions; and for the unsaved who keep coming to the services.

## **Yakima, Wash.—Russell L. Williams**

Praise the Lord for the willingness, yea eagerness, of the people for the work and for the organization of the work.

## **Brethren Indian Mission—Dorothy Dunbar**

More Navajos are now coming into the mission. A young girl moving away asked for a Bible to take with her. She speaks and reads English. Plans are now being completed for a language school.

## **Tracy, Calif.—Ralph E. Rambo**

Recently eight were baptized and taken into the membership of the church. There has been a definite increase in attendance in all meetings, and a sweet spirit of unity prevails.

## **South Bend, Ind.—William H. Clough**

Decisions have been made in the church services each Sunday since coming to the field. We praise God for this and pray we shall continue to have them. At each service thus far in our ministry here we have seen a good increase in attendance and interest. We praise God for this and pray that it will continue. One family has been received into the Fellowship, and we expect two others in the near future.



(Continued from Page 51)

and we believe that great things lie ahead for the South Bend church under the able leadership of Brother Clough.

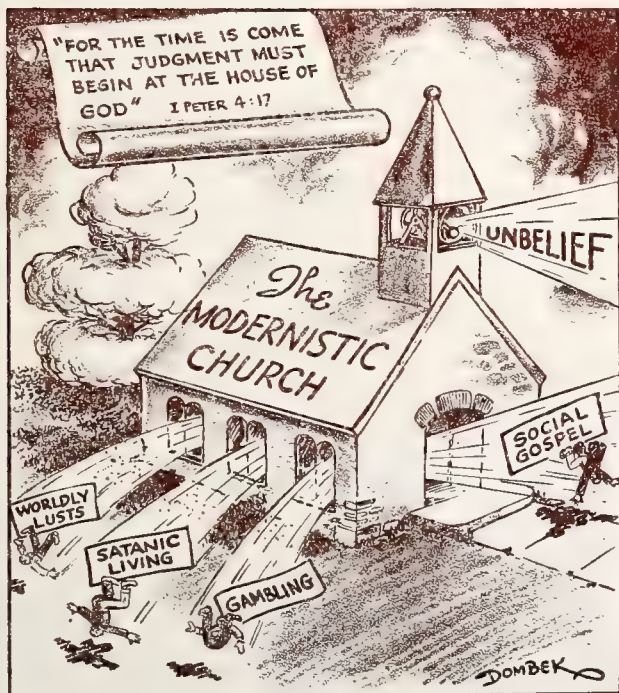
The housing shortage still constitutes one of the greatest difficulties in our Home Mission work. It has been necessary for Brother Clough to live in Lakeville, 10 miles from South Bend, because of inability to find a home. We covet the prayers of Brethren across the nation that this situation may be cared for very soon.

## NEW PEWS FOR OSCEOLA, IND., HOME MISSION CHURCH

Each time we visit the Osceola church we are greatly thrilled at the beauty of the splendid medium-sized building God has given us there. For a number of months it has been impossible because of material and labor shortages to secure our pews for the auditorium. Now the Lord has overcome those obstacles, and the pews are being installed in the church at the present time. There is another wonderful answer to prayer. The growth of the church is substantial and steady under the able ministry of Bro. Ward Miller.

According to the instruction of our Home Missions Council, the Secretary will be traveling among the various churches in southern California during the next three or four months. We shall appreciate the prayers of all of our Home Mission friends across the nation for the success of this itineration and these meetings among our Brethren churches.

A "FAITH TRAIN" to follow the Freedom and Friendship trains has been proposed by Edwin T. Dahlberg, president of the Northern Baptist Convention. Representatives of the three faiths would explain the contributions religion has made to the progress of our country.—*Gospel Messenger*.



# Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

## MOUNTAIN PEAKS IN THE LIFE OF CHRIST

1. His Virgin Birth.
2. His Virtuous Life.
3. His Vicarious Death.
4. His Victorious Resurrection.
5. His Visible Ascension.
6. His Glorious Second Coming.

(Gleanings)

## HOLY COMMUNION

(I Cor. 11:24b)

1. The Divine Plan—"This do."
2. The Divine Purpose—"In remembrance."
3. The Divine Person—"Of me."

(R. L. Rossman, Altoona, Pa.)

## PRESENT-DAY DANGERS

1. Profession without Possession (Rom. 1:18-25).
2. Zeal without Knowledge (Rom. 10:1-3).
3. Form without Power (II Tim. 3:5).
4. Light without Life (John 1:4-5; 3:18-21).
5. Religion without Salvation (Gal. 1:13-16).
6. Faith without Fruit (Matt. 21:18-22).
7. Prayer without Action (Acts 4:29-31).

(Allen Fast, Los Angeles, Calif.)

## GOD'S EVALUATION OF MAN

1. Man is the perfect capstone of creation, in the garden (Gen. 1:1-2, 25).
2. Man is the pitiful creature of degeneration, in sin (Gen. 3:1-19, 23-24).
3. Man is the purified crown of redemption, in Christ (Phil. 2:5-8; John 3:16; Luke 19:10; Romans 8).

(Paul Mohler, Listie, Pa.)

## CHRISTIANS

(Phil. 2:14-16)

1. What we are—Sons of God.
2. Where we are—Midst of crooked and perverse generation.
3. What we should be—Lights in darkness.
4. What we should be doing—Holding forth the Word of Life.

(Evangelist Bob Munro, Montreal, Canada)

## SALVATION

- I. As used in the Old Testament.
  - A. Deliverance (Ex. 14:13; 15:2).
  - B. Rescue (Psa. 38:22).
  - C. Liberty (Psa. 27:1).
- (All are illustrated in Psa. 40:1-5.)
- II. As used in the New Testament.
  - A. Safety (Acts 4:12).
  - B. Defender (Eph. 6:17).

(Dr. Charles Fuller, Long Beach, Calif.)



## Brethren Missionary Herald Circulation

Last week .....	6,690
A month ago.....	6,511
A year ago.....	5,414
Two years ago.....	4,901

## News Briefs

Programs for the World Day of Prayer, Feb. 13, may be obtained by writing to Dr. William H. Lee Spratt, 530 Andrus Bldg., 512 Nicollet Ave., Minneapolis 2, Minn. These are the programs of the National Association of Evangelicals. The address for the American Council programs was given in last week's Herald.

Church colleges continue to break away from the principles on which they were founded. Washington and Jefferson College, formerly Presbyterian, broke with the church when the trustees declined to require all faculty members to be affiliated with "some evangelical Christian church." The compulsory Bible course was discontinued. President James H. Case recently asserted that "every person connected with the college must make his own decision as to the use of alcohol." Smoking and dancing are permitted. Otterbein College, of the Evangelical United Brethren church, has decided to permit smoking and dancing on the campus.

The American Council of Christian Churches is officially on record as favoring the Christian's partici-

pation in war. We quote from one of their pamphlets just received: "At its annual meeting in October, 1945, the American Council unanimously adopted the following statement: 'On Military Service—The Christian owes the duty of service and protection to the state as an institution ordained of God and responsible to Him. That duty includes the necessity of bearing arms upon necessary and just occasions. We, therefore, approve the principle of universal peacetime military training. . . .' The Message of the Brethren Ministry says, "The Christian . . . should not engage in carnal strife. . . ."

There were five decisions for Christ at the Watch Night service in Martinsburg, Pa. With 130 on the roll, there were 125 in Sunday school on Dec. 21. The Home Mission offering broke previous records.

The church at Leesburg, Ind., had a Watch Night service, stressing Bible reading and testimonies. On Jan. 4 the church enjoyed a missionary rally with Jack Churchill and Irvine Robertson as speakers.

There were 208 present for the Christmas program at Clayhole, Ky. Misses Evelyn Fuqua and Elaine Polman are reaching the children in five grade schools and two high schools with the Gospel.

Prof. Glenn Clayton was chosen at a special meeting of the board of trustees of Ashland College to become president of the institution next September. Mr. Clayton is a member of the church in New Lebanon, Ohio. Dr. Bixler will remain on the faculty.

The church at Fremont, Ohio, is remodeling the church basement, lengthening the building 16 feet so that they can accommodate nearly 200 people. There were 188 present on a recent Sunday night. The morning services are being broadcast on station WFRO during the month of January.

The new address of Chaplain (Capt.) Donald F. Carter is 6103d ASU Br. USDB, Camp Cooke, Calif. Brother Carter is stationed at the Army Disciplinary Barracks, just north of Santa Barbara, Calif.

At Winchester, Va., 120 were present at the Watch Night service, and one decision for full-time service was made.

The new church at Troy, Ohio, added 18 new members during 1947, bringing the total membership up

## SISTERHOOD MATERIAL

The Sisterhood material arrived quite late for this issue, but we were able to crowd it in. It will be found near the back of this number.

to 32. The average attendance for the year was 44.

A Brethren student banquet was held in the First Church, Los Angeles, for Brethren young people attending colleges and Bible schools in southern California, Jan. 9. Ralph Colburn was master of ceremonies, Lew Grubb was speaker, and Al Flory led the choruses. Moving pictures of the work in Africa were shown.

The young ladies from New Troy, Mich., whose pictures were on the cover of the Herald last week are Judy Kempton and Patty Ricks. The members of the trio are Patty Ricks, Jacqueline Smith, and Shirley Smith. The Junior Girls Choir is composed of 25 girls ranging in ages from 4 to 12, organized by Mrs. Martin Hauch and accompanied by Mrs. H. Leslie Moore. The girls recently sang over station WHFB at Benton Harbor, Mich.

Rev. Glen Welborn's new address is 413 Ellsworth St., Albany, Ore.

Rev. and Mrs. Herman W. Koontz received as a Christmas gift from members of the church and Bible school an eight-foot de luxe gas refrigerator.

The deacons of the First Church, Long Beach, Calif., are sponsoring a 'round-the-clock prayer program during the month of February, with individuals praying for 15-minute periods. This is in preparation for the revival meetings, Feb. 1 to 15, when Rev. Luther L. Grubb will be the evangelist. The Truthseekers Class of the Bible school held their annual banquet recently, with over 300 in attendance. At a Sunday evening service, Handel's "Messiah" was presented by a choir of 93 voices. A long-time member of the church, Bro. C. L. Fry, died Dec. 8.

Bro. Richard Blough is supplying the pulpit at Fort Wayne, Ind., while the pastor, Rev. John Aeby, is holding evangelistic meetings at Akron, Ohio.



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Evangelism..... R. Paul Miller  
Youth..... Ralph Colburn





# Studies in Revelation



## STUDY NUMBER TWENTY-FOUR

By REV. R. I. HUMBERD

### *Thanks for Creation*

"Thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11). "The Lord hath made all things for himself" (Prov. 16:4).

Men boast and scheme and act as though they owned the universe, but God is still interested in the affairs of this old world. This world was created for God and for His pleasure, but when the wisest of men looked out upon the weary round of nature, when he considered the sun, the wind and the rivers, he turns, and with a wave of finality cries, "all is vanity and vexation of spirit" (Eccles. 1:14), "a striving after wind" (R.V.).

Then King Solomon, with all of his great wisdom, and with the wealth of a kingdom at his command, set himself to see what man should do with his life; to see "what was good for the sons of men, which they should do under the heaven all the days of their life" (Eccles. 2:3).

Every avenue of life was examined, every cup of pleasure was tasted, but everything "under the sun" was only vanity and chasing after wind. Then lifting his eyes above the sun, he finds the only source of peace to the human heart and gives forth his conclusion, "Remember now thy Creator in the days of thy youth" (Eccles. 12:1).

"Only one life, 'twill soon be past

Only what's done for Christ will last."

### *Thanks for Redemption*

But not only for creation do the elders and living creatures thank their God, but they ascribe worthiness to the Lamb for redemption. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

The Revised Version inserts the word "men" in place of the word "us," making it read, "didst purchase unto God with thy blood men of every tribe." This is no

doubt the better rendering, for certainly the living creatures were not redeemed from among mankind. They do, however, praise God for His redemption of sinful man.

### *Revealing God's Wisdom*

For ages, these mighty creatures and all of the heavenly host have been watching God's movements among mankind as Satan pits his great wisdom over against the super wisdom of God, and seeks to thwart God's purpose in the church. Thus God's purpose is "that now unto the principalities and the powers [the heavenly host] in the heavenly places might be made known through the church the manifold wisdom of God" (Eph. 3:10, R.V.).

That is, the heavenly host are watching us ("we are made a spectacle unto . . . angels" (I Cor. 4:9)). When Satan uses his great wisdom to cause men to stumble, and God uses His super wisdom to thwart these snares, it shows to the angelic creation the manifold wisdom of God. What a thrill the "sons of God" must have gotten when God's man, Job, brought to naught all the devices that Satan's wisdom could invent (Job 2:10).

### *No Boasting*

"Thou art worthy . . . for thou wast slain, and hast redeemed" men "out of every kindred" (Rev. 5:9).

The living creatures are right up to the throne of God where they can behold everything in its true light, and when they praise their God for redeeming mankind there is not one little ray of glory ascribed to man himself.

Many people have a vague knowledge of salvation. It is alright to accept Christ as Savior, but their own good works most certainly have value and are really the determining element in whether they are saved or not. This is error indeed, for good works have no value in our salvation. All of our "righteousnesses [not our sins, but our righteousnesses; our good works; the best we can do] are as filthy rags" in

the sight of a holy God (Isa. 64:6).

"For by grace [unmerited favor] are ye saved through faith; and that not of your selves: it is the gift of God [we don't work for a gift!]: Not of works, lest any man should boast" (Eph. 2:8, 9). And most certainly men would boast of their own attainments, but alas, they might just as well boast of their sins as their good works, for neither has value in salvation. And although crowns are given as rewards for the good works of a Christian, yet even these crowns are a matter of grace and are cast down "before the throne" as all honor is ascribed to their God.

When a man accepts Christ as Savior, it means that he trusts the blood of Christ to cleanse from every sin (I John 1:7), and when he receives salvation, it is a perfect gift and he is immediately "complete in him" (Col. 2:10) and no one can add to completeness by any amount of good works.

### *The Sealed Book*

"And I saw in the right hand of him that sat on the throne a book written within and on the backside sealed with seven seals" (Rev. 5:1).

Our interest now centers around this book which is the title deed of our redemption. Let us remember our story about the man who buys a farm, but the old renter refuses to give possession. The man then goes to the courthouse for his deed and, with title deed in his hand, he proceeds to force possession.

And so Satan refuses to give possession of the earth and our Lord goes into the heavenly court and gets his title deed and forces possession. Chapter 4 is the description of the heavenly court, and in chapter 5 we see our Lord coming into the court of heaven for His deed.

### *BROTHER HUMBERD SAYS—*

"The Book of Revelation," "The Virgin Birth," "Salvation Security & Assurance," "The Holy Spirit," "God's Man & Satan's Man in Final Conflict," "Moonshiner's Den." Price \$2.00.



# The Christian's Seal

By Rev. Charles H. Ashman

## SPIRIT-UALITY (I COR. 2:13-3:3)—Second Article

In our last article on the subject of "Spirit-uality," we dealt with the negative side of the subject. The opposite of spirituality is carnality. In the last article we studied the carnal Christian, lacking spirituality. Now we study the positive phase of spirituality, the spiritual Christian.

### *Spirit Life*

Spirituality is the normal expression of the Holy Spirit's presence. It is the very life of the Spirit possessing the Christian and expressing through the Christian. Startling, staggering, challenging as it sounds, the Holy Spirit is cathedraled within the child of God. "Your body is the temple of the Holy Ghost." The Third Person of the Godhead dwells within the born-again believer! Spirit-uality is the throbbing, pulsating life of the Spirit flowing out through the words, deeds, actions, attitudes, decisions, the very life of the Christian. Therefore the possibility and responsibility of being a spiritual Christian belong to every Christian.

### *"Ye Which Are Spiritual" (Gal. 6:1)*

There is a vast difference, however, in Christians—some are spiritual and some just are not. In some, the "fruit of the Spirit" described in Galatians 5:22-23 has been produced. There are nine characteristics, descriptive phases of this fruit of the Spirit, yet the fruit is singular. In these descriptions we discover what could be called "Christian character." We do not form it or develop it. We do not possess it naturally nor can we acquire it physically. The Spirit within forms Christ in us and He, Jesus Christ, is our Christian character. "Love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, and temperance," if these abide within us, we have Christian character and are spiritual. "Christ in you, the hope of glory." That's the mission of the indwelling Spirit—to form Christ within us.

### *"V Is for Victory"*

That's the theme of a ringing chorus the youth love to sing. Spirit-uality is *victory*! "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." "Sin shall not have dominion over you." "Greater is he that is in you, than he that is in the world." The Holy Spirit repels evil, expels sin, compels obedience, impels service. He stirs and stimulates. He invigorates with His indwelling. He restrains and refrains us from sin and selfishness. He sifts and satisfies. A spiritual Christian is a victorious Christian. Spirit-uality is the conquering, triumphant, victorious power of the Holy Spirit flowing out and forth through the Christian. Thus we do become "more than conquerors through him that loved us."

### *Seven-Fold*

Dr. Chafer has written that true spirituality is a seven-fold manifestation of the Spirit in and through one whom He infills. The outline of these seven expressions given is as follows:

1. Manifestation of Christlike character.
2. Energizing the Christian for service.
3. Instructing the Christian in spiritual discernment of the Scriptures.
4. Inspiring the Christian to praise.
5. Leading the Christian in daily walk of life.
6. Enabling the Christian to claim his possessions in Christ.
7. Empowering the Christian in prayer.

Thus we see that true spirituality is not merely negative only. It is more than refraining from, restricting to, separation, suppression, more than "don't" and "thou shalt not." It is this, but also positive possession of and expression of real Spirit-life and power! It is God working in us "both to will and to do of his good pleasure" in the person of the

indwelling Spirit. True spirituality is not only casting out but putting in, infilling, taking possession of, claiming for Christ by the Spirit Himself.

### *Two Seas*

There are two seas in Palestine. One is fresh and fish abound in it. Grass and trees and flowers grow along its banks. Christ resorted to this sea frequently. Sparkling waters from the hills flow into this sea. It is an unselfish sea for it gives forth as well as receives. It has an outlet as well as an inlet. It is the Sea of Galilee. "O Galilee, blue Galilee," we sing. The water flows from this sea southward into another sea. No fish are found in it and its banks are barren. Neither man nor beast nor fowl will drink of its water. It is the Dead Sea. What makes the difference? The Dead Sea receives, but refuses to give out. The one sea is a *giver*, but the other is a *hoarder*. There are two types of persons in the church. The one receives but also yields to and gives forth, allowing the Spirit to flow forth in true spirituality. The other seeks to hoard. You just cannot do that and be a spiritual Christian. Spirituality is expressive and generous. It flows out because it is always at the overflow stage. It gives, it serves, it bestows! "Not grudgingly, or of necessity," but willingly, voluntarily, gladly.

### *Which Am I?*

Am I a carnal or a spiritual Christian? Which? Our prayer for all of us is "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, *working in you* that which is *wellpleasing in his sight*, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20-21).





# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## PRAYER DOES WORK

By REV. W. A. OGDEN

The subject of prayer is one that we hear a great deal about. In fact, it is easier to talk *about* prayer than it is to pray, and I fear that too many of us are taking the easier way. I do not suppose that I can say anything new on this theme, but a thing does not need to be new to have value. It is the same old sun that comes up every morning, but it is always welcome. I believe we can get some practical results from this theme if you will go along with me as we think it through again.

Our Lord sometimes used situations and events about Him as a starting point from which to teach some vital truth. At other times He introduced the theme He wanted to present and created His own background or atmosphere for its setting. Such a case is found in Luke 18:1-8. His theme is first stated, "Men ought always to pray, and not to faint." After this He relates a parable about a poor widow who, as we would put it, camped on the doorstep of the local magistrate until he heard her plea and granted her protection from her adversary. His application is fine indeed. If the unjust judge can be moved by the plea of this poor widow, "shall not God [the just One] avenge his own elect, which cry day and night unto him?"

In this story the Lord would teach us that each one of us will face problems, temptations, and situations we cannot meet and conquer alone. Therefore, "men ought always to pray." Prayer is not limited to the pious, to the preacher, or to the faithful few in the prayer meeting. It is open to all who "labour and are heavy laden." James, in his epistle, charged the poverty of the people to their failure to pray, "Ye have not, because ye ask not." "But I have asked," you say, "and God has not answered my prayer." Is there an answer in the Word of God to this charge—an answer that satisfies every phase of the question? Of course this becomes involved and cannot be covered in the scope of

this page. However, let us take the personal testimony of one man and say that if prayer worked for him we can expect it to work for us under similar circumstances.

Our story is in the 109th Psalm and the key phrase is in verse 4, "But I give myself unto prayer." Like the woman in the parable of Luke 18, David had an adversary that was cruel and unyielding. Against him he cried out to God, "Hold not thy peace, O God of my praise; For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They have compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries." Can we expect God to turn aside from directing the course of the universe to help a mere man in such a time as this? The answer is, He did, for David comes to the end of his prayer with triumphant faith, "I will greatly praise the Lord with my mouth; yea I will praise him among the multitude. For he shall stand at the right hand of the poor, to save him from those that condemn his soul."

Prayer that gets an answer involves the surrender of self. This is what David did when he "gave himself unto prayer." He not only prayed, but he gave himself in surrender to God in prayer. A parallel may be seen in Daniel, who "set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes: And I prayed unto the Lord my God . . ." With these men prayer was serious business. It involved intense physical, mental, and spiritual exercise. Our attitude may be that "just a

little talk with Jesus makes it right," but David *gave himself* unto prayer. Daniel put on the symbols of humiliation and set his face unto the Lord God to seek by prayer and supplication.

This involves more than time. It involves more than the consciousness of a great need. To "whisper a prayer in the morning" is better than going out without seeking God and His favor, but if you are living for God and are out where Satan deems you worthy of his attention you will find that there must be something more given to prayer than your spare time and your shallow thoughts. Luther, to whom Satan was a living and real adversary, found it necessary to spend at least three hours a day in prayer. We lament the apostasy that is sweeping over our land, the coldness and deadness of our churches, the powerlessness of our own lives, and are content to go on with our "little talks" and "whispered prayers," hoping that God will answer this kind of praying as He did the wrestling of Jacob, the faith and faithfulness of Elijah, the broken and contrite heart of David, or the sackcloth and ashes of Daniel.

David Brainard gave himself to long agonizing hours of prayer, as did Robert Murray McChesney, and all other men who have left the hallowed Presence to live triumphantly over the adversary and bear a faithful and fruitful testimony to Christ and His Gospel.

The statesmen of our world today are making no secret of the fact that we are living in perilous days. They recognize a crisis that may not only bring war, but such a war as itself will bring "the end of the world." Brethren, the time is short. If we are going to do anything for God and for the winning of men to Christ we should do it now. And we will have to do it on our faces before God, not sparing self, nor consulting our own wisdom, feelings, or wills. The revival we need is a revival in which we *give ourselves* unto prayer.







# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT HOME

#### SHARING THE WORK

Like to work? Most of us don't, especially when it's household "chores." Yet all of us ought to have a share in the family work. Dad is usually the breadwinner, and Mom manages the house, but there are a lot of things the children can do to make the work lighter for both of them. But oh, how we shirk the work at times!

I've seen some young people work harder to get out of work than they would have worked if they had done their work—are you still with me? Christianity is not for lazy people. God expects us to be diligent in all things, "Not slothful . . . fervent . . . serving the Lord."

There are three verses of Scripture that have this phrase, "whatsoever ye do," in common. Look them up, mark them, learn them. They are Colossians 3:17, 3:23, and I Corinthians 10:31. They'll remind you that everything you do is to be done well, and done for God. Yes, even doing the dishes, and sweeping the floor, and feeding the chickens—these are to be done in such a way that will bring glory to God.

There are some obvious and desirable results that God promises, and good sense teaches, when we willingly and cheerfully share our responsibilities around the home. First of all, we honor and obey our parents in so doing, and place ourselves in God's path of blessing expressed in the fourth commandment, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Then we honor God, because He told us to "obey your parents in the Lord," and he who honors God, God will honor. God desires obedience in our lives, and promises blessings to those who will obey.

And what's more, our testimony for Christ will be honored if we do

our work well around the house. Are there any unsaved members in your family? Would you like to win them for Christ? Grumbling about your work will never do it. Shirking your share will never do it. If Christianity doesn't make you easier to live with, sweeter to work with, something is wrong, and I

don't think the trouble is with Christianity!

And sharing the simple responsibilities around the home will prepare you to share greater responsibilities in every walk of life later on. What you are to be, today you are becoming. So, don't be a "jerk" and shirk, but work!

## It's an Idea--

### TRAINING FOR SERVICE

Are you short of song leaders for your B. Y. F. or Sunday school? Why not train a few? Get a few who are interested and enjoy singing, and have a class in song leading. Perhaps your pastor or choir director could teach it. There are simple, helpful books on the subject, too. You might try meeting on three or four successive Sundays, an hour before B. Y. F. or C. E.

The same thing can be done in training or witnessing for Christ. A lot can be learned in a short course of three or four sessions, and that often appeals more than a long series of lessons. A lesson on how to open the conversation is good, and Dr. Walter L. Wilson's books will give you good ideas on this. Verses to know, and how to use them (keep them few and simple!) would make another good lesson. How to make the way of salvation clear is another needed topic, for we often give many mistaken impressions here. And how to bring a person to the place of decision would make another good topic.

The whole church could well profit by such a series. To see if you're catching on, you might simulate an instance of personal work, with one person being witnessed to, and the other witnessing for Christ. Let the rest of the class look on, and add suggestions later, for the improvement of the technique.

## News Notes--

### LIMESTONE, TENN.

On August 31, the Young People's Christian Endeavor of the Vernon Brethren Church of Limestone, Tenn., chose their new officers for the fiscal year beginning September 1. Their officers are as follows: President, Charlotte Brabson; Vice President, Wilma Brabson; Secretary-Treasurer, Betty Jo Luster; Song Leader, Wilma Brabson; Assistant Song Leaders, Frank Jenkins and Anna Belle Kyker; Sponsor, Mrs. Ruth L. Chandler; Assistant Sponsor, Mr. D. E. McCracken.

Under the leadership of our new officers we have had some very inspiring programs.

October 26 and November 2 our evangelist, Rev. Herman W. Koontz, took charge of the program, and we hope it will not be seven years until he can visit our church again.

When we do not have an outside speaker, leaders are chosen from our own group, except on the second Sunday night of each month, at which time a discussion of missions is led by either Miss Mary Pence or our pastor, Rev. Earle E. Peer. On November 9, Boyd Peer, brother of our pastor, spoke on his experiences with some missionaries during the war.

We have also had some very enjoyable socials, one of which was a "tacky party." A prize was given to the tackiest. Thirty-five of our members attended the event.

Plans for a Christmas program are now in progress and we are also looking forward to "caroling."

—Betty Jo Luster, Sec.-Treas.



## HARRAH, WASH.

Greetings from the Harrah Brethren Church. In October of 1947 our pastor and his wife, Rev. and Mrs. Ralph Rambo, went to minister unto the brethren at Tracy, Calif. The Harrah brethren are indeed thankful to the Lord for sending the Rambos to us and many have testified that they served faithfully and well the two years they labored here.

Material evidence of their faithfulness is shown by the blessing the Lord placed upon the church while Brother Rambo was pastor. Eighty-four were added to the church, a child evangelism class was held on Wednesday afternoons with about 70 in attendance, and a bus was purchased, which not only took the children home from the child evangelism classes but also brought many to Sunday school from the country surrounding Harrah. Our kitchen was renovated and an electric hot-water heater installed and also new lots on the main road into Harrah have been purchased with the hope of a new church, as our present one cannot meet the need of our increased attendance.

Each night of the week available

a Bible study was held in the various homes by our pastor, thus reaching people who would not attend a church. Brother Rambo gave freely of his time and was willing to serve any time of night or day as needed. The Rambos have a real love for the Lord's work and we know the Lord will continue to bless their ministry in Tracy.

We do wish to give thanks also to the Lord for supplying our need and sending to the Brethren at Harrah the Rev. Herman Baerg as pastor. Rev. and Mrs. Baerg and their three small children have been welcomed into the fellowship of our church and have quickly won the love of all who know them.

Again we say, praise and thanks be to God for supplying us with such a faithful minister as Rev. and Mrs. Rambo and may He enrich and bless their lives as they labor in other fields for their Master.—Mrs. C. Darwin Fuller, correspondent.

Cedar Rapids, Iowa—We pray that God will continue to bless the radio ministry and hope it will not be long before we can hear the broadcast over a station near here.

## SUNDAY SCHOOL IS ESSENTIAL

By J. EDGAR HOOVER

Of course I believe in the Sunday school. Crime among youth would become practically negligible if the young people of America attended Sunday school regularly during the formative years. . . .

Through the Sunday school it is possible to impress upon receptive youth the principles of Christianity. These, it must be recognized, are fundamental in a democracy and in a society predicated upon justice and liberty. . . .

The Federal Bureau of Investigation is equally as interested in the prevention of crime as in its punishment. Sunday schools have been a bulwark against crime and delinquency in the past, and their future in this regard is bright indeed.

Proper support to insure the continued growth of this institution should present a challenge to the American citizenry.

## POWER

By DR. C. I. SCOFIELD

No sane person undervalues training, but many persons overvalue it as a source of power. Money is, indeed, in some sort, absolutely essential to the prosecution of extended Christian enterprises—but it is never a source of power. Organization is necessary—as witness the organization of the primitive Christian life into assemblies—but organization is never power. When these, in utter subordination and abnegation, are put into the hands of the Spirit, He may and will use them for the manifestation of His power.—*Christian Victory Magazine.*

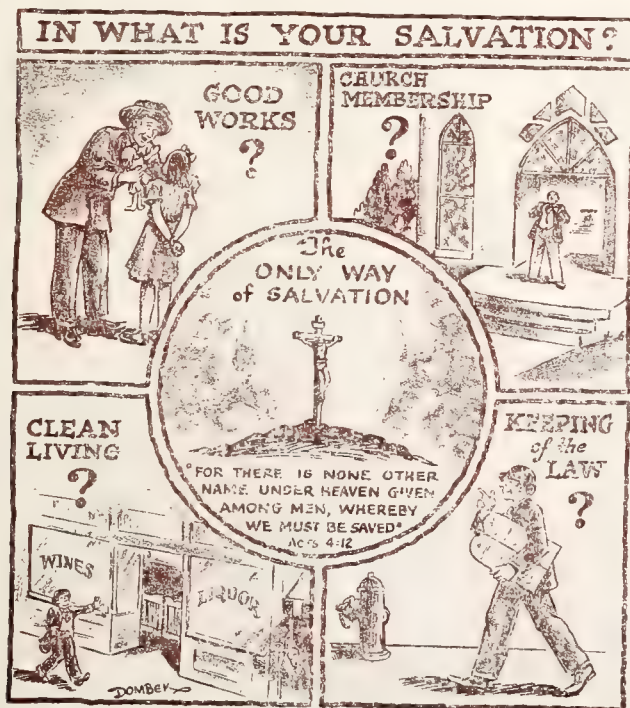
## TUNE IN

National Brethren Radio Hour

## THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEL—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.







THEME FOR 1947-48

## “CHRISTIAN SERVICE”

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON “UNDAUNTED HOPE”

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

*Theme Verse—Colossians 3:23, 24—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”*

### DEVOTIONAL PROGRAM FOR FEBRUARY

#### SONG SERVICE.

SCRIPTURE—I Corinthians 3:12-23.

PRAYER—Using Prayer Requests.

#### MISSIONARY LESSON—

Sr.—“With the Gribbles on Furlough” (In last week’s W. M. C. number of the Herald.)

Jr.—“A Little Girl’s Four Years in Africa.”

#### SPECIAL MUSIC.

DEVOTIONAL STUDY—“Christian Service in My Home Church.”

THEME CHORUS—“Only One Life.”

MISSIONARY LETTER—From Ruth Snyder.

S. M. M. BENEDICTION.

BUSINESS MEETING.

*Some More Members!* That is the cry of your Sisterhood Alumni. Tell the ladies of your church that anyone having been a S. M. M. member or patroness who gives a gift of a dollar or more to the work of the National Sisterhood, is eligible. Also, please notify your vice president of the change in address of members of the Alumni Society.

*Junior Sisterhoods*—If your girls are too young to use the material printed in the Herald, you may use flannelgraph material or object lessons. We suggest the Child Evangelism Lessons.

*News Letters!* Where are the news letters this year? Send them to your General Secretary. We are anxious to know of your activities this year. We’ll be looking for your letter.

### PRAYER REQUESTS

Pray that God will bless Sisterhood girls all over the country in their work for Him.

Pray for our missionaries—both home and foreign missionaries.

Remember the requests of the girls in your own local group.

### MISSIONARY LETTER FROM RUTH SNYDER

Bellevue par Bossangoa par Bangui,  
French Equatorial Africa,  
April 15, 1947.

Dear S. M. M. Girls,

So you want to know what your former Sisterhood members are doing out here in Africa. Just come along and we will take you for a whirlwind tour of some of our activities. Perhaps you think that what one missionary does we all do. Not so. There are many types of work to be done. My share lately has been in the Central Bible School, so just peep into my window and see what goes on.

During the time that the students are having a vacation, the teachers are very busy. Our great burden is BOOKS. Can you imagine any school without text books? The students each own a New Testament. But suppose for a minute that we need a verse from the Old Testament. So far the Old Testament has not been translated into any language that our natives can read. A few can read French, but not all can do this. How would you like to learn a foreign language so you could read the Twenty-Third Psalm? Then, too, can you imagine any school that does not assign a little bit of outside reading? Perhaps you think that would be wonderful! Ask yourself this question—how much would you know if the only books you owned were your New Testament and a hymn book. No, we don’t even have Sunday school quarterlies out here.

So, yes, you have guessed it. During our “vacation” we spend our time getting material ready to give to our classes. First of all we write it all ourself. Then our next task is to get enough copies for all the students. There has only been one way until recently and that was to type enough copies. One of the other missionaries helped me out this year by using the mimeograph for my lessons. But for some of the classes I typed the lessons. Then to my great disgust with myself, when school opened I discovered that I was short just one book for the class. My punishment was to have to start typing all over again.

But enough of the sorrows—look at the joys. School has started with 34 students. Each day to have 34 pairs of eyes glued on one with such eagerness to hear the Word explained is a joy that repays and repays all



the effort. I think often of the great privilege that is mine to be here.

There is fun connected with our work, too. Teachers out here get funny answers just like they do at home. Besides that the students love to tease. Just recently they all wanted something that I did not have to give them. Of course they think we have everything we want so they find it hard to believe that we lack anything. They said, "Doesn't a mother give things to her children?" I agreed that she did, but I had to remind them that I never knew how many children I would have!

You girls will be very interested in one of my "side-lines." Miss Kent is teaching the school for the children of our missionaries. While school is in session I am looking after some sweet little girls who will some day be S. M. M. girls, too. Just now they are playing house out on the veranda. Anne and Donna Kliever are their names.

Don't get me wrong now—children are children everywhere. Africa does not make adults out of them. We have one little lady who doesn't want to wash her feet because it makes the water too dirty! Our other little lady wishes she could lay eggs like the chickens for she doesn't have much to do. Both girls have been interested to find out where I keep my "fan," but so far they haven't had to feel it but once. That time it came too quickly for them to think about it. They are very good girls and just heaps of fun. I often think how glad I am that I could have them for awhile. They will soon be going home for two months.

How we do thank you girls for your prayers for us out here! And do remember to pray for these two parts of the work in which two of your former members are working—the Central Bible School and the school for the missionaries' children.

In His service,

RUTH SNYDER.

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*Mundy's Corner, Pa.—J. S. M. M.*

Greetings from the Jr. Sisterhood girls of Mundy's Corner,

Giving thanks to our Lord and Savior Jesus Christ for all He has done for us and the way in which He has blessed our Sisterhood during the past.

At present we have an enrollment of 18 girls who are faithful in their work for the Lord. We hold our meetings each month in the homes of the girls, and receive many blessings from the study of God's Word together. We would like to be an honor Sisterhood this year and are working hard to attain all our goals. Not desiring this for our own glory, but by so doing we may be a blessing to someone else, and above all to bring glory to His precious name.

We especially enjoy rolling bandages and working on our projects. The Lord has blessed our Sisterhood with several new members, and our prayer is that we may be yielded vessels *clean* and *empty* that He may be able to use us.

In the Master's service,

Verna Rose, *patroness*.

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Judging from financial conditions, maybe the world is flat after all.

## WHAT OTHER SISTERHOODS ARE DOING

We wish that it were possible to print all of last year's news letters, but since this year's letters are coming in now, we will have to be content with only the highlights of last year's news.

*Winchester, Va.—Junior S. M. M.*

The Bible reading was made interesting by dividing the girls into teams of Marys and Marthas. Each girl scored a point for each chapter read, and answered the roll call with a verse learned from the assigned reading. The girls bring their Bibles nearly 100 per cent.

*Wooster, Ohio—Junior S. M. M.*

Wooster is proud to announce the organization of a Junior S. M. M. on January 25, 1947, with eight girls enrolled as charter members. At our first meeting we took a picture of our group and now we are anxious to see how much we have grown when we celebrate our first birthday. Pray for us.

*New Troy, Mich.—Junior S. M. M.*

In February we had a membership contest which won for us six new members. The losers entertained the winners at a Washington's Birthday party. The girls with the highest number of points were Dona Brackett and Rose DeMorrow. The awards were Sisterhood emblems.

*Dallas Center, Iowa—Senior S. M. M.*

The Sisterhood girls took charge of an evening church service last December. We had it as nearly like a real S. M. M. meeting as possible, with Mary Emmert, our missionary, telling about the very first Dallas Center S. M. M., of which she was a member.

*Fort Wayne, Ind.—Senior S. M. M.*

In May, we had an "Alumni Tea," with special music and devotional program as entertainment. Most of us can truly say we have enjoyed our choice of a mission book, "The Monk Who Lived Again."

*Johnstown, Pa.—Junior S. M. M.*

At each meeting we have a flannelgraph lesson and an object lesson. We also read two chapters of our mission book at each meeting, thus having 100% of the girls who have completed this goal. We have learned many new Scripture verses this year and almost every one of us is able to lead in prayer.

*Whittier, Calif.—Senior S. M. M.*

I want to tell you about the last Sisterhood meeting. We had a progressive dinner, going from place to place on roller skates. It was a great deal of fun and created much interest. At the last home where the dessert was served, we had our regular Sisterhood meeting. Then we started scrapbooks to take to the hospitals.

*Washington, D. C.—Junior S. M. M.*

Our girls have enjoyed the little extra meetings held once a month to make invitations for the next meeting. One month we made bluebirds, another butterflies, bells, May baskets, etc. These workdays have been combined with play, as we always have time for games when the work is done.



# A LITTLE GIRL'S FOUR YEARS IN AFRICA

September 16, 1918.

My Dear Friends:

I am almost three years old now. Probably by the time you receive this my third birthday will be past. We are still here in Brazzaville. Since I wrote you last I am learning many things. I can go to church now and sit quietly on Daddy's lap during the service, and listen to a native preacher whom I do not understand. Mamma says that is more than some big people can do. You would be surprised to see how tall I am. Mamma says I look very much so in my overalls. I like to call myself a boy and everyone seems to think I am a boy. Mamma says it is because I am so boisterous.

I talk only a little Sango, for we do not have the Sango people around us, but I understand it, for I hear Daddy and Mamma and Aunt Toddy talking it to the boys who work for us, and the boys speak it to me. They are Bakongo boys, and speak a very hard language. Mamma and Daddy understand a little of it, but we are not trying to learn it, as it is not used in Oubangui-Chari where we are going when Jesus lets us. Mamma wants all the little boys and girls to pray very much that the Gospel, that blessed story of Jesus Christ, may soon be preached in Oubangui-Chari by your little band of missionaries and by any others whom the dear Lord sends.

I speak a very little French, too. I can say, "Bon jour" (good day), and "Bonne nuit" (good night), and "Sil vous plait" (if you please). There is a French lady at Brazzaville whom Mamma and Aunt Toddy sometimes take me to see. As soon as we went in the other day I climbed up on Mamma's lap and said in English, "Jesus loves the French lady." The lady did not understand, and asked Mamma what I said. Mamma told her in French and, although she is not a Christian, she said, "C'est bon" (It is good).

I like to tell the boys who come here to store palm nut kernels in the old magazine near here, about Jesus. I do not know Bakongo, of course, so I just talk to them in English. I always say to them, "Many boys, Jesus loves you." They always seem interested in what I say. Often I show them my little dolls which they think are very strange indeed. Some of them are even afraid of them and try to run away. My dolls wear no dresses. They have clothes, but I do not see why they need to wear them when the black babies do not wear clothes. So I make no other use of their clothes except to wash and iron them, which I dearly love to do. My little iron is always cold, but I enjoy the process of ironing them anyway. The other day when Daddy went to town he brought me four large pictured handkerchiefs in which

I like to wrap my dolls, for that is the way in which the natives sometimes dress.

When I wash their clothes, I usually do so about 11 o'clock. Mamma plans it this way because I take my bath at 11:30 and put on my sleeping suit ready for bed right after my lunch. You see, I haven't learned to wash my dollies' clothes yet, without getting my own wet.

We have had a long, cool, dry season—no rain since May. Now it is beginning to grow hotter again. By and by when you are having your long, cold winter we shall be having our long hot rainy season again. When we first came here in March it was hot and rainy.

We are happy here for we feel that we are obeying Jesus. He has provided for us, kept us well, and has kept away from us all thieves and others who would do evil. We have had shelter in the time of rains, and we have had no hard storms.

The only hard thing which Jesus has asked us to do or to suffer is to wait for His working. Mamma says it is hard, but that His grace is sufficient. We are all praying that just as soon as we may go on, the way will be open. Mamma says we must pray for Jesus to send us there. I know we must go on a boat, so I am always praying and singing, "Oh, Jesus, send a boat." Won't you pray that too? I see many wonderful things that Jesus does, how he breaks the moon, and makes it whole again, how He cares for us, and I believe in answer to our simple prayer of faith He will soon send a boat to take us on to Oubangui-Chari.

With love to you all,

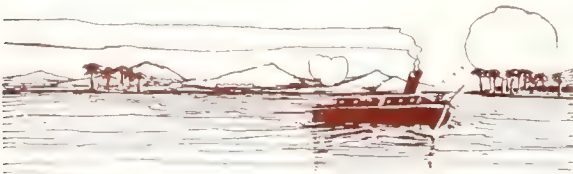
MARGUERITE.

## WHICH IS RIGHT?

1. Marguerite's dolls were—  
very strange      all black      broken
2. She loved to—  
wash the dolls' clothes  
sew the clothes  
dress the dolls in hats
3. She could—  
speak a lot of French  
talk a little Sango  
say nothing but English
4. In church she—  
made noises  
sat quietly  
always went to sleep
5. She was praying to—  
travel on a boat  
stay where they now lived  
go back to America

## S. M. M. OFFICIARY

President—June Bowser, R. D. 2, Box 135, Brookville, Ohio.  
Vice President—Isobel Fraser, 1402 Winter St., Fort Wayne, Ind.  
General Secretary—Ruth Ringler, R. D. 4, Box 426, Johnstown, Pa.  
Treasurer—Pauline Helsel, 802 Third Ave., Duncansville, Pa.  
Literature Secretary—Gloria Walters, 53 Ganyard St., Rittman, Ohio.  
Senior Patroness—Mrs. H. W. Koontz, 1511 Malden Lane, S. W., Roanoke, Va.  
Assistant Patroness—Mrs. Ethel Simmons, 225 Seventh Ave., Juniata, Altoona, Pa.  
Bandage Secretary—Helen Taber, Winona Lake, Ind.





# Christian Service in My Home Church

By REV. MARK MALLES

I wonder how you are getting along in Christian service, young folk. Have our discussions helped you to see what the Lord expects of *you* right now in His work? It is my prayer that you won't consider these articles as just part of a monthly program, but rather something to apply to your everyday living. We've been discussing various aspects of Christian service. Have you tried them? Are you serving Christ by prayer and by witnessing to others? Just last night a man accepted the Lord in a little gathering in a home because a young man who has been saved only a few weeks has been testifying to him. There will be results from your testifying, too. Try it!

How can I serve Christ in my home church? Some of you thought your home church was just a place where *you* were to be served, didn't you? That's only one side of the matter. Your church is not only a source of blessing to you but it is also an *avenue* by which you can serve Christ and be a blessing to others. Let me remind you of what was said in another article—when this matter of serving Christ in my home church comes up someone at once says, "I can't do Christian service, I'm too timid, I lack talents and ability, I'm no leader!" But whoever said you had to be a leader or a talented somebody before you could do service for your Lord. There are services you can perform to God that require no talent but only a willingness to do God's will. Let's look at a few of these things.

First of all, the service that each Christian ought to render to God is that asked of us in Romans 12:1, 2—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable [spiritual] service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Before we can do other service for God He wants us to serve by offering a sacrifice, the sacrifice of our own bodies. The Old Testament priest served God by offering animal sacrifices in the temple. Christ is our sacrifice for sin. But our own bodies are to be sacrificed for service. Verse 2 tells us that when this sacrifice is given to the Lord then the cross of Christ stands between you and the world. To conform yourself to the ways of this present evil age would be unfaithfulness to the One whom the present evil age has rejected but whom we have owned as Lord and Savior. "I would give the world to have your experience," said a young woman on one occasion to a devoted Christian lady. "My dear," was the reply, "that's exactly what it cost me. I gave the world for it." Are you willing to pay the price of serving God by offering your body as a living sacrifice to Him right now? You'll not get far in any Christian service until this is settled.

Then again, you can serve the Lord by regular attendance in the services of your church. Remember Anna? She "departed not from the temple, but *served*

God with fastings and prayers night and day." She served God by her presence in the temple. The book of Hebrews says, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is . . ." To obey this command of His Word is a service to the Lord. Can your pastor count on your presence in all four of the services on Sunday? Can he expect you in the prayer meeting? If you are really surrendered to the Lord and want to serve Him then you will be present in these services *regularly* and *on time*. If you haven't been serving in this way begin this week to be one who can be depended on to be regular in the Lord's house.

A third way that all can serve the Lord is by *real attention* in the services. "Well, Jackson," said his pastor, walking homeward after service with an industrious laborer, who was a constant attendant, "Sunday must be a blessed day of rest for you who work so hard all the week! And you make good use of the day, for you are always seen at church." "Aye, sir," replied Jackson, "it is indeed a blessed day; I works hard enough all week, and then I comes to church o' Sundays, and sets me down, and lays my legs up, and thinks o' nothing." I have known folks who were just as attentive as that in the services! And then I have seen young people who were in a far worse state than "Jackson," for the time in the Lord's house was spent in whispering, note-passing, etc. Thus they not only failed to serve God in the service, but they were a definite hindrance to others. Is this off the track of the subject of Christian service? I think not. God is served by true worship and true worship requires attentiveness. How is it with you in the services of the church?

Then of course there are many ways of public service in your church that you ought to enter into willingly when the opportunity arises. Some of you are qualified to teach classes in the Sunday school. What a privilege and what a great avenue of Christian service! You have a great influence over the lives and destinies of the ones you teach. Prepare well and pray much! Others of you can serve Christ by taking an active part in Brethren Youth Fellowship meetings, your Sisterhood meetings, etc. Never say "no" when you are asked to take part in your meetings. When you refuse to help in the way requested it is evident that you do not consider the part you could do as a service to Christ. If the Lord were to ask you in person you no doubt would be willing. Why not be just as willing when you realize that He is looking on and is just as anxious about your service as though He were approaching you personally in the matter?

God doesn't require perfect work from us in our service for Him but He does require perfect obedience and willingness. I hope you will make good use of every opportunity that arises in your church for you to serve the Lord. If you will be faithful in the little things God will make way for you to do some of the great things.



(Based on the BRETHREN QUARTERLY)

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Feb. 1, 1948.

Matthew 11: and 12.

## REFRAMED MESSAGE OF THE KING

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

We study the Bible, not just to learn facts, but to know God. The Bible contains valuable, accurate information on a multitude of subjects, but if we mastered all of this information, but did not come to know God as our Savior and Father, we would have missed the whole purpose of the Bible in our lives.

This lesson contains the first clear Gospel invitation in the New Testament, and therefore the first in this series of lessons. This presents an opportunity that no Brethren teacher can afford to overlook. Don't be satisfied with just studying about how Jesus presented this glorious invitation (Matt. 11:28-30) to those who heard Him, but by all means extend this same invitation in His name to those who hear you. Prepare this lesson and teach it with the definite purpose of winning your unsaved pupils to Christ.

Recall how Jesus taught men that their great privilege would only increase their condemnation in the judgment if they rejected the message (Matt. 11:20-24; 12:41, 42). The fact that people hear the Gospel in your class will make their condemnation more severe if they do not receive Christ. You *must* not permit them to hear the Word of God without your urgent invitation to receive the Savior.

You need not hesitate to insist that every member of the class needs Christ, for without knowing Him one cannot know God the Father (Matt. 11:27). Merely to reform is of no avail (12:43-45). Every man needs a new heart in order to have a new life (12:34, 35), yet even one sinful word shows a

man to be a sinner and subject to the wrath of God (12:36, 37). Anyone who must appear at that judgment needs a Savior.

You have a Savior to present who is adequate for the need of every pupil. No matter how great their burden of sin, He will give rest to their souls (11:28, 29). Perhaps a few testimonies from members of the class will help to show what the Lord does for those who come to Him.

Be sure to make perfectly clear just what the sinner must do in order to be saved. It is all included in that invitation, "Come unto me." It is not just believing doctrines, nor merely making a confession. It is actually coming to Christ Himself, receiving Him, believing on Him. It will involve believing certain facts, making a public confession of faith, being baptized, etc., but the essential thing is a personal transaction with the Son of God.

Study, pray, and teach for decisions.

1. Is Jesus dealing with a nation or with individuals in this lesson?

2. Does the Lord's invitation indicate that men are seeking God or that God is seeking men?

3. What is meant by *laboring*? My being *heavy laden*?

4. What is the purpose of a yoke?

5. What is the *rest* that Jesus promises?

6. What did Jesus do that irritated the Pharisees?

7. How did the Pharisees explain the miracle?

8. How did Jesus answer the charge?

9. Is it possible to be neutral toward Jesus?

10. What is the "blasphemy against the Holy Ghost"?

11. What three things concerning Christ are revealed in the invitation in this lesson?

### Research and Discussion Questions

1. How do you explain the apparent doubt on the part of John the Baptist which caused him to send two of his disciples to Jesus? (Matt. 11:2, 3).

2. In what sense did John the Baptist fulfill the predictions concerning Elijah?

3. Does Matthew 11:20-24 indicate that there will be degrees of punishment in hell? What will determine the amount of punishment?

4. See how many different physical effects of demon possession you can find in the Gospels.

5. Should we seek after signs?

### BIBLE-READING SCHEDULE

Monday	January 19	Genesis	44, 45	Matthew	24
Tuesday	January 20	Genesis	46, 47	Matthew	25
Wednesday	January 21	Genesis	48, 49, 50	Matthew	26
Thursday	January 22	Exodus	1, 2, 3	Matthew	27
Friday	January 23	Exodus	4, 5, 6	Matthew	28
Saturday	January 24	Exodus	7, 8	Mark	1
Sunday	January 25	Exodus	9, 10	Mark	2, 3
Monday	January 26	Exodus	11, 12	Mark	4
Tuesday	January 27	Exodus	13, 14	Mark	5
Wednesday	January 28	Exodus	15, 16	Mark	6
Thursday	January 29	Exodus	17, 18, 19	Mark	7
Friday	January 30	Exodus	20, 21	Mark	8
Saturday	January 31	Exodus	22, 23	Mark	9
Sunday	February 1	Exodus	24, 25, 26	Mark	10





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## A Gift From the Students

At a special chapel service, held jointly by the students and faculty just before the Christmas vacation, Bro. Clyde Landrum, president of the student body, spoke on behalf of the students in expression of their gratitude for the blessings received in Grace Seminary and then presented as their contribution toward its operating expenses for 1948 a check for two hundred dollars. We are sure that the churches will be impressed and encouraged, as we were, by this very generous expression on the part of our students. Prof. Homer A. Kent delivered an interesting and appropriate Christmas message at this service.

## Is Our Seminary Worth While?

On the opposite page the reader will find some statistics which should make it abundantly clear that the Brethren Church must continue to operate a theological seminary for the training of its pastors, missionaries, and workers. The figures given are based on the lists given in the 1947 Brethren Annual and include the period of the seminary while at Ashland. The figures presented should bring much satisfaction to all who have prayed and sacrificed that there might be such a Brethren school, and also should encourage others to become more interested in this vitally essential department of the Brethren Church.

## Is Your Church Worth While?

By this question I mean, Do you feel that the Brethren Church is the divinely appointed custodian of a body of Christian truth which is *not being taught by other churches*? Is that the reason why you have joined the Brethren Church? Or is the Brethren Church just a mere spiritual convenience to you, a pleasant place to enjoy and be fed? And could you just as easily give your presence, money, and energy to some other church? If you are in the Brethren Church because it stands for Bible truths not taught by other denominations, then you will find it very hard, if not impossible, to transfer your allegiance to some other body *where you cannot teach or practice these distinctive truths of the Word of God*. We in the Brethren Church have not been narrow in our attitude toward Christians in other churches and organizations. We have recognized that there are many true believers who have not had the privilege of hearing the things that we have heard and seeing the things that we have seen. But upon us who have seen these things, there rests a great and grave responsibility. If, knowing these things, we turn our backs lightly upon them and give our support and time to causes where these truths are not honored (and often scorned), we cannot expect the blessing of God upon *our* lives. "To him that *knoweth* to do good, and doeth it not, to him it is sin" (Jas. 4:17). Knowledge brings personal responsibility, one which we cannot escape. The question here is not whether people in other churches can be saved. They can. The real point is that when God has revealed to *me* the truths of His Word, and *I* have

accepted them as His will, then *I* am personally responsible for loyalty to these things. To shift my allegiance to some place or organization where I cannot teach and practice these truths means open violation of the will of God. According to the Bible, it is sin.

## The Deadly Snare of Compromise

We can understand (even if we cannot agree with them) those *who say they no longer believe* the truths for which the Brethren Church stands, and who therefore withdraw from its membership to go elsewhere. But such a path is closed to all who affirm their belief in these divine truths. If we really believe that the Lord Jesus teaches in His Word that believers should be baptized by triune immersion, and that we should wash one another's feet, then to deliberately place ourselves where we can neither teach nor practice these commands means nothing less than spiritual compromise. And this is dangerous business, leading always to spiritual and moral deterioration. Christian people sometimes talk very loosely about "divine leading." Although this matter is undoubtedly surrounded with a great deal of mystery, at least one thing should be perfectly clear: *God will never lead us into a place where we cannot teach and follow the things that He has commanded us to do*. If we would remember this one principle, it would settle a thousand problems that many people worry about. We do not need even to pray about such problems. If God hath spoken in His Word, they are settled.

## The Principles of Final Judgment

In that solemn day when we all must stand before the judgment seat of Christ, not merely one but two questions will be raised. The first question will be, "*What have you done?*" And the second question will be just as important, "*How much did you know?*" We are not only responsible for what we have done, but also for the light we have enjoyed. All this means that a peculiar responsibility rests upon us who are "Brethren." God has been good to us. We have heard and seen things that prophets and kings longed to see and did not see. Our privileges in the matter of revealed truth have been very great. Most of us can testify that every time we sit down at the Lord's table, the three-fold symbolism of that precious experience becomes more glorious and magnificent. But all such precious experiences bring upon us greater and more solemn responsibilities.

## Finally, Brethren

The appeal of all this is therefore not merely for loyalty to a denomination, but for loyalty and devotion to Christ as Savior and Lord. If the Brethren Church stands for the things He taught and commanded, then we must give our allegiance and support to her work, in the local congregation, in foreign missions, in home missions, and to Grace Seminary which is committed to the training of workers for all these fields.

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# What God Has Done in Answer to Prayer

## *The Seminary Has Provided Training For---*

*55 Brethren Ministers serving as Pastors, out of the 98 pastors listed.*

*45 Other Brethren Ministers (ordained or licensed), out of the 99 listed.*

*26 Brethren Foreign Missionaries, out of the 44 listed by the Board.*

*13 Brethren Home Mission Pastors, out of the 18 listed by the Council.*

*5 Brethren Teachers in Grace Seminary, out of the 7 listed in the catalog.*

*10 Other Teachers now serving in various educational institutions.*

*Many Other Pastors and Missionaries serving outside the Brethren Church.*

### LET US CONTINUE STEADFASTLY IN PRAYER

1. For the blessing of God upon these pastors, missionaries, and teachers, who have gone out from the Seminary to serve our Lord in various fields throughout the world.
2. For the 75 students now studying in Grace Seminary, and for their families, that they may grow in grace and the knowledge of our Lord and His Word, and thus be adequately prepared for whatever ministry to which God may call.
3. That the \$33,000 needed for the current year may be provided by the Lord through His people, so that the ministry of the Seminary may continue and increase in faithfulness.



# HOW GRACE SEMINARY HAS HELPED MY MINISTRY

H. E. COLLINGRIDGE (1946)

*Pastor, First Brethren Church, Sunnyside, Wash.*

It seems to me that God is more interested in what we become rather than in what we do. In that connection, Grace Seminary has contributed to my own spiritual development by bringing to my heart's attention the tremendous truths concerning what God has done for me. These truths in turn are being passed on to others, and thus my ministry is benefited.

The concentrated and systematized study has organized my thinking about God's love-plan and burned it into my heart. Then the fellowship of both students and faculty was an inspiring power giving me an even greater desire to proclaim the unsearchable riches of the grace of God. I praise my Lord for Grace Seminary.

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EUGENE W. ALLEN (1942)

*Pastor, Church of the Atonement (United Presbyterian) Silver Spring, Md.*

Aside from the blessed experience of walking by faith in a true fellowship of God's own, there are definite aspects of the formal training in Grace Seminary that have been especially helpful to me. First, there was a devoted reverence for the revealed and written Word of God that has been the basis of my whole ministry. Second, there was a sound system of Biblical theology which has kept me from many an attractive error. Third, there was a zeal for lost souls which is a continuing challenge to me. Fourth, there was a joy in the blessed hope of our Lord's return which has given me a marvelous optimism amid the shadows of the darkest clouds that have ever lowered over the earth.

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LOWELL HOYT (1945)

*Pastor, Leamersville Brethren Church, Duncansville, Pa.*

In a day when in every place there is a disregard for authority, beginning with the home and extending to the courts of nations, we must find somewhere a voice that is authoritative. We must have the "thus saith the Lord" which the Bible gives. "Rightly dividing the word of truth," we may then give help to the sinner seeking salvation, and to the saint seeking the will of God. The Bible will solve every moral and spiritual problem for the one who will obey the voice of God. The atmosphere and teaching of Grace Seminary have helped me to appreciate the authority of the Word of God and to rightly divide its truth, and thus Grace Seminary has been of inestimable value to my ministry.

HAROLD H. ETLING (1939)

*Pastor, Greensburg Evangelical Church, Greensburg, Ohio*

To try to answer the question, "How Grace Seminary Has Helped My Ministry," is at least in a measure similar to an attempt to count the blessings of God and to name them one by one. Because the Seminary offered many courses, and because it was my desire to secure all the help possible, I chose a heavy schedule. Thus, the first value of the seminary training was the teaching of a method of study whereby we might learn much of the Scriptures. The second value was the emphasis placed upon the knowledge of the Scriptures. How often we heard in the classroom, "Preach the Word." Thus, the theme of all our preaching has been "The Word." The wide knowledge of the professors of Grace Seminary, in regard to the wealth of books written upon various phases of Christian life, has likewise been a real blessing in the matter of the choice of helpful books in my ministry. Last, but not least, was the logical method of presentation of material. This has helped my teaching ministry tremendously—since I have attempted to pass on to others, through the same method, the logical presentation of the truths of God, and His beloved Son, my Savior.

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ARNOLD R. KRIEGBAUM (1940)

*Pastor, Grace Brethren Church, Waterloo, Iowa*

The Lord be praised for the scholarly training received during my three years in Grace Theological Seminary. Twelve years in the pastorate causes me to appreciate the importance of the good foundation laid during my training in the Seminary. Grace Seminary has been a definite help to me in my ministry for the following reasons: (1) It established my faith in the Word of God. Grace Seminary teaches a sound, systematic study of the Scriptures which secures the student from error and safeguards those to whom he ministers. (2) It established my faith in the Way of God. Jesus said, "I am the way . . ." Grace Seminary taught me of "the Way" and thus has enabled me to point others to a saving knowledge of Jesus Christ.

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DAVIS O. McCAMY (1945)

*Pastor, United Presbyterian Church, Le Claire, Iowa*

In this day of changing values, especially in the ministry, I am glad for a foundation given by seminaries such as Grace. I was glad for this even during my seminary days, but the real worth has appeared since



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# BY ALUMNI OF THE SEMINARY

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spending a few years in the ministry. To hear people say, "We have never heard this before," or "I know more about my Bible now than before you came," is adequate reward for attending a Seminary that is different. Certainly I have found the training true to the Word of God, thorough, and scholarly. It was a real privilege to have been a student at Grace, and now counted as an alumnus.

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EDWARD D. BOWMAN (1940)

*Pastor, First Brethren Church, Buena Vista, Va.*

Soon after graduating from Grace Seminary in 1940 I was called to Buena Vista, Va. I have been pastor of the same church for over seven years. The Lord has greatly blessed His work in this field. I am sure that far less would have been accomplished through my ministry if I had not received the training which Grace Seminary offers. The thorough teaching of God's Word in the Seminary has equipped me for a well-rounded ministry of teaching and evangelism. God uses the Word rightly taught to accomplish His work in the hearts of men. The deeply spiritual life of the Seminary has been a great blessing to my own life and has helped to equip me for a more spiritual ministry. Many things were learned in the Seminary that have been of great value in dealing with the practical problems which so often arise in the work of the Lord. I shall always thank God for Grace Seminary. It has meant so much to me.

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HENRY G. REMPEL (1940)

*Pastor, First Brethren Church, Uniontown, Pa.*

The Apostle Paul wrote his son Timothy to, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:15, A.S.V.). In these days of cults, and false teachers, it is of paramount importance to proclaim the whole counsel of God. The aim of Grace Seminary is to train workmen, who go forth approved of God, rightly dividing the Word of Truth. As an alumnus I am grateful that I had the privilege of such training. The inspiration, advice, and sound teaching of our beloved seminary have been of great help to me in my ministry.

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J. KEITH ALTIG (1943)

*Pastor, First Brethren Church, Whittier, Calif.*

The Lord Jesus once said, "And I, if I be lifted up, will draw all men unto me." And it is by the lifting up of the Lord Jesus Christ that Grace Seminary has to the greatest extent helped my ministry. John 5:23, "That all men should honour the Son, even as they

honour the Father," became the central point of my conception of man's relationship to God. While a high academic and scholastic standard is maintained in the school, nothing so aptly describes the work at Grace as the expression, "Christ centered."

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PHILLIP J. SIMMONS (1941)

*Pastor, Grace Brethren Church, Juniata, Pa.*

My appreciation of the training which I have received at Grace Theological Seminary is a growing one. For me it is hard to give expression to this appreciation lest I appear to be offering vain glory, but perhaps the best thing that I could say would be to testify that the training at Grace is of the type that "edifieth" instead of that which "puffeth up" (I Cor. 8:1).

I thank God for my training at Grace, and as I find the responsibilities of the pastorate growing with experience, I see all the more the essentialness of a thorough Bible training such as given there.

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NORVILLE J. RICH, SR.

*Pastor, E. Pasadena Brethren Church, Pasadena, Calif.*

The technique of handling the English Bible in preaching and teaching has been the outstanding contribution of Grace Seminary to my ministry. In addition to this, my faith has been enriched and strengthened by the study of the Word of God in its original languages. At Grace Seminary I obtained a deeper sense of spiritual values as well as a systematic knowledge of the great fundamental truths of the Christian faith.

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RUSSELL L. WILLIAMS (1938)

*Pastor, First Brethren Church, Yakima, Wash.*

The thing which is of greatest value to my own personal ministry is that my training in the seminary has given me the right approach to the Word. As the years pass, I may forget who my classmates were, I may forget what the professors said, I might even forget a few Greek verbs, but I will never be able to lose the assurance from the Word which will guide between the extremes of modernism and fanaticism.

There is a second way in which I have found Grace Seminary a very great help in my ministry. Many people have never heard of the Brethren Church and when you begin to try and explain to them who you are and what you believe, most of them leave still without knowing. But just ask them if they have ever heard of Grace Seminary and immediately they know who you are. There are other ways in which the Seminary has been of great help to me but these two stand out as of most importance at the present time.



# Teaching Men To Preach

AT

*Grace Seminary*



By DR. PAUL R. BAUMAN (1934)

Professor of Apologetics and  
Homiletics



*Chapel Service, with Middler Lewis Hohenstein Preaching*

*"Preach the word . . . do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:2, 5). "A bishop then must be . . . apt to teach" (I Tim. 3:2). "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9).*

Preaching has always been singularly characteristic of Christianity. The first church began as a result of powerful preaching on the Day of Pentecost, and every great church work since that time has been made possible because of great preachers. During the Middle Ages, when the church became cold and the fires of spiritual zeal practically died, it is a significant fact that the sermon had become a forgotten item in public gatherings, and the emphasis had come to be placed upon formal worship. The flames of revival which once again swept through the church purged it, and produced the great Protestant Reformation, were kindled only as a result of Spirit-filled preaching by such men as Wycliffe, Luther, Calvin, and Zwingli.

During the early days of America's history, when English Deism threatened to sweep across the ocean and engulf the entire nation with a tide of infidelity, the waves of false teaching were turned back in the revival led by Jonathan Edwards, who preached his famous sermon, "Sinners in the Hands of an Angry God." In the mighty revival that broke out, sinners were converted, and the church of Christ entered a glorious period of blessing from God. It is a fact that every great spiritual awakening the church has ever known has been the result of powerful preaching by Spirit-energized men of God.

The faculty of Grace Theological Seminary realizes that great preaching will build great churches, and for this reason is giving more concentrated attention than ever before to the best methods for the homiletic training of its students.

When a young man comes to the Seminary, he is introduced immediately into a study of the principles of sermon preparation and delivery. From the very beginning special attention is given to that method of preaching which exposes or teaches the Word of God. Budding ministers are required to read the best books on the science of preaching and to study sermons some of the greatest men of the church have produced. Some of the best preachers in America visit Grace Seminary each year, and our young men are given the opportunity, not only to profit spiritually from their messages, but to study these messages themselves from a homiletical standpoint and to ask why they are blessed of God.

In addition to a book-study of Homiletics, however, there must be a certain amount of practical experience in public preaching. Our Seminary has endeavored to do away with the boring and near-hypocritical evil of "practice-preaching," characteristic of many courses in Homiletics. It is our conviction that anything which deserves to be called preaching at all should be *real* preaching. For this reason the Seminary has made several provisions in its curriculum not found in those of many theological institutions. We have created opportunity for every student enrolled at Grace to have actual preaching experience.

The first of these provisions is the daily Seminary chapel service. Twice each week this service is in charge of students. One student is responsible for the opening program of song, reading of Scripture, announcements, and introduction of the speaker. Then a second student delivers a message on a subject or text previously assigned by the faculty. Later in the week at a Seminar the faculty and entire student body meet to discuss the message helpfully from a homiletical standpoint.

For the chapel sermons, timely subjects are selected, and these have proven to be not only a source of



preaching experience but a distinct blessing to all. Just now the members of the Middler Class are engaged in delivering a series of expository sermons from the Gospel of John. Each student in the second year class has been assigned a chapter, and by remarkable coincidence there is one Middler student for each chapter in John—21 in all!

In addition to actual platform experience in the school itself many of the students at the seminary are engaged week-ends as pastors of nearby churches. This opportunity has proven a valuable source of experience for the students, and a source of blessing to some churches which cannot afford or cannot secure full-time pastors.

For those not holding regular pastorates there is a wealth of preaching experience to be gained from the Gospel team, street team, and jail work made available by the Seminary. Week-end services are offered by the Gospel team to any church within reach. Such meetings bring our young men into contact with the churches they some day will be serving. More than one pastor has received a call as a result of a message he gave while out in Gospel team work.

There is now a real need in the Department of Homiletics at our Seminary if our work of training preachers is to be made still more effective. Our plans are presented here in order that our many friends throughout the Brotherhood may prayerfully consider what they might do to help. It is just one of our needs as we approach our annual seminary offering. The following suggestion might be undertaken by some church or group as a project. The seminary would be happy to suggest additional projects to other groups who would like to undertake to care for some specific need.

There is a real need in the immediate future for a good machine, capable of recording chapel sermons, the public reading of the Bible, radio programs, and other messages which would be particularly helpful to the classes in Homiletics. Such a machine could also be used to cut transcriptions for our radio broadcasts.

It is obvious that there is a variety of uses to which a recording machine could be put in training men to preach properly. For example, every chapel sermon could be recorded, and afterwards each student could actually sit down and "listen to himself," hearing himself as others hear him. Each man has his own eccentricities of speech. For example, his voice inflection might be raised when it should be lowered. He might shout or, on the other hand, drone away in a weak monotone which would bore anyone and put most of his audience to sleep. He may even have contracted somewhere along the line a "crying wail" or a "ministerial chant." Perhaps he has one little pet phrase which he repeats throughout his message until it becomes so apparent to his listeners that they can hear or remember little else that he may say.

Usually a man fails to recognize his own faults in public speaking. Even though they may be called to his attention, he is still not fully aware of their seriousness until he can hear his own words as others hear them. With recording equipment his teacher can give him better assistance, and the student himself can get off alone and study his own presentation in an effort to correct his own weaknesses and present a more effective delivery of God's Word.

Perhaps one additional use for such equipment should be mentioned, namely, the possibility of recording sermons delivered by some of the great preachers who

visit Winona Lake each year. Such messages could be played before our classes in Homiletics and certain excellencies called to the attention of the class by the teacher.

In view of the fact that the recording equipment needed by Grace Seminary will cost several hundred dollars, we feel the need should be made known to the church. The young people attending our school are *your* young people. Some day one of them may be your pastor. Whether he will be the kind of a preacher you desire him to be depends in part upon *your* offering for the work of the Lord at Grace Seminary.

## Why the Minister Should Know the Best Books

By REV. HARRY STURZ (1946)

*Librarian in Grace Seminary*

*That he might stay fresh in his sermons.* The minister should guard against falling into a "sermonic rut" in his preaching. If he is reading well-written historical, biographical, and devotional books, these will be continually improving his style, enlarging his vocabulary, and contributing much to his illustrative material. To insure against too narrow a view or treatment of a subject or passage the minister should be willing to sit at the feet of other servants of God. He will obtain invaluable help from the writings of men who may have specialized in the particular book or field, who are older and more experienced in the Lord's service or who might be better acquainted with the original languages.

The preacher, on the other hand, in a desire to keep out of "a sermonic rut," should be careful not to be carried (nor to carry his people) into "by-paths" by every wind of doctrine. He should know the best books *that he might keep straight in his theology.* A knowledge and use of the good systematic theologies and conservative commentaries will prevent him from being attracted to some weird or novel interpretation of a passage or doctrine which will contradict or be in conflict with the rest of Scripture. The minister's seminary preparation is to give him a theological and practical basis together with training in the use of good tools. At graduation the training is over, the education should continue, and the tools are good books.

With this in mind the final reason for knowing good books is *that he might save time in his study.* Because the average pastor's time is crowded with so many duties and activities, he must use every legitimate help to save time in his research work. Here is where the value of good books is especially evident. Many problems will be quickly solved and many questions can be readily answered if the pastor knows and has ready access to good books of the proper type. In this category are *reference works*, such as dictionaries, encyclopedias, concordances, and lexicons; then there are *other helps* in various fields such as books on pastoral work, soul-winning, apologetics, cults, young people's and Sunday school work, missions, music, church activities, etc.

The above discussion does not mean to suggest that books by men can take the place of God's Word. The Bible is *the* Book and its study is to be in no way *supplanted* but only *supplemented* by the study of other books.



# Why We Believe Grace Seminary Must Go On

*By Members of the Board of Trustees*

"God, not chance, rules in the affairs of men. He has raised up Grace Seminary 'for such a time as this.' It must continue its ministry to fulfill His will in the proclamation of the Gospel through the lips and lives of Bible-believing witnesses."—*W. A. Ogden, Pastor, First Brethren Church of Johnstown, Pa.*

"Every pastorless church, every unevangelized tribe, is an appeal for the continuance of Grace Seminary. In fact, they call for an enlargement of our educational program so that all who are called of God may be trained for the most fruitful service possible."—*Miles Taber, Editor, Brethren Missionary Herald, Winona Lake, Ind.*

"Believing that God called Grace Seminary into being to fill a need at the time, and believing the need—the need of a fundamental, Christ-centered seminary—to be greater today than ever before, I am sure He will be pleased and glorified in the continuance of this work."—*R. E. Donaldson, Member Home Missions Council, Washington, D. C.*

"Because the world is still the field—because workers must still be thrust forth into the harvest—because the darkness of this world is deepening—because millions are yet unreached with the Gospel of Grace—and because a competent, trained ministry at the head of a church militant must meet the challenge while yet there is time—this is why I believe Grace Seminary must go on."—*Frank Coleman, Jr., Director, Child Evangelism, Kansas City, Mo.*

"Undoubtedly we always will have some valuable men serving in the Brethren Church who are graduates of Bible institutes, Christian colleges, or even men who have never had an opportunity for special training anywhere. The Lord is able to use men who are yielded to Him regardless of the amount of scholastic preparation. On the other hand, we cannot escape the fact that Grace Theological Seminary men will have the advantages of special instruction, the formation of good study habits, and the development along lines necessary for a good minister of the Gospel. Grace Seminary will set the tempo for our church. As goes the Seminary, so goes the church. Thus it behooves all of us to be vitally interested and concerned about the welfare and future of our Seminary."—*Norman Uphouse, Professor in Bryan University, Dayton, Tenn.*

"In these days when most educational institutions are divided in their loyalty between modernism and fundamentalism, since we have one standing true to the Word of God we must more than ever get back of the Grace Theological Seminary. In this hour we believe God has raised up Grace Seminary for a great work. What an hour of opportunity is really ours! God will not fail us! Let us not fail God."—*William A. Steffler, Pastor, Third Brethren Church of Philadelphia, Pa.*

"Grace Seminary has ably proven her ability to produce graduates who are rated among the best in spiritual as well as educational qualifications. The accomplishments of these who occupy our pulpits and other positions of spiritual endeavor, attest to this fact. The continued existence of Grace Seminary and the Brethren Church are inseparable."—*Roy A. Patterson, Attorney, Dayton, Ohio.*

"Grace Seminary must go on if we are to have adequately trained young men and women to care for the specialized and manifold needs of a growing and going fellowship. Where else shall we best train our leaders except in a Brethren seminary? If Grace Seminary is to go on she must have the undivided support of our prayers—our purse—our prospective leaders in her student body."—*Archie L. Lynn, Pastor, First Brethren Church of Glendale, Calif.*

"Grace Seminary is a necessity for the future of the Brethren Church because we must have ministers who are not only trained in the knowledge of the Scriptures, but prepared to present them with the special, distinctive emphasis which has characterized Biblical Brethrenism. None but a *Brethren Seminary* can and will develop this emphasis."—*Chas. H. Ashman, Evangelist, Los Angeles, Calif.*

"If the Brethren Church is long to exist, we must maintain our high standard of Christian training for leadership, such training as found in our seminary. There can be no question as to the qualification of our faculty, that is a proven fact. Let us give our loyal support!"—*James S. Cook, Pastor, Bethany Union Church of Upland, Calif.*

"A seminary that has trained so many pastors, evangelists, Christian teachers, missionaries, and pastors' wives in the brief history of its existence must not only go on, but receive from the Brethren Church every aid in prayer, encouragement, and money to increase its God-given ministry."—*Herman W. Koontz, Pastor, Ghent Brethren Church of Roanoke, Va.*

"Grace Seminary must go on, because it is in the greatest business in the world, teaching the Word of God and training young men to fulfill the last command of our Lord, to 'Go ye into all the world and preach the gospel to every creature.' If we are to continue to build new churches, we must continue to train young men to fill their pulpits, for 'How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Rom. 10: 14)."—*George Hocking, Business Man, Long Beach, Calif.*

"The Bible declares that 'faith cometh by the hearing of the Word' and that through the preaching of the



Word God saves them that believe. To preach the Word, men need to be taught and trained in the Word. Grace Seminary does this, therefore the Seminary *must go on*."—Wm. H. Clough, Pastor, Sunnymede Brethren Church, South Bend, Ind.

"In this day of callous indifference to the Word of God because of rank apostasy, we must have Grace Theological Seminary where ministers of the Gospel are taught not only to know the written Word but also the Living Word."—W. H. Schaffer, Pastor, First Brethren Church of Spokane, Wash.

"I believe Grace Seminary must go on that young men of Brethren churches will have a suitable place from which they can receive proper training for the ministry at the least possible expense to them."—L. T. Burkett, Manufacturer, Dayton, Ohio.

"Grace Seminary and the Brethren Church must go on together. They are inseparable. One cannot go on without the other. The church cannot go on without the leadership of a thoroughly trained ministry, and the Seminary cannot go on without the support of the church. Christmas is the ideal time for each one of us to express our support in a way that will help both go on till Jesus comes!"—F. B. Miller, Member, Home Missions Council, Winona Lake, Ind.

"I believe Grace Seminary must go on to provide the vital connecting link between the call of the Lord of the harvest and the sending forth of the laborers into His harvest. As we pray, the Lord of the harvest will answer and new students enrolling in Grace Seminary is the evidence."—A. D. Cashman, Winona Lake, Ind.

"God's Word places a premium upon Christian training and special preparation as commanded in II Timothy 2:15. While it may be true God can use an unprepared servant, yet how much more could that person accomplish if he were trained? All things being equal, Grace Seminary and an effective Brethren teaching ministry rise or fall together."—J. L. Gingrich, Pastor, Conemaugh Brethren Church of Conemaugh, Pa.

## THE BENEFIT OF GRACE SEMINARY TRAINING IN HANDLING MISSIONARY CHURCH PROBLEMS

By HAROLD L. DUNNING (1940)

*Missionary in French Equatorial Africa*

Contrary to popular belief, the missionary's task is more complicated than merely the going from village to village quoting John 3:16. Such evangelistic work is an important part of any missionary's job. But when that ministry bears fruit the missionary's task expands to the organization of believers into Christian churches and the teaching of these churches to govern themselves and to propagate the truth.

This new task gives birth to a multitude of problems, administrative and moral. In the handling of these problems I have found that my training at Grace Seminary has helped much.

Grace Seminary places the accent on the study of the Bible. Many other schools study *about* the Book but the student at Grace Seminary must study *the* Book. Hence he comes into contact with the experiences of the first missionaries and the way they cared for the early churches.

Grace Seminary also makes an effort to teach students to adapt great Biblical principles to actual everyday cases, and so the graduate already has a foundation for handling church problems.

Finally, Grace Seminary stands for the truth that God's Word is the final authority in everything pertaining to the Christian's life. Hence the missionary going forth from this school has his feet on a solid foundation from which to judge and administer complicated problems that arise in a church recently hewn from the rock of heathenism. He has been taught what the Book says, and has been given a foundation in the truth of what the Book says, and therefore is not afraid to apply it to each case as it arises.



HAROLD L. DUNNING

## SEMINARY NEWS

LARUE MALLES, Reporter

### CAROLING FOR CHRIST

A group from the Seminary, augmented by a number of young people from the Winona Lake Brethren Church, had the joy of beginning Christmas Day by singing carols at the McDonald hospital in Warsaw. Meeting at 6:30 a. m., they brightened the hallowed day for those unfortunately ill at this happy time. The expressions of thanks and obvious gratitude of those with whom we had opportunity to talk well repaid the effort entailed in getting about so early on that freezing morning.—Irvine Robertson, Music Chairman.

### MISSIONS DAY

Sunday, December 28, was Missions Day in the Lees-

burg Brethren Church, of which Clyde Landrum is pastor. The group conducting the services were students from Grace Seminary who either have served on the foreign field or are looking forward to such service. Those taking part were the Ricardo Wagner family, Catherine and Ray Layman, Ruth and Ed Sisson, Jack Churchill, the Irvine Robertson family, and Suzanne Miller and Charles Riley from Bryan University.

The keynote of the day was struck as the group sang the missionary hymn, "To the Regions Beyond." The challenge of a world without Christ was then presented in testimony, message, and song. The closing message

(Continued on Page 79)



# King Sargon Lives Again

By PROF. HOMER A. KENT

The late Dr. Robert Dick Wilson, professor of Semitic Philology in Princeton Theological Seminary, is responsible for a most interesting illustration showing how the Old Testament is absolutely trustworthy from the standpoint of history. He points out that the Old Testament contains the names of 47 kings, aside from the rulers of Israel and Judah. Until comparatively recent times these names had been dropped out of secular history. Mighty as these men had been in their day, they were practically forgotten by posterity, and for some 2,300 years their names were unknown to the scholars of secular history. These same scholars lifted their educated eyebrows and relegated these 47 monarchs to the columns of mythology. They were grouped among "the fables and folklore of the Old Testament."

Then one after another of these "lost" monarchs began to arise from the dead in an archaeological resurrection until now all 47 of them have taken their places alongside the other well-known characters of history. What better evidence for the historicity of the Scriptures could one ask for than this!

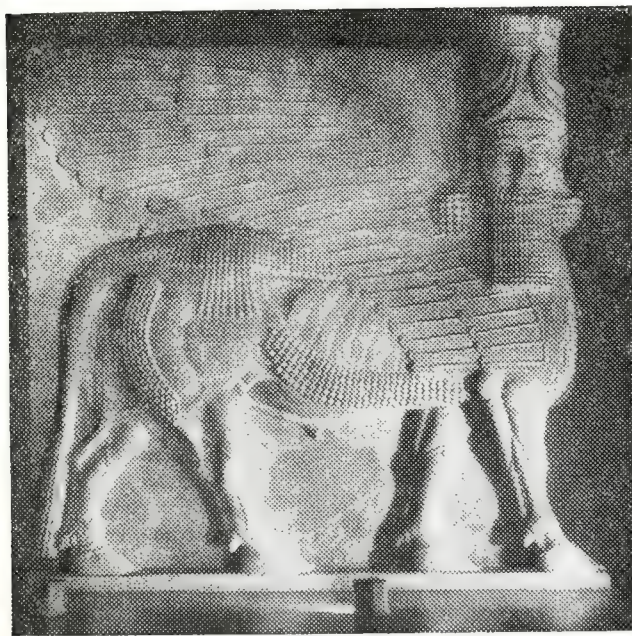
King Sargon of Assyria (722-705 B. C.), who called himself "the Later" in order that he might not be confused in men's thinking with a great king living centuries before his time in the same land, was one of these supposed mythical monarchs. For many centuries his name was unknown to secular historians as a king who actually ruled. Only once does his name appear on the

pages of Holy Writ. In Isaiah, chapter 20, verses 1 and 2, we find this reference to him as follows: "In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; At the same time spake the Lord by Isaiah the son of Amoz." With this reference by name, Sargon seems to have dropped into the realms of historical oblivion. Nothing more is said concerning him. "Strange as it may seem," says Pinches, "until the discovery of the Assyrian inscriptions, and their decipherment, nothing was known of Sargon outside the Old Testament" (*The Old Testament in the Light of the Historical Records of Assyria and Babylonia*, p. 362).

Then the rocks began to speak. Through the united efforts of Paul Emil Botta, E. Flandin, and Victor Place beginning in 1842 and later pursued by the Oriental Institute of Chicago, the royal headquarters of this great monarch have been evacuated. And, behold, Sargon arises before us in one of the most amazing archaeological resurrections yet known. These discoveries were made at Khorsabad, about 14 miles north of Nineveh. The mounds under which the monuments of Sargon had been buried for about two millenniums and a half represented a whole fortified town, called after its founder, Dur-Sharruken, or "Sargon's Castle." The walls by which the town was protected were found intact at their bases enclosing a space of a little over 741 acres. Its northwest side was interrupted by the royal palace, which, like a huge bastion, protruded considerably into the plain, at the same time forming part of the great town wall. The latter was provided with eight monumental gates, each of which was named after an Assyrian deity.

The royal residence is of special interest because of its colossal size and multiplied monuments and inscriptions. The preservation of this palace has been so indicative of its original grandeur that Victor Place, a skilful architect and the man who completed the systematic examination of the palace, has been able to produce a pictorial drawing of the structure which presents it much as it is believed to have looked in the day of its glory. Space forbids a detailed description of the palace in this account. It, however, may be found in Hilprecht's "Explorations in Bible Lands" or Pinches' "The Old Testament in the Light of the Historical Records of Assyria and Babylonia." It was a very complex structure and through a study of it we may become acquainted with the occupations of the king and his subjects, their customs, their pleasures, their mode of living, their religion, their art, and part of their literature. We even have the likeness in stone of Sargon himself down to the cut of his beard! With the excavations at this place scholars and artists were amazed at the high standard of living to which these people had arrived at a time when Europe as a whole was still in a state of barbarism.

On the walls of this colossal palace at Khorsabad, amidst many other friezes and inscriptions there ap-



The great winged bull from the palace gateway of Sargon II at Khorsabad. Height 16 feet, carved in alabasterlike stone, weight 40 tons. Now on exhibition in the Oriental Institute, University of Chicago.

—(Courtesy, Oriental Institute)



peared the King's Annals concerning the seige of Ashdod in 711 B. C., of which we read in Isaiah 20:1-2. In them he tells how "Ajuri, king of Ashdod, also planned in his heart not to pay tribute, and among the kings of his neighbors disseminated hatred of Assyria. On account of the evil he had done I cut off his lordship over the people of his land. In the anger of my heart, the mass of my army I did muster. I did not assemble my whole camp. With only my usual body-guard I marched against Ashdod; I beseiged it, and I conquered it. I took as spoil his gods, his wife, his sons, his daughters, his possessions, the treasures of his palace, together with the people of his land." Thus this inscription complements and confirms the brief record we have in Isaiah 20:1-2. There actually was such a person as Sargon who had definite dealings with Ashdod.

Then, too, the excavations at Sargon's palace have helped to a better understanding of the capture of Samaria and the downfall of the northern kingdom of Israel, in 722 B. C., and therefore preceding the Ashdod episode by some 11 years. It becomes clear from an inscription found at Sargon's palace that Sargon himself was actually the one who brought Samaria to her knees. This is what Sargon says as recorded on the walls of his palace, "In the beginning of my reign, in my first year . . . Samaria I beseiged, I captured: 27,290 persons of its inhabitants I carried captive; 50 chariots therein I chose out, but the remainder (of the people) I allowed to retain their possessions. I appointed my governor over them, and the tribute of the former king I imposed upon them" (*The Monuments and the Old Testament*, Price, p. 301).

From a casual reading of II Kings 17:5-6 we might suppose that one king of Assyria both beseiged and captured Samaria although it does not actually say so. From the Scriptures it is quite evident that Shalmanezar V was the king who beseiged the city for the first part of three years (II Ki. 17:3), thus witnessing to the impregnable position the city occupied. Quite likely at some time before the conclusion of the seige Shalmanezar died, whereupon Sargon II took over the kingdom and ruled from 722 to 705 B. C. Thus he was the ruler at the time of the captivity of the 10 tribes. The inscriptions at Sargon's palace tell just what happened and are in full harmony with the Biblical record.

Thus once again from a secular source we have a witness to the accuracy of God's Word. Sargon is no mythical figure. He actually lived exactly as the Bible shows that he did. He played his part on life's stage and at last died in a battle between his troops and the border peoples. Though mentioned but once by name in the Bible, yet he was just as real a person as though he were named a thousand times. God needs to speak but once to reveal truth. The monuments of Sargon II are an eloquent witness to this fact.

## Seminary News

(Continued from Page 77)

of the day was brought by Mr. Robertson, who has served seven years on the mission field in India.—*Jack Churchill, Missionary Chairman.*

### ANNUAL CHRISTMAS PARTY

The Seminary Christmas party was held December 15th, since that was found to be the most convenient

time before the holidays. Even though it was a rough night, due to a snowfall, there were nearly 50 children in attendance, as well as the students and their wives. John Neely led the group in a time of joyous singing, after which games were played. The latter part of the program was taken up with the distribution of gifts which had been sent for every child of the seminary students and faculty by the Northern Ohio Women's Missionary Council groups. We wish to express in this public way our sincerest thanks for the lovely gifts which the Councils sent and which did much to make the Christmas party a bright one.—*Roy Snyder, Social Chairman.*

### STUDENTS ON VACATION

We are going to travel about the States now and locate the students during the Christmas holidays. Starting at the West Coast in California, we find *Dorothy Magnuson* in Los Angeles. Coming east to Iowa, whom do we see in North English but *Don Miller*? In the city of Delhi, also in Iowa, we discover *Ava Schnittjer* speaking at the New Year's Eve watchnight service. Going north to Michigan we rejoice to discover in Detroit that *Art Schulert* did make it home via his thumb. Stopping off in Grand Rapids, *John Schaich* tells us how to get to the home of *Wanita Reeves* in Ithaca. Passing into Illinois, we visit with *John Harper* in Wheaton.

Entering the State where the Seminary is located, we go south to *Bertie Abel's* home in Indianapolis and find *Iris Heckman* visiting with her. In Berne we are greeted by *True Hunt*. Traveling through Peru, on our way to see *Fred Fogle* in Inwood, we pass *Charlie Ashman* talking to someone whose hands are waving vigorously in the air. Coming closer, we find the man to be *Jim Engleman*. Going south to Dayton, Ohio, we find *Wesley Haller* in our Brethren church listening to *Lee Jenkins* bringing the evening message. From Dayton we go across the State to Cleveland, where we are introduced to *Virgil Newbrander's* bride of one month.

Crossing into the Keystone State we stop over with *Charlie Sumey* in Uniontown. Since he is also going to Philadelphia, we travel with him. After waiting in Altoona long enough to be sure that *John Fusco* got home safely from Columbus, Ohio, we hasten on to Johnstown. Here we find *Mike Korlewitz* introducing his recently acquired wife to relatives. In nearby Conemaugh, we meet *Adam Rager*, who directs us to the home of *Lucinda Rogers* in Leamersville.

We pass through Waynesboro and find *LaRue Malles* waiting for a bus to go to Lancaster. Traveling north in the State we see *Jack Zielasko* getting off the train in Minersville. But we thought he left Winona in a Ford. What? You say that he did, but he left the Ford in Canton, Ohio!

In Philadelphia we find *Ralph Burns* in our Third Church and he directs us to the First Church. We arrive just in time for the testimonies of *Ruth* and *Roy Snyder*, *John Neely*, and *Wayne Croker*.

Leaving Pennsylvania, we travel to Baltimore, Md., and see *Ernest Arloff* receiving instructions from *Jane* to take the cat a walk! We proceed to Washington, D. C., and stay in the home of *Warren Tamkin*.

Knowing *Ken Marken* is in Richmond, Va., we go down there. Then he tells us the shortest route to get back to Winona Lake, Ind., where we come and find all the rest of our Seminary family enjoying the holidays, too.





# THE GOSPEL TRUTH



## THE DIRECTOR SAYS—

### *New Gospel Truth Programs Completed*

Following Dr. Bauman's series of Gospel Truth messages you may be expecting to hear our editor of publications and business manager of the Brethren Missionary Herald Company, Rev. Miles Taber, in a series of programs, and then the pastor of the Berne, Ind., Church, Rev. Ord Gehman, in a series of programs. We trust that God's richest blessing may rest upon these broadcasts as they go forth across the nation preaching the Word of Truth.

### *Back to God Hour on Mutual Network*

It was recently announced that the radio committee of the Christian Reformed Church has authorized the purchase of time on a Mutual coast-to-coast network for its "Back to God" hour. The new program began December 7, and it is estimated that the stations will reach approximately 60,000,000 listeners.

Rev. Peter H. Eldersfeld continues as the radio minister.

Here is another indication for Brethren as to what other denominations are doing about the broadcasting of the Gospel. The Christian Reformed Church has been doing a good job of getting out its message and also publicizing the church at the same time. As a whole, the denomination is solidly behind the broadcast, and the churches have underwritten the expense.

Reports are that the program has been the greatest missionary enterprise ever launched by the church and has produced a tremendous increase in its ministry with resultant new members and additional advertising.

### *Radio League Membership Still Increasing*

We are happy to report that our Radio League membership is still on the increase, and we trust that Brethren across the nation and es-

pecially among our laymen's organizations will be doing everything possible to increase this membership as rapidly as possible so that we may be able to care for current radio bills and also retire our deficit.

## THE GOSPEL TRUTH

### REPORT OF RECEIPTS FOR QUARTER ENDING DECEMBER 31, 1947

Akron, Ohio	\$158.00
Ankenytown, Ohio	24.00
Ashland, Ohio	140.95
Allentown, Pa.	7.00
Aleppo, Pa.	4.00
Beaver City, Nebr.	21.00
Berne, Ind.	23.25
Brethren Home Missions Council	132.60
Buena Vista, Va.	14.00
Bell, Calif.	2.00
Canton, Ohio	88.00
Cheyenne, Wyo.	1.00
Clay City, Ind.	43.00
Clayton, Ohio	32.00
Conemaugh, Pa.	171.00
Cuyahoga Falls, Ohio	49.60
Camden, Ohio	14.00
Dallas Center, Iowa	44.00
Danville, Ohio	69.25
Dayton, Ohio (First)	80.50
Flora, Ind.	8.00
Fort Wayne, Ind.	29.41
Fremont, Ohio	79.00
Garwin, Iowa	12.00
Glendale, Calif.	3.00
Hagerstown, Md.	8.00
Harrah, Wash.	81.00
Indianapolis, Ind.	51.00
Johnstown, Pa.	245.66
Jenners, Pa.	5.00
Juniata, Pa.	3.00
Kittanning, Pa.	20.00
Lake Odessa, Mich.	13.00
La Verne, Calif.	7.00
Limestone, Tenn.	21.00
Listle, Pa.	24.50
Long Beach, Calif. (First)	52.00
Long Beach, Calif. (Second)	1.00
Los Angeles, Calif. (Second)	10.00
Leon, Iowa	12.00
Mansfield, Ohio	15.00
Martinsburg, Pa.	20.00
McKee, Pa.	28.00
Meyersdale, Pa.	61.25
Middlebranch, Ohio	57.00
Modesto, Calif.	203.80
Mundy's Corner, Pa.	114.84
North Riverdale, Ohio	48.00
Northwest District Missions	117.03
New Troy, Mich.	36.50
North English, Iowa	103.00
Peru, Ind.	31.00
Philadelphia, Pa. (First)	25.00
Portis, Kans.	28.00
Rittman, Ohio	47.50
Roanoke, Va.	41.00
Sharpsville, Ind.	57.00
South Bend, Ind.	59.00
South Gate, Calif.	28.00
Sterling, Ohio	44.20
Summit Mills, Pa.	80.41
Sunnyside, Wash.	145.05
Sidney, Ind.	27.00
Tracy, Calif.	85.00
Uniontown, Pa.	65.00
Waynesboro, Pa.	64.84
Winchester, Va.	2.00
Winona Lake, Ind.	50.00
Wooster, Ohio	15.00
Yakima, Wash.	14.00
Miscellaneous	274.00
	3,802.14
Direct Payment—	
WJEJ—Hagerstown	\$86.00
Waynesboro	86.00
WINC—Winchester	65.00
KFBC—Cheyenne	149.50

## GOSPEL TRUTH MAIL BAG

Mokelumne Hill, Calif.—I am enclosing \$2.00 for your radio hour. I listen to it over KXOB. I would like to join the radio league, so please send me a card. And God bless you in this wonderful work. There is no better program on the air.

New Concord, Ohio—We have enjoyed your radio messages early each Sunday morning. I would like to send you a gift by check but am not sure whom to make out the check to. Would a check made out to "The Gospel Truth" be all right? May God continually bless and support you in this ministry.

Butler, Pa.—Oh, how it thrills my heart with gladness to hear the wonderful messages on your program, and I pray daily for God to burden hearts so that they may give of their tithes and offerings to this blessed Gospel, for there are so many people who cannot go to church and depend entirely on the radio for their church sermon. I think anyone who has any faith at all and can possibly give should give a small gift if he can't give more. May God richly bless you one and all so you can continue on the air for a long period of time.

## TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.
Sundays—7:30-8:00 a. m. (EST)
WJAC—Johnstown, Pa.—1400 Kc.
Sundays—8:30-9:00 a. m. (EST)
WINC—Winchester, Va.—1400 Kc.
Saturdays—5:30-6:00 p. m. (EST)
KIMA—Yakima, Wash.—1460 Kc.
Sundays—7:30-8:00 a. m. (PST)
WJEJ—Hagerstown, Md.—1240 Kc.
Sundays—8:30-9:00 a. m. (EST)
WHOT—South Bend, Ind.—1490 Kc.
Sundays—8:00-8:30 a. m. (CST)
WMBS—Uniontown, Pa.—590 Kc.
Sundays—7:30-8:00 a. m. (EST)
KXOB—Stockton, Calif.—1280 Kc.
Sundays—9:00-9:30 a. m. (PST)
KFBC—Cheyenne Wyo.—1240 Kc.
Sundays—10:00-10:30 p. m. (MST)
WKEY—Covington, Va.—1340 Kc.
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.





# Acknowledging the Triune God in Baptism

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By **REV. MILES TABER**  
Winona Lake, Ind.

The National Fellowship of Brethren Churches, which sponsors this broadcast, is a rather small denomination. But all of its pastors, churches, and institutions stand for every fundamental doctrine of the historic Christian faith. These great truths, revealed in the Bible, the Word of God, are never questioned in our midst. So great is our respect for the Word of God, just as He gave it to man, that students in Grace Seminary learn to read the Bible in its original languages—Hebrew and Greek. Our publications are true to the Bible. For the most part, our pastors preach expository sermons simply teaching the Word of God. Our Home Missions Council is building new churches like this throughout America, just as fast as trained men are available. Our Foreign Missionary Society is sending this Gospel of the grace of God to regions where it has never before been preached. This whole denomination, though small, is still true to the old Book.

But we do not presume to have a corner on truth. We recognize that there are other churches and institutions even in this day of apostasy that are as loyal to the Word of God as we are. We find that we have much in common with Youth for Christ, the Child Evangelism Fellowship, and other evangelical groups. Our young people will be found in the great Bible institutes and the few remaining Christian colleges and universities of the land. We often have delightful fellowship with Bible Presbyterians, Fundamental Baptists, and other believers who love the Word of God.

However, we believe that God has graciously revealed to us some additional truths that have been neglected by many of our brethren in other groups. If we seem to stress these things in this series of radio messages, it is not with any desire to divide God's people. Neither is it to even suggest that we are in any way superior to our brethren. Nor is it an attempt to proselyte

and gain members from other churches. We stress them simply because we believe that they are the commands of our Lord, that they have a distinct value to God's people, but that they are generally misunderstood or neglected. As we continue in this series of radio messages, we urge our listeners to search the Scriptures daily, to see whether these things are so.

In this broadcast, the neglected truth we wish to emphasize is that believers should be baptized in water by trine immersion. This is the command of our Lord in His Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

This command clearly gives the proper mode of baptism, and it is immersion in water, not once but three times. The word *baptizing* in this command is not of Anglo-Saxon origin. It is the Greek word that Jesus spoke and Matthew wrote, not translated, but transliterated into English letters. To determine its meaning, it is absolutely necessary to learn the primary meaning of the original Greek word *baptizo*. All authorities agree with Dr. Joseph Henry Thayer, who says that the first and primary meaning of this word is "to dip repeatedly." So if we translate this word in the Great Commission, instead of simply transliterating it, we find Jesus saying to His disciples, "Go ye therefore, and teach all nations, dipping them repeatedly in the name of the Father, and of the Son, and of the Holy Ghost." The number of times that converts are to be dipped is clearly limited by the naming of the three persons of the Trinity, Father, Son, and Holy Spirit. Thus the clear command of Jesus to His disciples requires baptism by trine, or threefold, immersion.

The best evidence that this is the correct interpretation of our Lord's command is the practice of the early church. The uniform testimony of

church history is that for many centuries after the beginning of the church, trine immersion was the only generally recognized mode of Christian baptism. We do not quote church history as equal in authority with the Bible. But when the interpretation of the Bible is in question, it is certainly significant to learn what Christians believed and practiced who lived near the time of the apostles and who spoke the language in which the New Testament is written. It is reasonable to assume that the universal practice of the early church was in harmony with the teachings of Christ, and that conflicting practices of later origin should be rejected.

Tertullian, one of the early church fathers, is clear in his statement. Speaking of Christ, Tertullian said, "He gave as His last command that they should immerse into the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity."

Jerome confirms this testimony. He wrote, "We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism."

We will not weary our listeners with further quotations, but there are literally hundreds of them available, which show that the general practice in the church during the first 13 centuries of its history was to baptize by trine immersion, in harmony with the Lord's command.

Our interest in this subject does not arise from any desire to preserve an empty form. We believe that Christ had sufficient reasons for commanding trine immersion, and that these reasons still maintain today. Baptism is a symbol of our salvation. Therefore the form should exhibit the fundamental facts which are involved in God's plan

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# NEWS BRIEFS

Rev. Roy Kreimes, pastor at Danville, Ohio, is seriously ill with heart trouble. Doctors have advised him to remain in bed for at least six months. He has been anointed for healing by Rev. George Cone, assisted by the deacons of the church. Prayers are requested for Brother Kreimes, his family, and the congregation.

The Phi Gamma Fishing Club of Cleveland, Ohio, will conduct a youth rally in the church at Kittanning, Pa., Sunday afternoon, Jan. 25. Revival meetings, with Rev. Harold O. Mayer as evangelist, will begin Feb. 1. The young people of this church repeated their Christmas program at Skinall. Thirty-seven members of the Sunday school had a perfect attendance record in 1947.

Since the *Missionary Herald* is published only four times a month, there will be no paper next week. We hope to have the Bible-reading report in the issue of Feb. 7.

The ladies of the new church in Yakima, Wash., have organized a W. M. C. society, with Mrs. Margaret Williams as president, Mrs. Vera Royer as vice president, and Mrs. Josie Stotts as secretary-treasurer. Rev. Russell Williams, the pastor, is using a Sunday school bus to build this new work.

The Altoona (Pa.) Monthly Bible Conference was held in the Brethren Church, Jan. 12, 13, with Dr. Herman A. Hoyt as speaker. The Gospel film, "The Missing Chris-

tians," will be shown at the church Jan. 28.

A sound track in the Dutch language has been recorded for the film, "The God of Creation," so that it may be shown in the schools and churches of Holland. Three million people have seen the English version to date.

*Christ for America* has opened a Chicago office at 542 S. Dearborn Street to prepare for the Spiritual Awakening Congress to meet in that city, April 4-11. Speakers at the Congress will include Dr. Walter L. Wilson, Dr. Charles E. Fuller, Dr. Jesse Hendley, Dr. John Zolier, and Dr. Harry A. Ironside. Mr. Horace F. Dean, president of *Christ for America*, will moderate this meeting.

The Third Church, Los Angeles, Calif., has opened a church nursery, and a teacher training class has begun. Nine public decisions were made in two recent Sundays. The address of the pastor, Rev. Robert Crees, should be changed to 756 S. Keenan St. Rev. and Mrs. Elmer Fricke, members of this church, are going to India as missionaries, working under the Ceylon and India General Mission.

A missionary Gospel team at Grace Seminary is ready to assist any church within a reasonable distance of Winona Lake that wishes a Sunday with a missionary emphasis. Write to the Missionary Gospel Team, Grace Seminary, Winona Lake, Ind.

Revival meetings scheduled for Rev. Charles H. Ashman include the following: Cheyenne, Wyo., Jan. 20-28; Clayton, Ohio, Feb. 1-15; Middlebranch, Ohio, Feb. 17 to March 7; Fremont, Ohio, March 8-21; Juniata, Pa., March 23-28. Brother Ashman still has a little time open in May.

The Santa Barbara, Calif., church expects to dedicate the first unit of their building, Sunday afternoon, Feb. 1, with Rev. L. L. Grubb as speaker. The contractor contributed \$500 to the building fund.

Rev. and Mrs. James Dixon spent the holiday season with relatives in Kansas.

Miss Grace Allshouse seems to be finding plenty to do as a Child Evangelism worker in Helena, Mont. Besides training teachers for Child Evangelism classes, she works in Sunday schools and churches, hospitals and missions, etc. Her address is Cabin West of 22 Cedar St., Helena, Mont. Her work is a work of faith.

## The Brethren Missionary Herald Circulation

Last week .....	6,683
A month ago .....	6,514
A year ago .....	5,429
Two years ago .....	5,074

The church at Leamersville, Pa., expects to have their parsonage finished in six or seven weeks.

The per capita giving of the church in Spokane, Wash., last year was more than \$118. Three converts were baptized the first Sunday night of the new year.

Rev. Miles Taber will be the speaker at a Bible conference in the church at Rittman, Ohio, Feb. 1-8.

Two changes in personnel are being made in the Missionary Herald office. Since Rev. Ord Gehman has accepted a call to become pastor at Berne, Ind., Mrs. Gehman will be leaving her work as office secretary. Mrs. Adam Rager, whose husband is a student in Grace Seminary, will take her place. Rev. Blaine Snyder is resigning as bookkeeper to accept a position with Grace Seminary. This position will be filled by Rev. Eugene Burns, until recently a student in Grace Seminary.

The church at Sterling, Ohio, has changed its fiscal year to conform to the recommendation of National Conference, extending the terms of all officers for six months. This includes the pastor, Rev. Forest F. Lance, who was also given an increase in salary.

The Fort Wayne, Ind., church combined the monthly day of prayer with the weekly visitation day, Jan. 15. Prayer sessions were held in the morning and early afternoon, and the remainder of the afternoon was devoted to visitation. Lunch was served at the church at noon.

Bro. Jesse Deloe, of Winona Lake, was a recent speaker at the monthly laymen's meeting in New Troy, Mich. February will be observed as Loyalty Month in the church, with special features each week. Plans include a Jewish Bible conference and a campaign to establish family altars in the homes of the congregation.

The Central District Mission Board has elected Rev. Mark Malles as secretary. Offerings should still be sent to the treasurer, Mrs. A. W.

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MRS. BARNARD

# Barnards and Dr. Kimmell Injured In Africa as Truck Overturns



REV. R. D. BARNARD

By DR. A. V. KIMMELL, Bellevue, F. E. A.

Since our relatives and some of our friends have been informed by cable and air mail of the accident to the "Board Delegation," as the group visiting the African field is called, it seems good to make a report through *The Brethren Missionary Herald*, that the facts may be generally known.

December 12 the new Dodge pickup was heavily loaded with supplies and outfit to be delivered at Bellevue Station, as Rev. and Mrs. Barnard and the writer started on a survey of the final district of the field, Bouca, under the direction of Rev. and Mrs. Foster. It was the writer's turn to drive, and a good start was made on a beautiful morning.

Everything went well until within 20 miles of Bellevue, when the foot-feed on the pickup stuck, right at the top of quite a steep hill. The quick pickup, a curve, and a narrow gravel road caused the rear wheel to drag on the edge of the road, and over the pickup went, dumping the load and landing right side up on top of it, facing the other direction. The boxes and trunks of the load prevented the right wheels of the pickup from settling hopelessly in a deep ditch.

Brother Barnard was least hurt, it seemed, but his bruises were painful and deep. Mrs. Barnard had the collar bone broken and ribs cracked. The writer had his collar bone broken, two or more ribs broken, and later it was discovered there was an injury to the pleural membrane. It was a miracle of God's grace that all lives were spared.

Help was greatly needed, but not a car or truck passed on that road from 11 a. m. until 4 p. m. Brother Barnard was able to get a native runner off to Bellevue for help, and then as he was able with the help of the natives who had gathered, efforts were made to get the pickup

on the road. He has command of a few words of Sango and this proved a great help.

About 4 p. m. the labors were



DR. KIMMELL

rewarded and the pickup pulled out on the road again, running in good shape. Light articles were loaded and a guard left with the rest, and

the three proceeded slowly and painfully toward Bellevue.

At the river, which had to be crossed, there being no bridge, we met the Beavers from Bellevue; they had just received the message of the trouble. They had first-aid equipment, but as Bellevue was just a few miles away, all returned to the station. Brother Beaver quickly drove 20 miles to the government post at Bossangoa and returned with the French doctor, who proved to be very efficient, discovering the above injuries and binding us up to make recovery quick and satisfactory. At the time of this writing, three weeks later, all seem to be doing exceedingly well.

Words cannot express the appreciation of the care and concern of the missionaries on this station in particular and the whole staff of the field in general. Everything possible has been done for our care and comfort. Prayer by both missionaries and native Christians has had much to do with the miraculous recovery. Words cannot express our deep feeling in this matter. In the native church one prayed that the devil might not hinder the great good the "Delegation" was doing the mission in Africa.

The days have not been wasted. Much time has been given to reviewing data already in hand. Reports and findings are being noted, and recommendations for the Field Council are being prepared. Field Council, though delayed, will meet as soon as the Delegation is able to attend. Dr. Jobson, the Field Superintendent, spent several days with us, and we believe the greatest advance the field has ever known is just ahead. The great part for the churches at home is to keep praying and supplying men and women and money for a work that is much greater than many ever dreamed.

## "THE WHOLE BIBLE"

By FRED J. MELDAU

Our Bible is divided into two Testaments—and two only! The Old Testament (covenant) is Jewish, and looks forward to the coming of Christ. The New Testament is for the church, and converted Israel, and is based on His atonement. We believe in the dispensations, and divide the Word accordingly, but there are too many Bible teachers today, some prominent, who follow (directly or indirectly) Dr. Bullinger, of England, in his extreme dispensationalism, and so rob the Church of much of the New Testament.

They say that the Gospels and the Great Commission are not for the Church, but are "Jewish"; baptism is not for the Church, but is "Jewish"; the Sermon on the Mount is not for the church, but is "Jewish." Brethren, this is a serious mistake. God gave the whole Bible for all of us; the New Testament, especially, is for us in this dispensation.



# The Christian's Seal

By Rev. Charles H. Ashman

## THE HOLY SPIRIT IN RELATION TO REGENERATION AND RENEWING (TIT. 3:5-6)

In the thrilling ministry of evangelism we witness much of the Spirit's work in regeneration and renewing. Within the last four months we have witnessed how the Holy Spirit regenerates lost sinners and renews the children of God. We have rejoiced to behold how the Spirit has wrought upon and in the hearts of those of all ages that they might either be born again or renewed in Christ. During these months of September, October, November, and December, we have seen over 100 of these miracles of the Spirit's power. We praise the Lord for the privilege of having a small part in this blessed ministry of evangelism under the Spirit.

### Titus 3:3

"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Tit. 3:3). This is a description of what the Spirit finds in an unsaved heart. He searches deep within and this is what He finds, our natural state.

### Titus 3:4-5

"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:4-5a). This describes how the Spirit saves us. Negatively, it is not by anything we are or can become or do. Positively, it is according to God's mercy and by means of His lovingkindness. The work of the Holy Spirit is to reveal all this to the mind and heart of the sinner.

### How? By What Means?

"By the washing of regeneration" (Tit. 3:5). Literally, "by the laver of regeneration." This doubtless refers to the laver of the Old Testament Scriptures as a type. The altar of sacrifice represented the blood of Christ in atonement. The laver typified the Holy Spirit in His

regenerating work. The Spirit leads the sinner to acceptance of the finished work of Christ on the cross and makes the sacrifice of the Son of God to become operative in the regeneration of the believer.

Jesus said to Nicodemus, "Ye must be born again." When Nicodemus inquired concerning the how of the new birth Jesus told him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Whatever else this means, it surely means that the Holy Spirit is the Divine Agent in regeneration. This miracle of grace is wrought by Him! You cannot behold it with the eyes of the flesh, but you can behold the transformation it brings on the face and in the life. The impartation of spiritual life to the dead sinner, the implantation of the new nature, the imputation of the righteousness of Christ into that new heart—all this marvelous, miraculous work of the Spirit takes place within, but is wit-

## NEWS BRIEFS

(Continued from Page 82)

Landis, 113 Whitmore Ave., Dayton, 7, Ohio.

The annual financial report of the *Peru, Ind.*, church shows total receipts of \$15,489.62, of which \$2,239.49 was for missionary work. The average attendance was 190 in Bible school, 169 in the morning service, 83 at B. Y. F., 127 at the evening service, and 80 at prayer meeting. The balance in the building fund is \$15,438.38. Twenty-one members were added during the year.

The church at *Hayesville, Ohio*, has joined the list of 100% churches in *Missionary Herald* subscriptions. Rev. Sam Justice is the pastor.

Anyone desiring to send relief parcels to Europe or Asia, including a Christian testimony with the gift, may receive complete instructions, labels, and addresses by writing to the American Council of Christian Churches, 15 Park Row, New York 7, N. Y., requesting this information.

nessed by visible expressions of joy and peace and pardon through the medium of the countenance and speech and life. Oh that we would pray more for and depend more upon the Spirit in evangelism! He alone can convict and convert. He alone can bring to contrition and conversion. He alone can regenerate, make one a new creature in Christ Jesus. Let us strive for *born-again believers*, not just church members only.

### "Renewing of the Holy Spirit"

The spiritual life of a saved person must be sustained, strengthened and developed, not his salvation but the transforming power of the new life. It is the blessed ministry of the Spirit to perform this. Provision has been made in the indwelling of the Spirit as an internal fountain to always supply us with the grace and guidance and power needful for constant and continuous renewing. Then we are constantly "transformed by the renewing of your mind" (Rom. 12:2). "Be ye transfigured by the upward renewing of your mind" is another translation of this phrase. This is the same word as is used by the Spirit in describing the "transfiguration" of Christ on the mount. The Holy Spirit seeks by His constant renewal to bring us unto the transfiguration of glory.

### Times of Definite Renewal

But there are definite times when the Spirit leads us to an act of presentation for renewal. We call this act "reconsecration" or "renewing of our vows." It should be called "presentation" or "yieldedness," for only the Spirit can reconsecrate and renew. When should these acts of presentation be? Just as often as the Spirit moves you to do them! If the Spirit moves you to do so in a revival, do it then! If at other times, do it when He leads you to do so. Next to the Spirit's work of regeneration, His ministry of renewal is most precious. How wonderful that there is provision for both!





# EVANGELISM



## BOARD OF EVANGELISM NEEDED IN THE NATIONAL FELLOWSHIP

By REV. R. PAUL MILLER

No actual fact is more evident and admitted by informed persons than that 80% of all conversions, as well as additions to the membership of the evangelical churches, comes through evangelistic meetings. To every serious-minded and responsible pastor, church officer, or national leader, such a fact must become a working basis. To ignore it is to invite certain failure. To build a Gospel program around it is not only wise, but essential to success.

When four-fifths of the souls reached by the churches comes through revival efforts it seems utterly a fault to pay so little attention to such campaigns as is characteristic today. So many church leaders begrudge the expense of revivals, and also the time and effort required to bring about a real evangelization of the community. Evangelistic campaigns are, to the cause of Christ, as advertising is to the business man. The business man who does not advertise plentifully will, in a short time, not be doing business at all. So it is with the churches. Those who do not carry on effective evangelism right along, will eventually die.

So often an absorption in local programs and customs forces a tendency to thrust evangelistic efforts aside to get along with merely the odds and ends of time and money that might be left over. We have often found the attitude that, "We have a revival every year, so it is time to have another." It has become a time of special services, with a different speaker, when the members are expected to attend more services than usual and help make up the special offering, and that is all, ho-hum!

The conception of actually getting out and going from door to door, and really witnessing to others for Christ, is foreign to scores of congregations. It is often claimed, "We know everyone in our entire community. We have visited them time and time again, and there is no use going any more." Experience has

shown that such a view is wholly wrong. No matter how old the church is, or how scattered the community, there are scores of people who are entirely unknown as to their spiritual life so far as the congregation is concerned. This is being proved over and over again. I have been told emphatically that certain people are active church members somewhere, or that they are bitterly prejudiced, or that they are confirmed unbelievers. But when I have visited these same folks, I found that these ideas were wholly false. The church people had based their ideas on hearsay, or some side remark, but they had never done any personal work themselves that they might know the facts. Preachers have often been mistaken in this way. Illustrations of this kind occur almost every day in this work.

In a meeting just closed, I was able to get hearty cooperation in a thorough census of the territory around the church. At first, the members didn't like the idea. They said there was no use; they knew everybody, and so on. But they went ahead anyway at my insistence. After it was done they were amazed at the new families, the open doors, and the souls which the members themselves won to Christ. That one meeting completely made over that church's life and ministry.

Many times pastors and people feel no need of a capable song leader. They contend that the extra expense is too great, that the pastor can do that work well enough, and why should they pay for a song leader? The pastor goes ahead and does the best he can in a job for which he is not well fitted. Not one pastor in a dozen has the qualifications of a good song leader. There is a lot of difference between preparing an audience for a prayer meeting and preparing them for decisions for Christ.

In a recent meeting where the pastor was leading the singing, he opened the evangelistic song service with the old hymn, "Day Is Dying in the West." I began to groan,

inwardly, that is. The pastor is not to be criticized, it is simply not his field. But the meeting suffers, crowds are smaller, and souls are not reached for Christ simply because of the short-sightedness of those who planned the campaign.

Good music will draw hundreds to hear the Gospel who would not otherwise be reached. Good song leading prepares hearts to hear the Gospel in a most effective way. But just anyone cannot do this any more than just anyone can be a successful evangelist or Bible teacher. The Spirit of God bestows certain gifts for certain ministries on certain men. This is sound Scriptural teaching, recognized by many, but actually followed out by few.

These mistakes and limitations forced on evangelistic meetings by unwitting people will never be corrected except by strong teaching, firm leadership, and successful example. The changes will never come from within the local field. This has been recognized by most Protestant religious bodies, and they have established departments of evangelism with generous appropriations to carry on a wide ministry. Some have formed boards of evangelism, and others have committees on evangelism. The two fastest growing denominations in America have extended their departments of evangelism to the point of being their main absorption. Their annual reports are eloquent and indisputable.

We have boards for the advancement of education, boards for evangelizing foreign lands, boards for establishing new churches. Why not a board that specializes in evangelizing America and setting our entire denomination ablaze for winning lost men—a board that will be commissioned to raise the standard of evangelistic work done by the Brethren everywhere? A board that could provide means for the smallest or weakest church to have the benefit of the most efficient type of

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT HOME

#### WITNESSING IN THE HOME

The hardest place to witness for Christ is in your own home. We've heard that, and believed it. Have we ever wondered why? I think it's because when we're at home, we relax, and act "natural," and thus it becomes easy to let our "old man," the old sinful nature, take over and dominate us.

So when we lose our temper, when we get the blues, when we pout, it's usually at home. And the people who live with us know us well. They can see if our Christianity is the real thing or if it is sham. They know if we're really spending time with our Bibles and in prayer, or just talking about it.

You can't talk about Christ in the home unless you live Christ in the home, lest some will say, "practice what you preach." What you do speaks so loudly that people cannot always hear what you say.

Guests in your home, or members of your family who are not Christians ought to know beyond all shadow of doubt that you really love Christ, and serve Him. It's not easy to witness for Christ in the home, but it can be done, because we have the greatest Helper in all the world, the Friend who sticketh closer than a brother.

There are other ways you can witness in the home. The walls of your home ought to be a witness for Christ. Scripture texts, and appropriate pictures can make them such a witness. If you're the only Christian in your family, make your room a sanctuary by placing God's Word on the walls in plaques and mottoes.

And I'm sure people come to your door at least occasionally. Keep a good supply of timely and attractive Gospel tracts near the door to give to salesmen, callers, etc. God's Word will not return void, and many have been saved through reading a simple Gospel tract. Enclose them in letters, too.

In order to have an effective testi-

mony in the home, we must have a faithfully kept time with God. Someone has well said, "You must talk to God about men before you can talk to men about God." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

## News Notes--

On January 9th, the pastors and churches of the California district were host to the Brethren youth of the Christian colleges and Bible schools of that area. About 125 students from eight schools attended the banquet and program, which was held in the First Brethren Church of Los Angeles. The Bible Institute of Los Angeles headed the list with nearly 40 Brethren students attending from there.

Dr. Elias White, chairman of the District Ministerial Fellowship, introduced Toastmaster Ralph Colburn, who presided. Songs were led by Albert Flory, instrumental and vocal specials were enjoyed, and Rev. L. L. Grubb brought a devotional message and a challenge.

Motion pictures recently received from the Hamiltons in Africa were shown, along with some others taken by Gerry Hamlett, of the Sudan Interior Mission in Nigeria. Miss Hamlett is a member of the Whit-tier Brethren Church.

A similar meeting was held last year, and this is expected to become an annual event. Real fellowship was enjoyed by both the pastors and youth.

This is what to do with your Bible:

KNOW IT in the head,  
STOW IT in the heart,  
SOW IT in the world, and  
SHOW IT in the life.

Worry is like a rocking chair—it will give you something to do, but it won't get you anywhere.

A wise man is like a pin: his head keeps him from going too far.

## It's an Idea--

### STARTING A LIBRARY

Like to read? Most young people do, yet often lack the best in reading material. Why not start a church library, sponsored by your B. Y. F. or C. E.? Aim at getting a good selection of Christian fiction and biography. You need not have many books to begin.

You might start by donating Christian books that you have read and enjoyed. Create a fund for new books by soliciting contributions from interested people in your church. You might have a library bank, specially marked and advertised, in which coins may be placed for the library.

Appoint a librarian or two, and work out a simple system for checking out books, patterned after that of your public or school library. You might even charge a weekly fine for overdue books! Then keep advertising the library, and encouraging its use. Books have been a blessing to many.

### WANTED:

For this page, and for helps we hope to publish soon:

1. *News* of outstanding youth activities in your church or your district. Send it while it is news.

2. *Ideas* that have proved helpful in the youth work in your church. Especially we're interested in unusual and successful B. Y. F. or C. E. meetings or socials. Send us a description of your best meeting recently, stating the age group, the church in which it was held, and the approximate number present. Others would like to profit by your experience.

3. Reports of additional young people from your church who will be going to Christian colleges or Bible institutes, or who have dedicated their lives to full-time service for Christ. We hope to contact all these personally or by mail, and do not want to miss any.

### SEND TO:

Ralph Colburn, National Youth Director, Winona Lake, Ind.



# Why Is a Problem Child?

## FOURTH INSTALLMENT

By RAYMOND F. BURCH, Long Beach, Calif.

### Sex Education Necessary

"Discretion shall preserve thee, understanding shall keep thee" (Prov. 2:11).

In the first place, the informed parent will have formerly given his child a thorough sex education, prior to puberty. One of the greatest injustices that parents can create, not only for the child, but for themselves, is to feel they are protecting him by keeping sex a closed subject. It is an astounding fact, but a very true one, that adolescents often stray from the oversight of the home simply because of the parents' failure in this all-important duty.

There is not the slightest doubt but that children who are not thoroughly instructed in the home are almost certain to get their sex information in the form of misinformation from outside questionable sources. When a parent fails to have heart-to-heart talks with the child on this not-to-be-ashamed-of subject, *the intimate tie that God intended to exist between parent and the child is broken*. And when that tie is once broken, the child later loses a certain discreet respect for his parents, often secretly looking upon them as living in semi-questionable union. In the mind of the child there is stirred up a cloud of doubt over what is in reality one of the purest God-given aspects of marital life.

Many children are not only rudely shocked, but often their outlook on married life is cheapened and marred by harsh and distorted information they receive from their associates. One of the common reasons for many teen-age sex problems is due to a perverted fiat among adolescents that their parents did the same things before them, when they were young, so why shouldn't they do likewise?

All boys and girls should have full sex information before they reach the period of puberty. Girls should receive their instruction not later than 10 years, boys not later than 11. This information for both boys and girls should cover every phase of the subject concerning both sexes.

Some parents find it easier to read

aloud from some good publication on the subject, rather than conduct a frank and open discussion. Be that as it may, the information and any discussion that may follow should be given in an entirely matter-of-fact way that will allay any feeling of shame or indecency.

Incidentally, most sex instruction comes too late to meet the average emergency. For some unknown reason the usual supervised lectures in the schools are not given until the children are in their middle teens. By then, 80 per cent of the boys and 90 per cent of the girls have reached pubescence.

Oftentimes, parents have a mis-conceived opinion about giving sex instruction to the nine- or ten-year-old child. They hold the erroneous opinion that children who have a clear knowledge of such matters are more apt to unwisely put that knowledge into practice. Such is seldom, if ever, the case.

Nearly 100 per cent of delinquent children come from homes where there has been little or no proper parental sex instruction. And, quite to the contrary, parents who have fully instructed their children, find that in so doing, the child's confidence and trust in his parents has been greatly bolstered. After the parent has divulged these truths to the child, the child in turn finds it a matter of natural consequence to frankly confide his problems in the parent and seek his advice and counsel. It gives the parent and the child an equal meeting ground upon which to approach with full understanding and respect.

If on the other hand the parent is not willing to go all the way, the child senses this and has a tendency to draw back. If there is an attitude of "hush-hush" taken by the parent about such matters, the child will show no evidence of wanting to have heart-to-heart talks, even though he may have such a secret longing, as most adolescents do.

A study has been made recently to determine the correlative factors that cause a child to confide in his parents. It was found that children must have a deep, abiding trust and affection for at least one parent. In

the group which always confided it was revealed that nearly 80 per cent of the children kissed their mothers every day. Of the group that seldom confided in their mothers, about 30 per cent kissed them each day, 30 per cent occasionally, and 40 per cent never.

In a questionnaire handed to nearly 1,000 high school students, several questions were asked, among them the following: "What changes would you like to see in your parents?" And, "What, in your mind, constitutes a good mother and father?"

Here are the desirable qualities that children would like to see in parents:

*Mother*—1. A good mother should be a good cook.

2. She should take time to play with her children, have heart-to-heart talks, not nag.

*Father*—1. A good father should spend more time with his family.

2. He should have patience and respect for his children's opinions.

Here are the changes the children wished to see in their parents:

*Girls*—1. Parents should "pal" more with their children.

2. They should be more above-board with sex education.

3. They should try less harsh punishment and more understanding.

*Boys*—1. Parents should give truthful sex education.

2. Greater companionship.

3. Less harsh punishment and better understanding.

The gist of the whole thing seems to reveal a need for better understanding.

A child just entering the adolescent period is one that is more often misunderstood by his own family than anyone else. Therefore he must be handled with a fair degree of patience.

In bygone years, when families were larger than they are today, the older children grew up assisting in



the care of the younger brothers and sisters. In this way all the children were kept occupied and the parents found it necessary to divide their attention among them all. There was seldom a time when there were not little ones to love and shower attention upon. When the older children became young adults they were not always held under the critical spotlight of parental scrutiny to the degree they are today, when there are but one or two children in the family. The children learned to cooperate and to keep occupied, because it was a matter very often necessary to the sustenance of the family.

Today, where families are small, we often find children getting a great deal of selfish satisfaction in appealing first to the father and then to the mother for the purpose of getting their own determined way. The child who makes this a profitable practice can be expected to later turn in rebellion against both his parents for want of respect and confidence. Parents who do not fully agree, at least outwardly, on an averment made by one or the other in the presence of the child, will soon have an obstreperous, self-willed, and uncontrollable problem-child in their home, whom neither is able to handle.

#### *Negative Parental Attributes*

"And, ye fathers, provoke not your children to wrath" (Eph. 6:4).

Below are listed four types of faulty parents. These four types compose all the negative reactions associated with parenthood. As given, they represent the very antithesis of those attributes a true parent should possess.

1. *The submissive parent.* This is a spineless type of parent who allows the child to have his own way because he or she fails to possess the purpose or will to do otherwise. Ofttimes this parent will not provide support for the child, will spend little or no time with the child, furnishes him no good times, neglects and may even desert him. Submissiveness in one or both parents can be just as dangerous for the child as overdominant parents.

2. *The dominant parent.* This impatient, nagging parent pushes, criticizes, and forces the child to face every problem of life without initiative of his own.

3. *The overaccepting parent.* This parent is, in most cases, the mother.

She favors the child, gives in to him at all times, defends him no matter how wrong he may be, waits upon him, babies him, and schedules her life to fit his. Usually the only payment for all her fanatical slavery is for the child to turn against her and to break her heart at his first opportunity.

4. *The rejecting parent.* This type of parent shows very little love for the child. Ofttimes he resorts to severe and uncalled-for punishment, frightens the child, ignores him, spends little or no time with him, may even desert him, or throw him out on his own, having no time for him, or interest in him.

In these four objectionable types of parents, it is not difficult to see how unfavorable moods and temperaments of parents play a distinctive part in bringing out the worst in their children.

On the other hand, the prerequisites for an ideal parent will fall somewhere between number one and number two, and between three and four. In giving this a careful analysis, we find that the middle-of-the-road between number one and number two can be described by one word, *Wisdom*. And in striking a happy medium between numbers three and four, we discover another word, *Love*. Any parent possessing these two greatest motivating forces under heaven is bound to be a good parent.

The few following examples of parental declensions reveal the effects that may be expected from their offspring.

When a daughter has a father who is either protective or irresolute by nature it is quite possible that she will *not* be difficult to manage.

But, when a girl has irresolute parents, or a stern and dominant father, in all probability she will be difficult to govern.

Girls are often unstable when either or both parents are dominant.

The boy who has irresolute parents (one or both), or a protective mother, may be expected to show instability.

Sons are usually much easier to control when either or both parents are submissive to a minor degree.

A boy is likely to be troublesome when one or both parents are antagonistic by nature.

Children are more apt to be cooperative when treated by one or

## SUNDAY SCHOOL OR DELINQUENCY

Judge Sam Davis Tatum, of the Juvenile Domestic Relations Court of Nashville, Tenn., writes, "The Juvenile Court over which I preside has jurisdiction over children under 17 years of age, who have violated the law. Since June 1, 1939, I have tried approximately 4,800 cases. Of this number only 29 had a regular Sunday school or church record. So far, I have not had a child in Juvenile Court whose father or mother attended either Sunday school or church regularly."

both parents as individuals and with individual's rights.

#### *Why Hostility in the Home?*

"Cease from anger, and forsake wrath: fret not thyself in any wise to do evil" (Psa. 37:8).

There are very few parent-teen-age homes where a certain measure of hostility does not exist at some time or other. Such discord usually arises as a result of a lack of proper understanding, rather than from actual injustice shown, or defiance flaunted. Heart-to-heart conferences are inclined to fail when an anxious parent becomes too concerned over his child's sudden secretive and independent moods. Consequently the adolescent flares up at what he considers a too-inquisitive parent prying into his own private affairs.

The wise parent will understand that an adolescent really should have a certain measure of privacy for his own good. The need becomes so great in the young adult's mind that should he be denied this privilege in his own home, he is quite likely to seek it elsewhere, and ofttimes under unfavorable conditions. The parent must realize that this longing for secrecy in an adolescent is only a natural and normal expectancy.

First of all, he is in the process of formulating a personality all his own. The very simplest aims and values of life are all new to him, but of great consequence. Trifling problems of life take on great magnitude. The deeper aspirations and anticipations of the heart sometimes

(Continued on Page 90)



## Radio Sermon

(Continued from Page 81)

for saving sinners. We believe that only trine immersion safeguards and bears witness to these facts.

From the standpoint of our experience, salvation is our identification with the Lord Jesus Christ, so that His death becomes our death, and His life our life. We are so identified with Him that we are crucified with Him, sharing the merit of His atoning death. And we are so identified with Him that we are raised with Him, sharing His eternal life. The only hope of sinful man is in union with Christ by faith in Him, so that God may treat the redeemed sinner as He treats His only begotten Son. Now it requires immersion to symbolize the death, burial, and resurrection of the believer with Christ. Thus far, our friends who practice single immersion will doubtless agree.

But salvation also has its divine side. In fact, it is wholly the work of God. But what God is it that saves us? Is it the unipersonal God of the Mohammedan, the Jew, or the Unitarian? No, the God of the Bible is a God who exists in three persons, Father, Son, and Holy Spirit. Each of these persons is God, yet there is but one God. This mystery of the Trinity we cannot explain—we merely accept it as a matter of revelation. But as every Bible-taught believer knows, each of these divine persons takes an active part in our redemption. The Father gave His Son. The Son gave Himself, is now our great High Priest, and is coming against to complete our salvation. The Holy Spirit wooed us and won us to Christ, and now dwells within us to guide and purify our lives. Christian baptism by its very form, should indicate the convert's faith in the Christian God, the Holy Trinity. And so the candidate kneels in the water and bows his head as each of these divine persons is named by the minister. Trine immersion, by its very form, demonstrates faith in a triune God, the only God who can save lost men.

Therefore we believe that there is great value in preserving the very form which Jesus instituted, not only because He commanded it, but also because of its deep significance. One great need in the Christian Church today is a realization on the

part of church members that we have been crucified with Christ and that we have been raised together with Him. If we were properly baptized, the memory of that ordinance should ever remind us that we have no right to live the old selfish life of the natural man. That old life is buried with Christ, having been crucified with Him. And our coming forth out of the baptismal water should be a continual reminder that we should live a new kind of life—even the Christ-life. We all need to be reminded of these things, and baptism by immersion in any church is a constant reminder of what salvation really is.

But another great need of the Church today is to preserve faith in the Triune God. The deity of Christ and the personality of the Holy Spirit are being denied in many pulpits. Christ is being presented as merely a good man, and

the Spirit of God as only an impersonal influence. Brethren, this apostasy never could have arisen in the Christian Church if both the form and the meaning of baptism had been reserved. In fact, history records that single immersion was originated by men who denied the deity of Christ. Seeing that trine immersion bore testimony to the Triune God, these men actually changed the form of baptism in their churches for the purpose of destroying this testimony. Unfortunately, many of our brethren who believe in the Trinity have accepted the baptism of the Unitarians. Our plea is for a return to the original mode in order to preserve the truths it symbolizes.

While we believe that it is important to practice all of the ordinances of the church just as our Lord instituted them, nevertheless it is more important to be sure that

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## EVANGELISM

(Continued from Page 85)

we have the great spiritual realities which are only pictured in the ordinances. Baptism by trine immersion in water is important as an act of obedience to the Lord, and as a testimony of our faith in the great doctrines of salvation from sin. But it is far more important to know that one's own sins have been forgiven. It is important to be baptized in water and received into the membership of a visible church, but it is infinitely more important to be baptized by the Son of God, with the Holy Spirit, into the Church which is His Body. The great truths of revelation tower above the mere forms that picture them. Be sure that you have the reality first—then the form will have meaning and value.

The reality is that Christ died for our sins, that we pass from death to life when we receive Him to be our own personal Savior, that thereafter He meets every need of our life, and that He is coming again to change us into His glorious image, and to bring us as His friends into the presence of God the Father. Baptism, church membership, and everything else can wait until you have settled the question of your own salvation by receiving the Son of God to be your Lord and Savior. First you must trust Him; then you will obey Him.

evangelism to win men is greatly needed. If any field needs the very best in evangelistic assistance, it is the small and struggling group, and they usually get the poorest because they have no resources upon which to draw but their own.

We, as a people, definitely need to lose sight of merely the advance of the local church, and get a nationwide, denomination-wide view of spreading the true faith everywhere. This requires efficient direction and inspiration from the top. The multiplied harvest of such a course will outreach anything even remotely conceived by the Brethren churches.

Such a board should be composed of men who have evangelism at heart. Many capable laymen are charged with evangelistic fire. Such a board should be provided with sufficient means to obtain the best and most experienced evangelists, song leaders, pianists, and children's workers that the denomination affords. These should be sent out as parties to work together. They should be able to stay in a field long enough to really reach that field and finish the job. They should not have to close down and run to another field just when the Spirit of God is beginning to work because

the local people have not finances enough to go on.

This is a program which, if adopted as a permanent policy and carried out faithfully, would utterly transform our entire national ministry. It would shorten the period of assistance for mission churches. It would multiply the members in older churches and bring many of them to a new spiritual life such as they have not known. It would do more to fire young people in our Fellowship to preach the Gospel everywhere than any other thing could possibly do.

## WHY IS A PROBLEM CHILD?

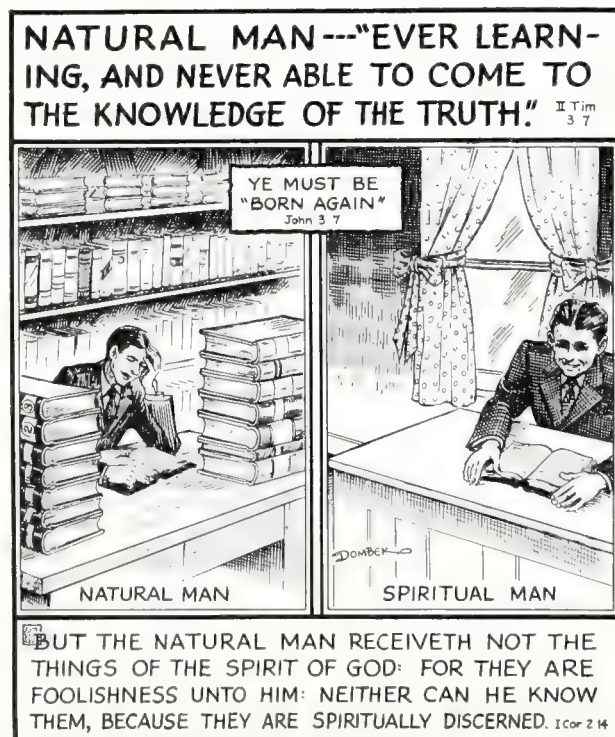
(Continued from Page 88)

become too sacred to even discuss with another person. An embryo character is in the process of being molded and shaped within his breast for the remainder of his life. This need for secret communion with himself is most necessary and invaluable to his future growth and stability.

The greater the assistance a parent can give at this point the greater display of trust and confidence the child will in turn reveal toward the parent. On the other hand, a parent will never gain ground by attempting to forcefully intrude within the circle of what has actually become the child's own right and heritage by nature, his new-found inner self.

About the only way to hold a child's confidence at this crucial period is to allow him to talk these matters out in his own good time and way. Usually the topic will be one which will seem extremely silly and boring to a mature adult, but it must be remembered that such things are important to the adolescent, and if ridiculed in the slightest manner will only bring discouragement and disappointment to the child. The adolescent who feels that a discussion may lead to embarrassment or a "grand lecture" will soon cease baring his heart to the parent. A parent who cannot resist severe commentatorial criticism during the solemn and hallowed moments when a child's heart is laid bare, will never succeed in holding his confidence. Instead, he—along with thousands of others—may be expected to retreat in self-defense and remain evasive from there on out.

(To Be Continued)





# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Feb. 8, 1948.

Matthew 13, 14, 15.

## MYSTERIES OF THE KINGDOM

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

The time had come for the Lord to teach men some things that had been kept secret from the foundation of the world (Matt. 13:35). Even the prophets and righteous men of the Old Testament period had not been permitted to know them (vs. 17). Who would be ready to receive this new teaching? Who was prepared to understand it?

The answer is that neither the learned doctors of the law nor the multitudes could understand these mysteries. For neither scholarship nor practical experience in the world prepares one to understand the Word of God. The one essential qualification for the understanding of spiritual truth is a heart that is open to the truth because it is open to God.

The Lord quoted from the Prophet Isaiah to show that this blindness to the truth was the result of willful rejection of the truth. Verses 14, 15 read, in the Revised Standard Version,

"You shall indeed hear but never understand,  
and you shall indeed see but never perceive.

For this people's heart has grown dull,

and their ears are heavy of hearing,

and their eyes they have closed,  
lest they should perceive with their eyes,

and hear with their ears  
and understand with their heart,  
and turn for me to heal them."

They closed their eyes because they did not want to see. They did not want to see because they did not want to turn to God to be healed of their sinfulness. That is the reason the natural man cannot understand

the Word of God. He closed his mind to the truth when he closed his heart to The Truth.

It follows from this that not very much effective Bible teaching can be done as long as the pupil is unsaved. Bible facts and stories may be learned, but there is no perception of divine truth as long as the heart is closed. That is why every Sunday school teacher should always be aiming at the conversion of his pupils.

When once the heart is opened to the truth, then it is ready to receive any new revelation that comes from God, whether it is being taught for the first time, as in our lesson, or whether it is merely coming to the individual for the first time. Constant progress will be made in the understanding of the truth by the one who has received The Truth. "For whosoever hath, to him shall be given, and he shall have more abundance" (vs. 12).

However, this continual learning depends on our continual hearing. Until one is saved, he cannot understand. After he is saved, he will not understand unless he continues to hear the Word of God. There-

fore, "Who hath ears to hear, let him hear" (vs. 9). That is why we are studying the whole Bible in this series of lessons.

### Review Questions

(Based on the Brethren Quarterly)

1. Was the subject of the kingdom a new one to the disciples?
2. What was new in our Lord's teaching about the kingdom?
3. What is the principal truth taught in the parable of the sower?
4. What truth is taught in the parable of the tares?
5. What does the unusual growth of the mustard seed represent?
6. Is *leaven* a symbol of good or evil in the Bible?
7. Who is represented by the *man* in the parables of the treasure and the pearl?
8. When will the mixture of good and evil come to an end?
9. What is a parable?
10. What is a *mystery*?

### Research and Discussion Questions

1. Is it wise to base a doctrine on a parable?
2. Does Matthew 13:29, 30 condemn church discipline?
3. What do we learn about Jesus' family in Matthew 13:55, 56?
4. Did Herod do right or wrong when he kept his oath (Matt. 14:9)?
5. Can you give any examples of "tradition" (Matt. 15:6) in the Brethren Church?
6. How did the "woman of Canaan" surmount the obstacles before her (Matt. 15:21-28)?
7. Show that the feeding of the 5,000 and the feeding of the 4,000 are two different events.

### BIBLE-READING SCHEDULE

Monday	January 26	Exodus	11, 12	Mark	4
Tuesday	January 27	Exodus	13, 14	Mark	5
Wednesday	January 28	Exodus	15, 16	Mark	6
Thursday	January 29	Exodus	17, 18, 19	Mark	7
Friday	January 30	Exodus	20, 21	Mark	8
Saturday	January 31	Exodus	22, 23	Mark	9
Sunday	February 1	Exodus	24, 25, 26	Mark	10
Monday	February 2	Exodus	27, 28	Mark	11
Tuesday	February 3	Exodus	29, 30	Mark	12
Wednesday	February 4	Exodus	31, 32	Mark	13
Thursday	February 5	Exodus	33, 34	Mark	14
Friday	February 6	Exodus	35, 36	Mark	15, 16
Saturday	February 7	Exodus	37, 38	Luke	1
Sunday	February 8	Exodus	39, 40	Luke	2



Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man* according to his works" (Matt. 16:27).

### Review Questions

(Based on the Brethren Quarterly)

1. Why did Jesus seek seclusion?
2. What was new in His message at this time?
3. Why was it necessary for Him to go to Jerusalem?
4. Was Peter an infallible pope?
5. When there is any lack of harmony in the church, what is the first step to be taken? the second? the third?
6. In what spirit should these steps be taken?
7. Does a forgiven man ever have a right to be unforgiving?
8. What does the word *transfigured* mean?
9. In what sense did John the Baptist fulfil the prophecies concerning Elijah.
10. Why was it necessary for Christ to die?

### Research and Discussion Questions

1. What is the difference between discerning signs and seeking signs (Matt 16:3, 4)?
2. Is the Church mentioned in any Gospel except Matthew?
3. Do you know of any modern miracles similar to Peter's finding the coin in the mouth of the fish?
4. How serious a matter is it to cause a child or younger Christian to stumble or fall into sin?
5. Did God's original revelation concerning marriage include the possibility of divorce?
6. What is the *rock* upon which Christ is building the Church?
7. When did Moses finally get into the Promised Land?
8. What is the difference between being *childlike* and *childish*?
9. What is the value of Christians agreeing in prayer?
10. Did Jesus propose "salvation by works" to the Rich Young Ruler?

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Feb. 15, 1948.

Matthew 16, 17, 18, 19.

## MINISTRY OF THE REJECTED KING

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

Twice in this lesson Jesus makes the same statement, once to Peter alone and again to all of the apostles. The words are exactly the same, except that the pronouns are singular the first time and plural the second time: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 16:19; 18:18).

However, the circumstances under which these words were spoken are different in the two cases. The first time Jesus is talking about the *witness* of the church; the second time He is speaking of the *holiness* of the church. The church that would be successful in loosing men from their sins must both witness to the truth and maintain its holiness.

In the first instance Peter had just made his great confession of faith "Thou art the Christ, the Son of the living God." It was upon this rock that the church was to be built. And he who has this great truth possesses the keys of the kingdom. It is as the church proclaims this great truth of the deity of Christ and His atonement that the kingdom is unlocked to men and they are loosed from their sins. But if we neglect to proclaim this Gospel, or proclaim some other "gospel," we bind men in their sins for eternity.

In the second instance the Lord had been speaking of the necessity of church discipline in order to maintain the purity of the church.

It is not God's will that "one of these little ones should perish." Christian men and women should so live that they will not cause one of these younger, weaker ones to stumble into sin. They should be ready to forgive one another. They should maintain the sanctity of marriage. When these and other rules of holiness are violated, the offender should be dealt with according to Matthew 18:15-17. If he will repent, he is restored and the purity of the church is maintained. But if he will not repent, he must forfeit his fellowship in the church—the church must be pure. For a worldly, compromising church binds men in their sins even though it is proclaiming the true Gospel. Men are repelled from the truth and are lost eternally when the witnessing church is not a holy church. Many will spend eternity in hell because the only church in their community that preached the truth was characterized by worldliness and strife.

Brethren, the keys are in our hands. Eternal destinies are being settled now. We are binding men or loosing them. We are responsible to witness and to be holy. "For the

### BIBLE-READING SCHEDULE

Monday	February 9	Leviticus 1,	2, 3	Luke	3
Tuesday	February 10	Leviticus	4, 5	Luke	4
Wednesday	February 11	Leviticus	6, 7	Luke	5
Thursday	February 12	Leviticus	8, 9	Luke	6
Friday	February 13	Leviticus	10, 11	Luke	7
Saturday	February 14	Leviticus	12, 13	Luke	8
Sunday	February 15	Leviticus	14, 15	Luke	9



FOREIGN MISSION NUMBER

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Missionary Herald

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# EDITORIALLY SPEAKING

By DR. LOUIS S. BAUMAN, Editor

## SLIPPING AWAY TO THE HOMELAND!

One by one, the Lord above is calling to His bosom the choicest saints of earth. How many, that have been so dear to the heart of the editor, have recently quietly folded their earthly tents and slipped away to that more enduring home in the city whose Builder and Maker is God.

In the sudden untimely home-going of Dr. Arthur I. Brown, a few weeks ago, we felt another great loss had come. A loyal friend and valued adviser had joined "the spirits of just men made perfect" in "the city of the living God, the heavenly Jerusalem" (Heb. 12:22, 23). The real Christian forces of the world have been tremendously weakened by the loss of Dr. Brown. The ways of God are truly past finding out, but we know that God makes no mistakes.

Just a few minutes ago, as I write, word reached me from Florida that Rev. Walter G. Taylor also slipped away home on October 23rd. Another loving, faithful friend gone! Earth means less—heaven means more! For several summers, while still superintendent of the famous Pacific Garden Mission, "Pa" and "Ma" Taylor spent their vacation days in Long Beach, and always, while here, attended our services. Happy are the memories of the days when Mrs. Bauman and I were guests in their Chicago home.

How many others we might name! More and more we become strangers on earth—more and more home-like does heaven become, as the saints are gathering so rapidly there!

## DANCING CHURCH MEMBER—WHAT THINK YE?

Several weeks ago the editor was in a book store in Kansas City, Mo. On a shelf, among other books, he saw a book which was "An Informal History of the San Francisco Underworld"—Barbary Coast. On the back of the cover we read as follows:

"The Tale of a Lurid Era"

"San Francisco was born when gold was found at Sutter's Mill in 1849. Its birth was a violent explosion from which the infant city emerged full grown and raging wild. From all over the world gamblers, thieves, harlots, and practitioners of every known vice stampered for the blood and money of the gold fields. From noon to noon houses of prostitution offered girls of every age and race. Banditry, opium bouts, tong wars, and corruption were the order of the day. Almost overnight an isolated village became the scene of more concentrated viciousness, depravity, and garish iniquity than any area on the American continent. Its center was San Francisco's Barbary Coast.

"This is the story of the Barbary Coast, from the gold

rush of '49 until the last bagnio closed its doors seventy years later."

It was in the summer of 1912, shortly after our marriage, that Mrs. Bauman and I visited a mission in San Francisco, whose workers were threatened by the police with prison sentences if they dared enter the Barbary Coast district to preach the Gospel to its lost souls on the streets. Mrs. Bauman and I went with those missionaries one night for a street meeting, but fortunately escaped the city jail.

At the close of the meeting we started to walk down one of the streets of the district, but were halted by the police, who said that we might walk singly, but not together! Just why, we never found out.

But, suffice it to say that no history telling one-half the truths as to the awful depths of wickedness into which the men and women and hordes of slave-girls had sunk, could be written and read without utterly polluting the mind of the reader. The Apostle Paul's description of human depravity in the first chapter of Romans merely touches the fringe of what was once the most pestilent cancer that ever cursed this nation, or any other. Human beings simply could not sink to lower depths than they sank in Barbary Coast!

But, why am I writing all this? There's a reason! There are still professing Christians who "see no sin in dancing"—who speak of the preacher as "an old fogey" and of the church as "narrow-minded" if said preacher or church opposes dancing. Now, let us quote part of a page in this history of Barbary Coast:

"Captain Meagher, of the Chicago Police Department, who made a tour of the Barbary Coast in December 1912, described Spider Kelly's saloon and dance-hall as 'undoubtedly the worst dive in the world.' Captain Meagher also expressed his dismay at the great number of young girls whom he found in the Coast resorts as members of slumming parties, and declared that 'compared to San Francisco, Chicago's vice districts are as nothing.'

"Not only did the dance-halls of the Barbary Coast attract enormous crowds, but they exercised a tremendous influence upon the dancing habits of the whole United States. In these dives originated dance steps which practically every dancing young man and woman in America strove to master. For the turkey trot, the bunny hug, the chicken glide, the Texas Tommy, the pony prance, the grizzly bear, and many other varieties of close and semi-acrobatic dancing, which swept the country during the half-dozen years that preceded the World War despite the scandalized roaring of the nation's pastors, were first performed in the dance-halls of San Francisco's Barbary Coast, for the delectation of the slummer. The birthplace of the best-

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known of these terpsichorean masterpieces—the turkey trot and the Texas Tommy—and of several others also, was the Thalia, which for many years was the largest dance-hall on the Pacific Coast. From 80 to 100 girls were employed there during its heyday, and double shifts of bartenders, with from four to six men in a shift, worked like beavers behind the long bar.”

With a testimony like that, is it possible that any clean-minded boy or girl, man or woman, in the Brethren Church—is it possible that any born-again Christian will ever say, “I see no harm in dancing”?

True, some kinds of dancing may be of a higher order than those named above. But, let it not be forgotten that it has long been a matter of true history that even the *waltz* was the creation of a dancing master in Paris—created for immoral purposes!

We still hold, as we have during a long ministry, that dancing is a pathway to hell, over which hundreds of thousands still journey. It certainly runs contrary to anything that can be called “the separated life.” And even a “White House” cannot elevate it into a Christian grace!

Moreover, in these days when social and religious workers stand aghast as they face the problem of juvenile delinquency—“America’s Problem No. 1,” according to the Federal Bureau of Investigation—perhaps some of those workers who themselves still “trip the light fantastic toe” will do well to investigate more closely the fruits of the dance—whether in the White House or in the slum.

#### ATHEISTIC TOTALITARIANISM ON THE MARCH! BUT, GOD . . .!

A most disconcerting bit of news came to us a few days ago from Russell Brines, newspaper correspondent at Tokyo. He says that, “of the American military men in Tokyo . . . many of these officers are saying privately that Korea is lost to the United States and the extension of Soviet influence on the Asiatic mainland is inevitable.”

And thus atheistic totalitarianism marches on from victory to victory! It seems that Stalin outwitted Churchill and Roosevelt every time they met. But it is even so written, and “the scripture,” Jesus said, “cannot be broken.” Antichrist must have his day, in which he will ride “forth conquering, and to conquer” (Rev. 6:2). Yes, he “shall prosper till the indignation be accomplished” (Dan. 11:36). But, thanks be to God, his days will be short—just “for a little moment, until the indignation be overpast” (Isa. 26:20).

The nations that bowed the Lord Jesus Christ, the “prince of peace” out of their counsels, and gave the swelled-up worshipper of Karl Marx the central seat in its council, will be delivered over into the hands of the Antichrist for judgment. But God is still on His throne! As the days grow short, and the shadows deepen, ye saints of God, . . .

“Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. The wicked plotteth against the just, and gnash-

eth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. . . . I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace” (Psa. 37:7-13, 35-37).

#### HYPOCRITICAL ROMAN CATHOLIC PRETENSE!

From time to time, in these United States, the Roman Catholic clergy, inspired by the pope in Rome, loudly proclaim their loyalty to the Scriptures. They even pretend that they urge youth to read and study the same.

However, people who are well informed as to the attitude of papal Rome toward the inspired Word of God, are not deceived by these clerical professions of loyalty. Some of us have traveled in Roman Catholic countries. We have seen the priests cast Bibles into the fire, and even have public burning of the same.

The editor has just received a letter from Mr. John Howard Bowen, written from Nothistlaf, Oaxaca, Mexico, on the first day of December, 1947. In this letter he says,

“Last week two of our boys (Indians) felt led to witness for Christ in the village market. They rented a space, and spread their Bibles and tracts upon a blanket on the ground. They had with them a victrola. . . . The music attracted a large crowd of Indians from different tribal groups.

“Suddenly someone shouted, ‘Protestants. Pagans! Run them out of town!’ A mob charged on the boys, seizing the Bibles, victrola, and records. Another cry went up, ‘It’s the devil’s book, tear it up!’ They commenced tearing the Scripture into pieces until the ground was littered with them. The boys stood doctoring their wounds. If they had attempted to run, they probably would have been killed. When the excitement died down, they knelt in prayer for guidance in such an hour. After they had prayed, they saw a group of Indians bringing back the victrola and records, with the request that they play them some hymns. Listen:

“Pass me not, O gentle Savior,  
Hear my humble cry.  
While on other thou art calling,  
Do not pass me by.”

“These Indians, anxious to know more about Christ, invited the boys to their village, which was one of the villages we had prayed about. God does answer prayer!”

Of course, the attitude first shown towards these boys and their Bibles was inspired, as everybody knows, by the Roman Catholic priesthood. Now then, do your own thinking.

The Pope of Rome and his satellites continually talk about “tolerance.” Anybody who reads history knows that the most intolerant religion on the face of this earth is Roman Catholicism. If we are to judge from the historical past, we can readily understand that, if the Roman Catholic priesthood dared, they would destroy the true faith, founded upon the Bible, from the face of the earth, and, if necessary to accomplish it, they would do it with fire and with sword!

The Brethren Church has no apologies for sending missionaries into Latin America. The most deluded Protestant on earth is the Protestant who believes that

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# An Argentine Believer Testifies

By SOLON W. HOYT, La Carlota, Argentina, S. A.

About eight months ago at 10 o'clock in the morning, two unknown ladies came to our door. One was a tall, thin, elderly lady and the other, smaller and about 35 years old. After a few moments' conversation we learned that they were mother and daughter and also knew the purpose of their visit that morning. The mother had been saved in Huinca not so long before, and had made a special trip to witness to her daughter in La Carlota. Not feeling too capable to explain the Gospel just yet, she brought her daughter to our home. There, for some minutes, we listened to the daughter make her defense (for she did most of the talking). After she seemed satisfied with her presentation of worthiness, we said a few words, explaining the Gospel, and invited her to our meetings. Then their short visit came to a close.

Only one month later, the 35-year-old daughter and her whole family of four children obeyed the voice of Christ pleading, "Come unto me . . . and I will give you rest."

Rosita, for this was the mother's first name, immediately had a desire to know all about the Word of God and to see others saved. Nor shall I forget the times she has spoken a word to the one beside her as the invitation was given. Yes, and has even left her seat, crossed the aisle, and spoken to some unsaved person. This desire for the salvation of souls is especially keen in relation to her relatives. I should like to present two letters in this article. Will you listen as this Argentine believer, Rosita, testifies to her sister-in-law? The first letter is an answer to a former letter written by Rosita. The second letter is Rosita's answer to the first letter printed.

## *Anita's Letter*

San Justo, Argentina,  
August 13, 1947.

Señora Rosa A. de Rossetti,

Dear Sister-in-Law and the Rest of the Family:

It is our desire that upon receiving this letter you will all be enjoying good health. We are all well, thanks to God. . . .

Well, Rosita, I received the package with the Bible and I thank you very much. Now I am going to tell you the truth. Our opinions are very different in respect to religion. See here, Rosita, we were brought up practicing the same religion—that which exists in our whole family, and for us there is no other religion than that which our fathers taught us to love and to respect since we were small. For us there is only one God and one church and that is the Catholic.

You were telling me that all they say in the Catholic Church is a lie. It may be, but we could say the same about the Evangelical Church, couldn't we? I do not want to argue about anything in the Evangelical Church. It may be very good, but for me there is only one religion, Rosita, and it is the Catholic. With that religion I was brought up. I have defended it, and I expect to follow it all my life. For me there is no other religion, nor do I

want my children to have another. I do not know what you will think, but neither I nor Felix [the husband] is willing to change in religion. We are baptized. We have taken communion. We have married, and we have our little daughter baptized and confirmed in the Catholic Church. Why should we change our religion now to be Evangelicals, which is a religion contrary to what we have practiced all our life.

No, Rosita, I am sorry that I must tell you we do not share your opinion. My husband says it is difficult for him to believe that *you*, above all others of the family, have made this decision.

I spoke to your brother, José, and he does not share your ideas either. He is a Catholic and doesn't care to know anything of the Evangelicals. He does right in defending his religion. Therefore, we do the same. Do not take offense at what I have said. Everyone has his own ideas and I believe that is the only true liberty we have in this life. If we could converse about these things we would have many points to touch, but it is better to put it to one side.

Furthermore, I will tell you that it has always been my great ambition to send Betty to the school of nuns where they practice the true Catholic religion. If God wills, next year I shall be able to do it.

With nothing more to say, and hoping that I have not offended you, I send you best wishes and kisses.  
Anita.

## *Rosita's Reply*

La Carlota,  
August 16, 1947.

Dear Anita:

Just a few moments ago I received your letter and I am answering now although I am sick in bed. In no wise am I going to become angry or offended with what you have said, although it fills me with sorrow. Truly I lament for you, for although you do not now believe it but believe that I am mistaken in dropping Catholicism which is the religion invented by men, and have decided for the religion which God the Father and later God the Son left to the entire world, some day you will know that it will not be that way.

Upon warning you I have not done more than my duty. Please read Matthew 22:1-10, and there you will have the answer to what I tell you about my duty. Furthermore, I cannot force a religion upon you folks because you are free to go in the way which most pleases you. It is a shame that the road you have chosen is not the safest.

I am sorry that you will not read the Bible since you feel this way about things. Not reading the Bible, you will always be ignorant of the truth. Although the natural man cannot understand all the Bible, surely you could understand some of it. Well, I do not want to insist. I shall only add that if it is the purpose of God to save you by means of the



Gospel, although you resist, He will save you. He who could create a universe so perfect can also do with human beings what He pleases, even against their wills.

Furthermore, I am not the only one who has understood that the religion of their fathers was not the best. Don't be so surprised, Felix, because father and mother were the first to understand, thanks to the Lord. Odilia has also been convinced of the truth of the Gospel. If we could talk personally, we would speak of many things, but by letter I do not insist. I know God will hear my prayers and will bring you to Himself even contrary to your wills.

The thirty-first of this month each of us who is studying in the Bible Institute here in Carlota will have a little part in the evening program. There will be three talks—one treating our state in sin, another, life eternal, and the last, the means of obtaining this eternal life or salvation by grace. The last topic is wonderful and will be my part. I am very happy. Perhaps I shall send you what I am going to say. . . .

In relation to the school of nuns, it is true that they teach the true Catholic religion, but not the true religion of God. The Evangelicals may lie,

but not the Bible, for the Bible is God's Word and God cannot lie.

Remember, these things about you folks do not make me angry. The sacred Scriptures forbid it. But, yes, they do fill me with sorrow for fear of your welfare in the final judgment. There you are going to remember Catholicism, I assure you.

Very well, with love and greetings, I am

Yours,

Rosita.

The 15-year-old son couldn't resist, so he wrote this note at the end of his mother's letter:

Dear Uncle and Aunt:

With this letter I hope to manifest to you that I am very well and hope the same for you. I read your letter to Mother and I am going to tell you that I also am baptized and confirmed in the Catholic Church, but I went to the Evangelical meetings just the same. You can do as I and you're not going to lose anything. To the contrary, you're going to gain. It didn't hurt me and it won't hurt you either. It will make you think very much. With nothing more to say, I send greetings.

Your nephew,

Odel Rossetti.

## Five Missionary Coins

By CHARLES ASHMAN, Member Foreign Board

One time a Christian in Europe brought five different kinds of coins to a missionary collection. Their value was only \$3.75 in our currency. But the inscriptions on them were significant and illustrative of five great missionary principles. These principles ought to be kept before our people to guide them in giving and praying for the evangelization of the world.

One of the coins was Prussian and bore this inscription, "God With Us." How vital this is in all missionary endeavors! "If God be for us, who can be against us?" If God is with us, we are invincible and irresistible. If our field and plans are God-chosen and God-approved, victory is only a question of time. If our missionaries are God-called and Spirit-filled, their human talent, time and service will be Spirit energized, and triumph is assured. "God With Us"—be certain of this, and then plunge ahead in the recklessness of faith.

Another of the coins was Austrian and bore this inscription, "With United Strength." Another way of saying, "In union there is strength" or "United we stand, divided we fall," or "A house divided against itself cannot stand." Herein is a great challenge and need in the church! In some way, by missionary education, by the dissemination of missionary information, we must harmonize and focus the prayer, zeal, and giving of our church. Instead of some saying, "We are home missionary enthusiasts," and others, "We are foreign missionary enthusiasts," all must be brought to say, "We are world evangelization enthusiasts." Instead of some giving all of their thought, prayer, and money to South American missions and others to African missions, we must think of all our missions in their proper relationships to the program as outlined by Jesus, "Unto the uttermost part of the earth."

A third coin was one of Hanover, and bore this inscription, "Difficulties do not affright us." If God is with us and we are united, why should the difficulties

strike terror into our hearts? They shall then be tests, but not trials. They shall be stepping stones, but not stumbling blocks. They shall neither disturb nor discourage. We face them in confidence and assurance instead of fear and trembling. Yes, there are difficulties, and multitudes of them, attending the carrying out of world evangelization. They can never be overcome in human sagacity or energy of man alone. But with the Holy Spirit energizing human life consecrated to whole-hearted service and with God's people united in purpose and plan, "Difficulties do not affright us."

The fourth coin was from Brunswick, with this inscription, "Never Backward." The direction for Christians is always "Forward!" A missionary one time wrote, "I am willing to go anywhere, providing it is forward!" In world evangelization there must be no retrenchment. Our drummers must not be allowed to beat a "retreat." The greatest indictment of the Church in the last quarter of a century is that in several denominations the missionary budget has been reduced, in a few instances almost cut in half. Should the Church stand still (if that is possible) and just maintain her ground, it would be indictment enough, but to retrench, reduce budgets, recall missionaries, close stations, forsake fields, what a indictment against the Church! Have we come to that point in the Brethren Church? God help us if it is so! It must not be, Brethren!

The fifth coin was a Saxon, and bore this inscription, "God bless Saxony." Sounds selfish, doesn't it? But not when taken in relation to the preceding four. God does bless the missionary church. The reflex benefits of missionary praying, giving, and living are strong and numerous. If God loves a cheerful giver, He surely blesses abundantly those whom He loves. A missionary church is a live church. This reward ought not to be the motive, but the encouraging result of missionary zeal. But, this principle does operate. The church that is dead in missions is dead in everything. It is a decaying corpse. It needs a resurrection through a missionary vision.



# *A Modern Elijah in Darkest Africa*

By MRS. J. H. FOSTER, Bouca, French Equatorial Africa

Dear Friends in the Lord and His Work:

It is now more than five months since we arrived at Bouca. So much has been going on that we have not had time to write the usual monthly letter that we were in the habit of writing before we left the field.

We have our daily routine of classes with the children every weekday forenoon, except Saturdays. What an interesting lot they are! The dear, dirty, itchy, sometimes lousy and full of jiggers (though the other children will not have them in class if they have either of these evil companions), mischievous little black-eyed pieces of humanity! They would rather come to class than do anything else, even if it necessitates an early morning bath, which they otherwise would not take before noon, if at all. Some of them are wee bits of tots, yet they learn the Bible verses as well as the older ones and sing lustily.

The rules of the class are exceedingly hard on them. It is so difficult to keep quiet. They cannot understand why it is necessary to sit quietly in one place and not talk—and why they cannot get up and spit over the foundation, or blow their noses, or run out whenever they have the urge. Then, too, when it is time for recess, why can't they get up and run out instead of keeping in line? And why should they not have a fist fight with their neighbors on the way out?

However, they soon get used to the routine and rules, and like them. How we long that each and every child will come to know the Lord Jesus as their own personal Savior. Pray for them! We had an average attendance of 85 for several months. But recently when the government French school opened, quite a few of our children left to attend those classes. However, the past few weeks we have had an average of 115 every day. It means something to take care of that many children with only one helper, yet we know of no better way to spend one's energy.

The evening classes for men are also very well attended. Many of them go out into the nearby villages to hold services and try to win the indifferent to the Lord.

Just recently we had our Native Workers Conference of the workers from the Bouca district. There were 21 workers and five helpers, besides many visitors. We had a good conference. The interest was excellent and all the sessions and prayer meetings were attended regularly by all that were present.

It is at these conferences that we hear some very interesting stories and get valuable facts. One worker, who formerly was in a responsible position with the government, but who is now thoroughly converted, related a very interesting incident that happened in the village where he works for the Lord, besides running a small commercial business for himself. It is a story of spiritism in an African setting.

He said, "A little way from the village where I live and work, there lived a sorcerer. He had three houses. One was not far from the village. This was his home. Another was near a stream some distance from his

home, and the third one was between these two. In this one he carried on his business. He was noted for being able to tell people that which was to come to pass in the future, and all who went there paid big money for this information.

"The villagers were so taken up with this sorcerer that for a great distance they paid little heed to the Gospel. It was difficult to get enough people together to hold a service. So I decided to either break up his business or he would break up mine. I went to the first house and found nothing there except such things as the natives have in their houses along with a few idols. Then I went on to the next house and it was filled with all kinds of idols and medicines of all sorts, along with all his magic and sorcerer's art. When I started for the third house, he rebelled. He said there was nothing there, but it was from that direction that the voices came that the people professed hearing, and that the answers came in response to theirs and the sorcerer's questions. As we neared the house, he gave a low call, and almost immediately we saw two men run into the bush. These were the spirits, but they were flesh and blood, and the Bible says, 'a spirit hath not flesh and bones as ye see me have.' The house was vacant except for a big piece of iron and a hammer on which the spirits beat an answer to the sorcerer when they did not use their voices.

"I told the sorcerer that he was a deceiver, and that we were going to carry everything to the village. Of course he rebelled, but he was told that if he did not comply, we would send him to the Commander, along with all his stuff. He helped, after some deliberation, and when everything was piled up it made quite a pile. Of course by this time a great crowd had gathered, for it took longer to do all this than it does to tell it.

"We then called all the people together and gave them a lesson on Elijah and his contact with Baal. [This worker is educated and reads the French Bible with understanding.] Then we told them that if these medicines and the medicine man's gods were stronger than our God, then these things would not burn. Most of those who were sitting there had medicine strung all over them. 'But,' I said, 'if our God is the stronger, then all these things will go up in smoke and fire.'

"When they saw the flames consume the pile of 'lies,' they hung their heads for awhile, whether in shame or sorrow, we could not know. But soon some began to say, 'The God in heaven is stronger than the gods of the earth,' and to this all agreed."

Sometimes these workers tell stories like this in a boastful way, but this man told it as though it were just a matter-of-fact thing. To him it was just the natural thing to do with one who is a hindrance to the Gospel. He said that ever since, he has crowds at his meetings, even the medicine man comes, though none of them have as yet made any profession.

Pray for these chapel workers, because they don't all have the courage that this one had.



# African Traveling

By DOROTHY BEAVER, Bellevue, F. E. A.

The car was all packed before the sun showed his face. We ate a quick breakfast, and as I finished dressing Mary, Wayne went out to start the car. We were going to get a good early start on this our first bush trip for several months.

Wayne had been working on the old "Bellevue Chevy," better known to us as the "Coffee Pot," but now she was sounding reluctant to get into harness again. What could be the trouble? She ran all right on her test run yesterday. The sad-faced "mechanic" soon appeared and said we wouldn't be getting such an early start after all, as he had discovered a leak in the gas line, which would have to be soldered. We set about to redeem the time while waiting, but before long a still sadder faced Wayne appeared and said that we wouldn't be going any place that day or for days to come in the old "Coffee Pot." He had discovered the whole gas line to be rusted out and ready to fall apart. The boys were already unpacking the car. What a let-down! We started to pick up routine again. The bush trip we had been looking forward to and preparing for for several days was dropped in a moment of time.

Chauncey Sheldon sauntered over and we told him of our plight. He disappeared and soon reappeared with a new gas line in hand. It didn't quite fit, but they thought that with a little time they could adapt it. The morning hours passed, but reports of progress were good, and before so very long the wonderful sound of the old "Coffee Pot's" "perking" met our waiting ears. It didn't take long to get the car reloaded and to set off on our merry way. The sun was just about straight over head instead of one-finger above the horizon, but we were off!

Why did the gas line start to fall apart while we were still on the station instead of stranding us out on the bush road several miles from "nowhere"? (We didn't see another car all the time we were out in the bush.) Well, that is the way the Lord cares for us so much of the time out here.

Last January we made a trip to Yaloke in the old Dodge truck. It was between terms of the Central Bible School, and we were going down to spend six weeks with the natives of the then-deserted Yaloke district. Mary Hope was eight months old and this was her first itineration trip. It proved to be quite a trip. The first lap of the journey, from Bellevue to Bozoum, was made without mishap. We spent the night with the Goodmans and took off early the next morning for Yaloke.

We rumbled along very well for about an hour and a half, when the old truck balked for the first time. The trouble proved to be that the little chamber under the gas pump had fallen apart. It had been cracked before and bound together with thread. Now it was *finished*! What to do? The nearest garage out here is at Bangui, some 250 miles away. Would Marvin have an extra gas cup back at Bozoum? Wayne sent the truck kid back to the nearest village with a note to be sent on by runner to Bozoum.

Then we started scratching our heads to see if we couldn't improvise something on the spot. Where could

we find a little chamber about that size? We both got the idea about the same time. How about one of Mary's little jars of "Gerber's Vegetables for Babies"? We found it to be the exact fit at the mouth but it was a little long for the wire gasket. Where to find another wire the correct size? How about the handle on the lantern? It was just right! So, while "Dad" took the lantern handle off, thrifty "Mom" poured the contents of the vegetable jar down Mary. She "poured" it down literally, as she had forgotten to keep a spoon out of the "chop box." As the contents were beets, Mary looked a little gory after her meal, but she was content!

We set Mary's play-pen up in a small patch of shade and further shaded it overhead with the flannel-board, to protect her little bald head from the sun. She had a helmet, but it didn't stay on very much in those days. While Dad worked over the truck, Mom sat nearby on her suitcase doing a little sewing. It was a real domestic scene.

The new outfit was soon fixed and we started on our way again, after dispatching a second runner to Bozoum to tell them all was well. We traveled on for about another hour, then she balked again. What was it this time? "Mechanic Wayne" checked everything he could think of. Had the old battery finally given out? He was really stumped.

We were stopped at a lovely spot near a stream and in my mind's eye I started setting up camp for the night. We had everything for camping with us on the truck, so we would be all right. But we hadn't been there very long before two trucks came rolling along. There were two white men in the second truck and one of them "happened to be" a mechanic. Did someone say, "What a coincidence"? I quote, "*I will never leave thee nor forsake thee*"! "*Lo, I am with you ALWAYS*"! This is His ever-active promise to all who follow His great commission, and it holds true even on a short trip between stations out here in Africa.

The mechanic soon found the source of the trouble. It was the wiring system. He shorted out something and cross-wired somewhere else. (Yes! this is a woman writing this!) and we were soon ready to roll again. As we parted, the kindly mechanic gave the old truck a pat and said she was 'very fatigué'. We agreed! We broke down once more on that journey, but it was something our "amateur mechanic" could fix, and we rolled into Yaloke before dark with one tired baby girl.

On the way back to Bellevue, after a very happy six weeks among the Banou folks, the old truck acted up again. This time we were well loaded with the Bible school men and their families from that district, and a load of bambou for the houses in the Bible school village. We started off well before dawn, anticipating a slow trip with our load. The natives pray very earnestly for the "feet" (tires) of the car, but they sometimes forget about its "ya" (stomach). They must have forgotten the "ya" this day, for the old truck soon developed serious stomach trouble.

We limped into the temporary dwelling place of a

(Continued on Page 105)



# Activities at The Central Bible School in Africa

## MISSION EVANGELIQUE DE L'OUBANGUI-CHARI

### DIPLOME

L'E C O L E B I B L I Q U E

Beauvais Andre assala classe ti Mbèti-ti-Nzapa tètì  
ngou ossè, 1946 na 1947, na l'Ecole de la Mission, na ani ba krussala ti  
lo ndjoni.



Dr. Beaver

Ruth Snyder

O. D. Jobson

By S. WAYNE BEAVER, Bellevue, F. E. A.

#### Graduation Exercises

The first graduation exercises of the Central Bible School took place in the Bellevue Church the afternoon of November 13th at 3:30 o'clock. After the graduating class had entered the church and were seated, Jacob Yasi, the local elder, invoked the Lord's blessing upon the service. We were especially privileged in having the Barnards and Dr. Kimmell present, and were grateful for the words of admonition that they gave.

After hearing from these Board delegates, Brother Kliever led in prayer. The graduation address was

delivered by Dr. Jobson, superintendent of the mission, who spoke on "Several Verses in First Thessalonians."

Following the address, 11 candidates were presented for diplomas and certificates. Having completed two years of acceptable work, 10 were granted diplomas and one a certificate. Mrs. Jobson then closed the service in prayer.

Your prayers are earnestly coveted for these men as they go forth into the districts of our mission with the Living Word.

#### School Picnic

The school picnic was held following the conclusion of final examinations. On Wednesday evening, all the missionaries and Board representatives present—Dr. Kimmell, the Barnards, the Sheldons, the Klievers, the Jobsons, Miss Kent, Miss Snyder, and the Beavers, gathered with the students and their families in the center of the Bible school village for a time of games and fellowship. Some of the games you would recognize at once, such a "sack race," "races," "spear throwing," and "arrow shooting." Most of the African games played were similar to American games, such as "Leopard and Goat" (something like "Cat and Mouse"), "Take a Wife" (something like "Farmer in the Dell"), and "Karri Karri bona" (something like "London Bridge"). Once again we realized what happy times we Christians can have together.



Bellevue Church—Scene of the Graduation Exercises



# First Graduation Exercises!

By MRS. S. WAYNE BEAVER, Bellevue, F. E. Africa

We have had some exciting events here at Bellevue in the past few weeks. We enjoyed so much the visit of Brother and Sister Barnard and Brother Kimmell. How we do thank the Lord for these servants of His and for making possible their visit. We pray that He may be glorified in our fellowship together, and that we may all know His perfect will for this, His work, out here.

We had a "full house" here for awhile. We numbered 19 all together. That is as many as have been on the entire field in all of our time out here, until the present. But, praise the Lord, our lean days are over now. But don't think that we have reached capacity out here! We could use—oh, so many more!

All of these folks were present for the close of the school year and to honor our first graduating class from the Central Bible School in Africa. Brother Beaver has already written of the program for these last two days of the school year. We all gathered for a time of fun and fellowship on the afternoon of November 12, "the last day of school." There was the same hilarity here that there is at home on that "liberation day," and perhaps even more, for these folks would be starting for home the next day to be reunited with the family and friends that they hadn't seen for "many moons." Brothers Barnard and Kimmell were busy operating their cameras on that day, so we hope you will all see some good pictures of our African fun.

Graduation Day, November 13, 1947, was a full and blessed day from beginning to end. We wish you all could have been present at our first formal graduation. It was indeed formal, and a full program was planned, complete from organ prelude and academic procession to the final benediction. Although the organ squeaked and wheezed a little and the graduates lacked the formal attire of caps and gowns, each man was dressed in his best khaki, and they marched in with all the pomp and alacrity of soldiers on parade. They were indeed soldiers of the King, and this was their commission service.

The program was very fine. It was solemn and sacred, and a blessing to us all. We were honored to have our "Kota Jo's" (Big Men) from the homeland with us, and both Brothers Kimmell and Barnard brought greetings. Brother Kimmell rather stumped his interpreter with his salutation to the "Mr. President, Members of the Faculty, and Members of the Graduating Class," etc., etc., but this was a formal occasion and needed all the "trimmings."

Brother Jobson brought the graduation address. I wish you could have seen the earnest attention of each man. These admonitions were indeed from the Lord. May each man hide them in his heart and be obedient to them in his service for the Master.

Following this address, the diplomas were presented by the "President" and "Members of the Faculty," Professors Beaver and Snyder.

The diplomas are a subject in themselves, and will require a special paragraph. They were indeed "elegant." Everyone, including the children on the station,

combined their efforts to make them "just as nice as those at home." The children collected gold paper from all of our old greeting cards. The ladies contributed red satin ribbon, and "Mister" punched out untold copies on the typewriter to find the "perfect combination" of letters, spacing, curves, and lines. The finished product, complete with gold seal and red ribbon, was covered with cellophane and encased in a covering of brown art paper. The men were really proud of their diplomas—almost as proud as the "professors"!

Following the final benediction, each graduate was congratulated by all present. The hand pumping was really enthusiastic. No graduate at home was ever more pumped, hugged, and blown at (kissed) than were these men. It was indeed a happy occasion. It was just as solemn and impressive as graduation day is at home, and the same happy, proud tears filled our eyes. Indeed, as we see how God has worked in our midst in the lives of these "African heathen," all we can say is,

*"Great is Thy faithfulness,  
Oh God, our Father."*

Immediately following graduation, folks started "pulling out." The Jobsons left immediately to spend the night and hold services in a Baya village on their way home. The graduates and first-year students all came down to the house to get their "Laissez-Passers" (pass letters for the road), to receive a tin can (African drinking cup) as a parting gift, and to say their final goodbyes.

By nightfall many of them were on the road. Much of their loads had gone on before on the heads of relatives and friends and in the mission cars. Any car that has passed through here for the past six weeks has received loads and young children passengers. The following morning the Barnards and Brother Kimmell pulled out for Yaloke, the next lap on their circuit of the field, and the Klievers left for Bekoro. Each car was loaded to capacity with wives and children of the students. By 8 o'clock we had a deserted village, and the silence seemed so great we could hear it! We looked at one another and felt like hens deprived of all their chicks at once. (These past two weeks have been our quietest in Africa, but now we are ready to go out on the road for a few days of village conference work before Christmas.)

Please remember these first 11 graduates of the Central Bible School very much in prayer. They need our prayers now more than ever. Pray that they may be kept humble, for pride is the sin of the black man, too. (We are all brothers under the skin.) Pray that they may never forget that their calling is of God, and that they may realize their greater responsibility before Him now since He has allowed them this blessing of further study in His Word. Pray for them that they might retain the teachings received, and that they will grow in the grace and knowledge of our Lord and Savior Jesus Christ. And pray for them that they may be filled with a consuming love for their lost brethren and the hungry sheep committed to their care. Brethren, do not sin against the Lord in ceasing to pray for them.



# Springs and Fountains---Land of Bounty!

By REV. RUSSELL D. BARNARD, Bozoum, F. E. Africa

We spent the last few days at Bellevue, visiting the school for the children of missionaries under the capable leadership of Miss Ruth Kent. We climaxed the visit in this field with attendance at the graduation exercises at Central Bible School, and then moved on to Yaloke.

"See those funny little red hills," would certainly be the first impression of every visitor to Yaloke. You were amazed when told that these are anthills. They are large mounds of red dirt up to one-half acre in diameter, and some as high as a house—work for a "bulldozer," and yet millions of ants working in perfect cooperation were the workmen.

As we visited the Yaloke field we were impressed with the fact that the area abounds in fountains and fruit. It is truly a land of bounty, and yet the native population would starve in this land of bounty except they be urged, challenged, or forced to work the land. This is probably the most tropical of all our fields or divisions. Especially is this true in the most southerly part of the field where, as we will be saying later, it is a tropical paradise.

We spent five or six days at Yaloke. An old southern plantation must have been in the minds of those who planned things here. The buildings are of brick, with wide verandas, and roofed with red tile. Spacious, palm-bedecked lawns slope down to the orchards, and finally to a spring-fed tropical river. The banks of the river, even the river bed itself, are filled with tropical undergrowth of every description. The orchard, consisting of hundreds of trees, contains orange, lime, lemon, grapefruit, mango, guava, Cape cherries, and bananas. Gardens of pineapple and gardens of vegetables complete the picture.

The beauty and magnitude of this and possibly of our other older stations is really one of our problems. The gardens were planned when native labor was so very cheap; but now labor has increased in cost tenfold. You will see immediately that the cost of upkeep in the larger and more developed stations is tremendous. How these beautiful orchards and grounds can be cared for is the problem.

Pleasant days were those at Yaloke, as we visited in the homes of Miss Tyson and Miss Mishler, Dr. and Mrs. Taber, and Rev. and Mrs. Hill. Brother Dunning, the Superintendent of the station, came to be with us for those days, too. It was a busy time of visiting dispensary, vernacular schools, and music classes, and on the Sunday that we were there, in visiting junior church, and the regular services in the chapel.

In the Sunday services some 40 or 50 children and a like number of adults made public decisions for Christ. Many who had been out of fellowship with the church for years came expressing a desire to return. Quite a few others came as a fruitage from the many villages surrounding Yaloke, villages where Dr. Taber is leading and advising in a program of native evangelization. Our being in Yaloke was a great blessing to us, and we trust to those who labor there.

Moving on in visitation we returned with Brother

Dunning to the Dunning home in Bossembele, 40 miles from Yaloke on the road to Bangui. We spent three or four days, and over a Sunday at Bossembele. The Dunning live in one of the fine new brick residences just completed. Might I say here that in general our missionaries have most livable permanent homes in which to live. All are screened; some so well built and carefully protected that the missionaries do not feel the need of mosquito nets.

At Bossembele there is a new brick chapel built entirely by the native church. It is a beautiful building. Mark Voloungou is the pastor here, and it has been a joy to know him. He is the dean of the native elders, now a man well along in years, and yet with the ring of youth in his voice. At the Sunday services the chapel was crowded to capacity, as has been the story throughout the field in all our visitations. Here, as at other places, we took an abundance of pictures of all descriptions.

On the Monday following, we started on a week's visitation throughout the southern part of the Yaloke field. On the way we visited the majestic Bali Falls, the Niagara of central Africa. We trust our pictures will tell the story of it better than our words could do. We visited the native work at Baoli, spent two days in necessary business in Bangui, and then started for the long-dreamed-of M'Baiki-Boda area. Just a few miles from Bangui we dropped into the most fascinating tropical forest I have ever seen. Of course we were traveling on a fine gravel automobile road but on either side there were trees 150 feet to the first branch, large trees, and beneath them a tangled undergrowth of brilliantly green tropical vegetation. I can show you pictures of it but I will never be able to let you hear the music of bird and beast, nor can I reproduce for you the forest fragrance, especially as every few miles we would emerge into a coffee plantation with the plants in full bloom. Many times for miles we would drive along a shaded highway, even darkened by the mammoth trees forming a natural archway through which we drove. Truly this is "beautiful Africa."

M'Baiki is in the very center of this tropical grandeur. The M'Baiki settlement is said to be even older than Bangui, but has never had any Protestant missionary work, until our people entered the field. Even now there are only a few chapels among 30,000 spiritually needy people. We spent two days visiting in the M'Baiki area, closing our work there with the Sunday morning service. We then moved on 50 miles further to the Boda area. Here, with possibly 25,000 people, we have only a few weaker chapels. Here too, the need is a crying, present, imperative need. Then too, to the south of M'Baiki and Boda, across the river, there is a large area, never yet surveyed by any missionary society. So far as we know no society contemplates this as an immediate field. It is our natural field. Some believe it to be almost as large as our entire present field in Africa. Even the Administrators know very little about it. Pygmies are thought to live there. None of it is available to automobile traffic. Only foot trails and waterways enter into it. It is the land of



fascination, but it is also a land of dire need spiritually. Who will claim it? We hope to, but we can't unless our missionary forces can be greatly increased in the immediate future.

The whole south Yaloke field, as well as this new uninvestigated area, is filled with bush trails, and villages estimated in the thousands are along them. All this should be occupied immediately. The cry is for workers, **WORKERS, WORKERS!** Then, of course, when we have the workers, the need is for the funds to sup-

port them. To enter into these new fields will require many workers, may cost many lives, and will require thousands and thousands of dollars. We fall back on the God of all bounty, and remember the injunction of the Lord Jesus, "**PRAY YE THEREFORE THE LORD OF THE HARVEST.**"

After completing this trip through the Yaloke field, we spent just a day at Yaloke, and then proceeded to the Bozoum-Bassai field. That will form the basis for our next report.

## HOME AGAIN!

But we just arrived in Africa! How can we then be speaking of "home" so soon? But that is what we mean: we're *home* again! We have dusted off the boxes we use for furniture here in our little house at Bossembele and are settling down—*home again!* Home after close to three years of wandering around. Yes, it is good to be home again!

Little more than two weeks after arriving here, we put things in a tin trunk again and hit for the bush to see the field and get a glimpse of things before the Board Delegation's visit. The Yaloke field had been without a resident missionary for about two years, and the chapels without supervision except for brief visits by Brother Williams, who was caring for two fields at once, and then by Brother Beaver, director of our Central Bible School at Bellevue.

The visit brought to light much to weep over, but more for which to be thankful. The survey revealed the complete failure of the work in three or four villages. Two of our other little churches were all but sunk. One of our stronger works was holding its head above the flood without even the help of a qualified teacher, but suffering the usual shock of such an experience.

All of the village vernacular schools started during our last year on the field were closed down and little of the reading program was being continued.

The toll in the lives of the individual Christians was appalling. The whole field showed the blackened scars of the spiritual war. It certainly must have been a disheartening picture to the Board Delegation as two weeks later we drove through the field pointing out the villages as yet totally unoccupied, the chapels now closed and out of the battle, the school empty of teachers and students, the pulpits without preachers and flocks without shepherds, being ravaged by the wolves.

Not all this, of course, can be laid to the work of the last two years when the field has been unoccupied. It, in the main, springs from another thing altogether. The field has never been occupied! True, there has been a station at Yaloke for the last 20 years. But there has never been more than one missionary couple and two single ladies (except for a few very brief intervals) at any one time.

From this station to the northeast and west, two roads angle out to a distance of over 50 miles, and from these other roads snake out to villages and mining camps for another 100 miles. To the southeast, a road stretches for 100 miles and another shoots off it to cover 60 more miles. To the southwest a road runs for over 200 miles and its tributaries cover more than another 200. These roads, though, cut only narrow swathes through the territory and reach about two-thirds of the people.

By HAROLD L. DUNNING, Bossembele, F. E. A.

Between these roads lie great tracts of land covering more than 20,000 square miles accessible only to foot travelers. If one would stretch these paths out to their full length, he would have a path across Pennsylvania and well into Ohio. Yes, forking out from this one little station are roads and paths over 1,100 miles long (longer than from New York to Chicago) lined with over 700 towns and over 120,000 people. All this left to one couple and two ladies.

Net result: less than one-third of the people reached in any sense, and the places reached only partially taught and developed. This more than anything else explains why in the test of the last two years so much of the work went under. "Is it nothing to you" (Lam. 1:12) that this vast territory remains after 20 years unoccupied by an adequate missionary force?

But not everything calls for weeping. The work here at Bossembele gives us much for which to be thankful. Marc Voloungou has been used of God to do a splendid piece of work here. Here we found a new brick chapel built by the native church itself. The white missionary didn't even mark it out! Here now is a congregation averaging 250 each Sunday, and more in their every morning prayer meeting than were attending on Sunday before we went home.

M'Baiki has, during these two years, opened on its own initiative three new chapels in an utterly untouched area. Boda, failing and disinterested before we left, shows renewing signs in spite of the fact that its only capable teacher, Ponforo, died several months ago. Yaloke, almost "down and out" before Tabers came, has since picked up marvelously. Zaoliyanga is holding its own in spite of losing its teacher.

Gazeli—again several people are praying at the chapel beside the grave of Allen Bennet. Yes, there is *much* to praise God for.

Boali—Timothee Babalo has fallen, but two new local boys have filled the breach and kept things together and after all these years it looks as if they might even begin a branch work one day's journey off in the bush at an unreached village. Yes, there is more to be thankful for than to weep about.

But there is another thing to note: several new Mohammedan communities have moved in since we went to the U. S. on furlough. And the Catholics now have seven instead of two chapels among the Baya in the Boda district. Is the Brethren Church going to miss out here after all? It will if some of you don't come *now!* Catholic teachers are graduating from their schools and moving in rapidly each year. The great Bouffi tribe is practically absorbed. Will the Baya go also? You have the answer!



# Boys and Girls in Africa

By R. D. BARNARD, Gen. Secy., Bozoum, F. E. Africa

Boys and girls—they're everywhere in Africa! As we drove in from the coast for almost a thousand miles, and then as we have driven thousands of miles in the heart of our field, we see them by the thousands and thousands. They are all so friendly. They run out to the road as we go by, and then follow us, running and calling greetings. They wave their arms, jump up and down, do funny stunts—all seemingly to attract our attention and get us to stop. When we do stop they are all about us, each one wanting to help. Of course, they would like a tip if they help, but at least they are friendly and willing.

They like to play, too. They seem to have very few organized games, and we can see but few rules by which they play. We have seen just two games that are similar to those children play in America. One is a game very much like "London Bridge Is Falling Down," and the other is a football game which they play with a rubber ball about four inches in diameter, and made from crude rubber. I haven't been able to get the goal in the game, but they all seem to enjoy it, and how they do kick that little ball!

Children dress so differently in Africa. Sometimes we would not call them "dressed," but they are dressed even if they have only a string tied around their bodies just above the hips. They are naked only if they do not even have the string. The real small children seem to wear very little but the string, but when they are about six years old the little boys begin to wear small loin cloths. These may be about six inches square and are fastened to this string at the front of their bodies. Little girls may also wear a cloth similar to this, but usually they will have a real pretty, fresh bustle of leaves in front and back, and fastened to this string about their bodies. As they are a little older they will wear bustles made of some kind of dried grass, and apparently the grass is dried, and dyed either black, red, or brown. Little girls whose parents are a little better fixed, will wear belts around their bodies made of many strands of highly colored beads, and the bustles are fastened to these beads. Many times these beads cost more than a beautiful dress would cost, and often they are handed down from mother (or grandmother) to daughter. Now many more of the children as well as adults are wearing clothes. For the little boys this will consist of sweaters which they themselves have knit, and shorts, usually of khaki. When the little girls have clothes, usually they consist of one long piece of highly colored cloth wrapped about the body, very much like women dressed in Bible times.

Children work hard in Africa. Very small children, only five or six years of age, may be seen carrying large waterpots on their heads, or large bundles of sticks of firewood. Children six or eight years of age must care for the younger children during the day while fathers and mothers work in the gardens or on the roads. Often we see such children going down the road or about the village with the smaller child perched on a hip, and a waterpot or some heavy load on the head, and both hands filled with pans or tools. When

not more than 12 years of age, the children take their place alongside of the father or mother and work throughout the day.

Children in Africa seem to be very obedient to their parents, and very respectful to all people older than themselves. In our months in Africa, I have not seen a child be disobedient or rebel against either father or mother. Possibly we weren't present at the right time. They come by the dozens, even by the hundreds, to our larger chapels. They sit throughout the services. Sometimes those services may be long, even two or three hours, and they listen very attentively throughout the whole time. Possibly there's a reason for this, for in the native church there is a monitor for every few rows of people, and if any person acts badly, he is warned, and if he does it again, he is politely taken by the monitor and led out of the church. This doesn't apply just to boys and girls, either.

Boys and girls in Africa don't want to be ignorant. They want to know how to read and write. Whenever a school is opened, many times more come to attend the school than the school can accept. Many have come to us, and to the missionaries in our presence, begging for the privilege of buying books that they may learn to read. Of course, the government is French, and they want us to teach them in French. That makes it very hard for our missionaries, and makes the need for missionary teachers to be very great.

You will begin to see that boys and girls in Africa and America are very much the same. This is especially true when I have my cameras or my "Sound Scriber." They like to have their pictures taken, and to have their voices and singing recorded. Especially when we are using the movie camera the children almost mob us to have their pictures taken. We'll be able to show you many of these pictures as we visit your churches. The thing hard for them to understand is why they can't see their picture as soon as I take it. They are always disappointed when I tell them that even I will not see them until I get back to America. I believe the reason they like the "Sound Scriber" so well is that I record their singing and speaking, and then they can hear themselves right away. You should see their faces when they hear themselves! Well, you'll be able to do just that, for I have taken moving pictures of some of these "recording" scenes.

Many of these boys and girls love the Lord Jesus just as you do. They sing the same songs, only in the native language. You'll be able to hear this, too, from the recordings I have made. You can just see the joy in their faces. Even often their unbelieving parents say their children are so different after they accept the Lord Jesus. Of course, that is just as it should be. But of the many children whom we see, only a very few know and love the Lord Jesus.

As we drive along the road, we often stop and talk to the children—sometimes in our halting Sango, and more often through a missionary interpreter. We ask them if they know the Lord Jesus. So very often they shake their heads and ask, "Who is He?" We need



missionaries so very badly to tell them. We have just about one-half as many missionaries as we need for this great field of ours. I hope and pray that many of you boys and girls who read this will give your lives to the Lord Jesus, to go into some part of the world and tell those boys and girls who have never heard, about the wonderful Lord Jesus, the Savior whom we love.

## Bozoum-Bassai, and Panna-Land

By RUSSELL BARNARD, Field Secretary

Bozoum and Bassai again. We have been in these fields more frequently than any other, but they never lose their fascination. Each is located on a high hill, and the view is one seldom surpassed. Around Bassai there crowds the memories of early days as the account of our mission work has been given to us. On the very concession at Bozoum is the site where James Gribble lived when he looked across to the Bassai Mountains, and was led to establish the present Bassai station. And it is at Bassai where that which was mortal of James and Florence Gribble and Lester Kennedy remains, awaiting the resurrection morning. Bassai is conference headquarters, and so we will have more to say of this place of blessed memory after the Field Council meeting has come to pass.

Our first visitation in this field was in Karre-land, of which Bassai is the natural headquarters. Brethren Goodman, Jobson, Kimmell, and I made this visitation together. We first visited the thriving chapels at Paoua and Gouze. Chapels were filled to capacity. We were entertained for an evening meal in the home of the French Administrator at Paoua. We spent Sunday at Gouze, center of the work in the Tali tribe. There was a new chapel to dedicate, weddings to perform, babies to dedicate, and the Gospel to preach. It was indeed a busy time. This is conference headquarters for the Tali people, and they have built a fine large round mud block house for the exclusive use of the missionaries.

Work among the Karre and Tali people is an older work, but is a thriving work. Here we came into close contact with leprosy. Many of the church leaders in this area are lepers. Administrators here consider leprosy as the No. 1 health problem in Africa, and are helpless so far as any plan for combating it. Our prayer is that we will soon be led into some solution of the problem of possibly 25,000 lepers in our field in Africa.

Sunday afternoon we went across into the heart of Panna-land, the land brought so vividly to our attention through the recent visitation and reports by Miss Estella Myers. This is in the subdivision of Bocaranga and of course there are many other tribes of people in this subdivision besides the Panna people. The great northern territory in Bocaranga was not subdued by the French until 1935. But as one of the prominent chieftains said to us, "Wars are all over now, and we all want peace!"

We have only a few chapels in this entire area, a few of the Karre catechists having come into this, which is a "foreign mission field" to them. There are 50,000 people in this subdivision of Bocaranga, and only a few chapels in the entire area. There is no more op-

portune field than this in our territory. We should enter it immediately, but how can we, when there are not enough workers to care for our present needs? Pray that we will have faith to step out by faith and claim these new fields, and then pray the Lord of the harvest to thrust out the needed workers for these needy fields.

Panna-land would be the natural health and vacation center for our mission. Elevation goes up to about 4,000 feet, and temperature drops down into the 40's. There is no sleeping-sickness in this area. There are over 5,000 cattle in this area. Of course, there are still mosquitoes and malaria, but these are at a minimum. Our prayer is that if the Lord should lead and supply the funds, we might have a missionary rest home somewhere in this great area.

Back again to Bozoum, and a few days of rest and fellowship with the Jobsons, Goodmans, and Hamiltons at Bassai. At Bozoum we are reminded that we are in the heart of the territory occupied by the Baya people, a tribe in which there are 10,000 to 15,000 people, and as yet unevangelized. The Bozoum native church is accepting the challenge of the evangelization of the Baya people, having recently received an offering of an equivalent of 60 days of labor, and having sent a native worker to go among these people. This is a beginning, but a missionary-pastor is so greatly needed for these people. Workers, workers, workers—everywhere we need them! There are only two things we can do—tell you the need, and ask the Lord to supply the workers and funds.

And now we move on to Bouca, and are anticipating a fine time of fellowship with the Fosters and Williamses in this newer field. Pray with us as we continue on.

## AFRICAN TRAVELING

*(Continued from Page 99)*

young Frenchman. He was employed by the "Public Highways." He certainly was a kind gentleman. We arrived in time for morning coffee, after which he made Mary and I comfortable and he and Wayne went to work on the car. Our visit proved to be a long one, but Mary played happily in the nice cool house, ate warm food out of dishes, and slept comfortably on a large clean bed. Our bountiful host, happy for company, served us a delicious squab dinner. We were able to start on our way again by early afternoon and we arrived at Bozoum just as dark was setting in. We had started before sun-up and arrived after sun-down on the "four-hour trip" from Yaloke to Bozoum, but the Lord was good in granting comforts for the day. As the old truck limped along, the song, "Grandfather's Clock" kept running through my head, "Soon it's going to stop short, never to run again"—but, praise the Lord, the old thing hasn't "died" yet!

These stories can be duplicated many times over by all of the missionaries, but, praise His name, HE is with us always as we travel out here! How we do thank Him for the four new Dodge "pickups." They are grand! But we could use several more to replace these "tired" old cars out here. In order to effectively cover our field we need good transportation. Won't you pray with us for this need and give as the Lord prospers you to help keep the Gospel "rolling along" these African roads?



**LETTER FROM THE HOYTS**  
(Missionaries in Argentina)

November 4, 1947.

Dear Prayer Friends:

It is quite easy to see the hand of God in the work in Argentina as we look back over the last four months since our last prayer and news-letter.

The Maconaghys in Corral de Bustos are continually rejoicing over new victories. Just in the last few weeks they have seen seven give themselves to Christ. One of the most remarkable victories has been with the bell-ringer of the Catholic Church in a neighboring town. The lady of about 50, together with her husband of about 70, live alongside the church in a couple of poorly furnished rooms which has been their only remuneration during all these years. For some years they have felt that there was something lacking in the worship of the Catholics, but they were never able to put their finger on the difficulty. They believed in the saving power of the blood of Christ, but also clung to Mary and the saints. In the past few weeks it has been the joy of the Maconaghys to see them make a final decision for the Lord. They are now endeavoring to leave their work to find a more harmonious situation.

The Schrockes are faithfully laboring in their three towns. In these last four months they have seen six decisions for Christ. One of these was a young man of 20 or 21. It was a remarkable and firm decision. Four were children, all of whom made their decisions with tears in their eyes. Pray for those who have made decisions, and the many who have been contacted for Christ.

We, also, have seen the blessing of the Lord in the salvation of souls. Nine have made decisions in Carlota, five of these being children. This coming conference we expect to see five or six from La Carlota obey the Lord in Baptism. The Dowdys rejoiced in the baptism of three adults in Rio Cuarto October 30th.

The summer is upon us with its tent meetings, young people's camp, daily vacation Bible schools, and the conference. Pray for these efforts, as well as for our Superintendent and his wife, now on furlough.

Yours in His grace,

Solon, Kathryn, and Rita Hoyt.

**SEE MY BIG BASKET!**



General Paz 132,  
La Carlota,  
F. C. C. A.,  
Argentina.

Dear Folks,

You see my big basket? Jesus sent me a baby brother at the Maternity Hospital of Rio Cuarto, and I'm going to get him. He came January 3, at 10:30 a. m. and we're going to call him Lynn Arthur.

Mama says he's tiny, but I think he's big because he weighs 7 lbs. and 11 ounces. Goodbye, I must go because Daddy's in a hurry.

Rita Hoyt.

**EDITORIALLY SPEAKING**

(Continued from Page 95)

the Roman Catholic Church is giving the message of salvation to the millions who wait below the Rio Grande!

**THE VIRGIN OF GUADALUPE**

En route home, only two days ago as I write, we drove through the little Indian village of Tortugas, New Mexico—40 miles out from El Paso, Texas. The inhabitants were rehearsing to celebrate, with feasting and dancing, the 416th anniversary of the apparition of the Virgin of Guadalupe. The celebration will begin with the lighting of huge bonfires to form a cross on the slopes of the Tortugas mountains, east of the village.

The dance is a very ancient rite performed each year throughout Mexico and the Rio Grande pueblos, in which men, women, and children participate. The music is the weird booming of the tom-tom, and the rattle is accompanied by the chants of the braves. The steps are the typical body-jarring dances of all American aborigines. The dancers will maintain an incessant dance from sunrise to sunset.

The costumes worn will offer striking contrasts. A brave carrying a rattle, a bow, and an arrow, in beaded buckskin and moccasins, dances opposite a girl carrying peacock feathers, and her whole body will flash with streaming ribbons of every hue. The figures of the dancers are said to be of deep religious meaning, known only to the tribesmen themselves.

This feast is to commemorate the appearing of the Virgin of Guadalupe to Juan Diego, an Indian boy, at the hilltop of Tepeyac, near Mexico City, on December 9th, 1531. On this date each year, the image of the Virgin is brought forth from its resting place, and at the close of the festivities, is returned to its resting place for another year.

According to tradition, the Virgin first appeared to Juan Diego on the morning of September 5th, 1531, and commanded him to go to the bishop in the capital and inform him that it was her desire that a temple should be built to her worship on that spot—the site of the ancient temple of the Mother of God. The bishop demanded that he be given some sign that Juan Diego had really met the Virgin. The Virgin then told Diego to cut some roses from the side of the barren hill and take them to the bishop as the sign which he requested. In due time, Diego filled his tilma with beautiful roses, ostensibly cut from the barren hill, and hastened to the bishop. This convinced the bishop that the Indian boy's story was genuine, and thus the famous Chapel of Our Lady Guadalupe was built on the brow of the hill, from whence it looks out upon the valleys of Mexico today.

Two hundred years later, in 1754, the miracle was recognized by the "Papa" at Rome, and another superstition was added to the long list of superstitions that have enslaved millions in the world today. It is hardly necessary for us to add that the Pope of Rome is either the most gullible old gentleman of high position in the world today, or, if not that, then he can lay claim to the questionable honor of being the world's No. 1 religious racketeer.

The strange and pitiful part of it is that so many otherwise seemingly intelligent people in the United States can be victimized by such chicanery.



## "Pray Without Ceasing"

One precious month of 1948 has gone by. Have we made full use of our prayer time? We cannot estimate how precious each month now may really be. From our pulpits, in our magazines, over the radio, men of God who know the prophetic Word and who note world conditions today, are sounding forth the warning, "It is later than you think!" We must reckon each month as precious as if we knew it to be the last month. We must strengthen our lines of prayer! Thus we shall be "redeeming the time, because the days are evil." Prayer warriors of the Brethren Church, take heed! We, like Esther of old, are "come to the kingdom for such a time as this." Let us, like Esther, be found faithful!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

1. Praise the Lord that Wagners have obtained passage, and expect to sail on January 15th. Pray that as they return they may be greatly used of the Lord.
2. Pray for the deepening and strengthening of the spiritual life of all the believers in Argentina, for a great harvest of souls throughout the entire field, and especially in the tent campaign to be held in Rio Ter-cero.
3. Pray for Brethren Barnard and Kimmell as they itinerate among the churches, that the information obtained through their visit to Africa may be used to stimulate a great Easter offering.
4. Miss Ruth Snyder will be coming home with the Barnards for her first furlough. Pray that during this furlough she may be rested in body and greatly used of the Lord.
5. Thank the Lord for the safe arrival of Mrs. Sickel in Long Beach, Calif., on New Year's Day. And pray for Brother Sickel as he visits Brazil that the Lord may lead very definitely to the field of His choice in that land, and for Brother Sickel's health on the journey.
6. Pray for the Lord's blessing upon the students enrolled in the Bible Institute in Argentina and that He might raise up more for the coming school year.
7. Pray for more workers in Argentina, both national and missionary. They are needed badly *now*.
8. Pray for the general conference to be held in Rio Cuarto, February 8-10, that the believers may be able to go, and that the Lord may be glorified in the conference and in their lives.

#### HOME MISSIONS—

1. Pray for the church at Cheyenne as they prepare to enter their own building in the near future, that there might be an accelerated interest in the work.
2. Pray for Yakima, Wash., and Albany, Oreg., that these newly established points might continue to grow both spiritually and in numbers.
3. Pray that the Lord will give us the right men for starting five proposed Home Mission works.
4. Pray for Mrs. Clough, wife of Rev. William Clough, pastor at South Bend, Ind., who is suffering

from a heart condition and chronic pleurisy, that she might be restored.

#### GOSPEL TRUTH RADIO—

1. Pray for the program as it goes out over station KFBC at Cheyenne that many might be reached for the Lord through this new outlet and that they might become interested in our Brethren work in that city.
2. Pray for the ministers as they prepare their radio sermons that they might be led of the Holy Spirit in choosing subjects and words that can be used to influence many souls for Christ.

#### GRACE THEOLOGICAL SEMINARY—

1. Pray for the spiritual life of the Seminary, especially that the spirit of prayer may permeate every activity of both faculty and students.
2. Pray for the new students who began their work the second semester, January 19th.
3. Pray for the Seminary trustees and members of the corporation and all who support Grace Seminary through intercession and giving.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray for adequate Sunday school literature for our children.
2. Pray that the Lord will supply our financial needs until He provides the regular publication offering.
3. Pray for the new employees, Rev. Eugene Burns and Mrs. Adam Rager.

#### WOMEN'S MISSIONARY COUNCIL—

1. Praise the Lord for the marvelous answers to prayer. Pray for the national, district, and local prayer chairmen that they may be faithful in their tasks, and that the goal of 3,000 prayer warriors may be reached this year.
2. Pray for our national officers, especially those who are newly elected this year to these important offices.
3. Pray for our local councils, that they may be able to enlist all Brethren women in the work of promoting missions, home and foreign.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the new Sisterhoods that their first year may be a good foundation for the years to come.
2. Pray that more of the S. M. M. girls may catch the vision of work in foreign mission fields.
3. Pray for the indifferent girls who should be in Sisterhood.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray for Bro. Ralph Colburn as he conducts rallies and conferences in churches throughout the Brotherhood.
2. Pray for the leaders of our youth that they may be definitely consecrated to their task.
3. Pray for our young people, that they may be yielded to the Holy Spirit for guidance and not entrapped in the snares of the devil.



# News Briefs

Feb. 23 has been set as the day for the attorneys in the case at Meyersdale, Pa., to present their evidence and arguments. This will be open to the public. Brethren people are asked to pray for the Lord's will to be done. Also the Meyersdale church would appreciate financial help, as the expenses are heavy. Rev. Gerald Polman and family are spending their vacation in California.

The church at Harrah, Wash., sends us 75 subscriptions to the Missionary Herald, making the church 100% in subscriptions. Rev. Harry Sturz and family left Winona Lake late in January to take up the pastorate in Harrah, going by way of California. Rev. Herman Baerg has been serving as pastor for several months.

The Clayton, Ohio, church has become 100% in subscriptions. Rev. Vernon Harris is pastor.

Rev. Thomas Hammers, pastor at South Pasadena, has been suffering from pneumonia.

Rev. Charles Sumey, Grace Seminary student, has accepted a call to the pastorate at Sidney, Ind.

Rev. Howard S. Crawford has requested that his license in the East Pasadena, Calif., church be canceled. The church granted his request as of Jan. 22, 1948.

The Iowa District Mission Board is laying plans for starting a church at Cedar Rapids, Iowa. If you know of any person living in or near Cedar Rapids who might be interested in a Brethren work, will you please notify Rev. Arnold Krieg-

baum, 1315 Randolph St., Waterloo, Iowa?

The South Gate, Calif., church is planning for evangelistic meetings, March 7-21, with Rev. Archie Lynn as evangelist. The men of the church are organizing a Brotherhood. The congregation has voted to increase the pastor's salary \$5.00 a week.

Several churches in southern California are cooperating in observing the World Day of Prayer at the Third Church, Los Angeles, Feb. 13.

Rev. Harold B. Street will be the speaker at a missionary Bible conference in the church at South Bend, Ind., Sunday, Feb. 8, with morning, afternoon, and evening services. The men and boys of this church are organizing a Brotherhood.

Kenneth Sheldon is attending the University of Cincinnati.

Here are some highlights from the annual report of Rev. Paul Eisestein, who works for the American Sunday School Union in the mountains of Colorado: 1,318 homes were visited, 21,571 miles were traveled, there were 201 professed conversions, 617 Bibles and Testaments were given, and nine new Sunday schools were organized.

Attendance for the past quarter at Buena Vista, Va., was 218 in Sunday school, 152 at the morning service, 208 in the evening, and 82 at prayer meeting. Twenty-three new members were received.

Revival meetings at Fillmore, Calif., March 1-14, will be led by Rev. Thomas Hammers. Rev. Albert Lantz, the pastor, has been called to serve the church for another year.

Average attendance for the last quarter at North Riverdale, Dayton, Ohio, was 190 in Sunday school, 136 in the morning service, and 81 in the evening.

Rev. William H. Schaffer, pastor at Spokane, Wash., writes that on a recent Sunday evening just before church the heating stove in the study blew up "and the whole place was a sooty, greasy mess." So Bill did his spring housecleaning early.

The average attendance at Martinsburg, Pa., for the last quarter was 102 in Sunday school, as compared with 53 in 1941. The church has called Rev. Robert E. A. Miller to serve as pastor for the remainder of the pastoral year.

Al Zahlout, nationally known Christian violinist, who was formerly with the Percy Crawford radio

## The Brethren Missionary Herald Circulation

Last issue .....	6,679
A month ago .....	6,579
A year ago .....	5,487
Two years ago .....	5,016

program and who was recently featured in the young people's paper, "Power," has moved to Winona Lake where he and his family are regular attendants at the Brethren church.

At Homerville, Ohio, the young people and their parents are having a Bible reading contest during 1948.

The school board at Sunnyside, Wash., refused to permit Youth for Christ to use the school auditorium.

"Unforeseen circumstances have prevented Rev. Robert E. A. Miller moving to Alexandria, Va., about Jan. 1 as planned. The Alexandria congregation has complied with Brother Miller's request that he be released from his agreement to accept a call to Alexandria. The action leaves Alexandria without a pastor. Pastors who are interested in the pastorate there are invited to communicate with the secretary of the Brethren Chapel. Sincerely in Christ, Mrs. W. H. Rice (Secretary), R. F. D. 5, Box 354, Alexandria, Va."

It has been called to our attention that packages sent to Africa which are not wrapped in waterproof paper are often damaged seriously by rain before arriving on the field.

The pastor's report at the First Church, Dayton, Ohio, includes 24 weddings, 28 funerals, 24 anointing services, 16 children dedicated, and 26 baptized and received into church membership. The membership at the end of the year was 720. The pastor, Rev. Orville Lorenz, was extended a call to continue his pastorate for another year.

We quote from the Bryan News-ette (Bryan University), "With freshman Charles Taber heading the group, six men and one woman managed to capture places on the Dean's List for the first quarter. To do so requires a general average for the quarter of 2.45 or better." Charles, son of Dr. and Mrs. Floyd Taber, attained an average of 2.667.

Fire at the church in Juniata, Altoona, Pa., caused damage estimated at \$4,000 at about 3:45 a. m., Jan. 24. The rear wall of the one-story frame structure was partially burned away

(Continued on Page 113)



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Youth..... Ralph Colburn



# "Fifth and Cherry" Leads in Bible Reading

The First Brethren Church of Long Beach, Calif., is out in front by a good margin in the number who read the Bible through during 1947. Some may remark that, being the largest church, they should be in the lead. But we believe it would be more accurate to say, not that they have more Bible readers because they are the largest church, but that they became the largest church because of the great stress laid on Bible reading and study throughout the years. For reading the Bible through once a year is not a new thing at "Fifth and Cherry." They have emphasized this practice, and have published the names of the readers for years.

A careful study of the following

report will certainly indicate that the size of a church is not the determining factor in the number of members who read the Bible through. A number of the smaller churches are right up among the leaders.

A comparison of this report with the report of pledges at the beginning of the year will reveal that less than half of the pledgers finished the reading and reported to us. We trust that many who fell by the wayside last year will faithfully follow the daily readings this year. It only takes a few minutes a day if *you don't get behind*.

Although we did not ask for a report of those who read the Bible through two or three times during the year, many reported doing so. We have not indicated which read-

ers have done this extra reading, because doubtless there are many others also who did not give us this information because we did not ask for it. However, we are glad to know that so many were not satisfied with one reading of God's Word during the year.

We have spent many hours in compiling this report, because most of the lists coming to us were not in alphabetical order, with surnames first. It is to be expected that some errors will be found below. We will be glad to make corrections that are called to our attention. If your name belongs on this list, please ask your pastor to notify us immediately.

In the meantime, be reading your Bible. Another report will be printed next year.

## ATLANTIC DISTRICT

### Allentown, Pa.

Biege, Mrs. Paul  
Brown, Jane  
Deifer, Mrs. George  
Dorschitz, Jacqueline  
Hunsicker, Lucille  
Jacoby, Mr. William  
Kaepfel, Mr. Otto  
Kaepfel, Mrs. Otto  
Kamoie, Mrs.  
Kester, Daun  
Missmer, Mr. Harrison  
Ogden, Mrs. John  
Ogden, Mrs. Mildred  
Orcurto, Mrs. Dante  
Seagreaves, Patricia  
Silberman, Miss Elsie  
Silberman, Mrs. George  
Taber, Charles R.

(18)

Stickler, Mrs. Howard  
Stouffer, Mrs. J. Waldo  
Wiles, Mr. Frank  
Wiles, Mrs. Frank  
Wiles, Winnie  
Wiles, Linda  
Zellers, Ruth

### Philadelphia, Pa., 1st (12)

Bryant, Mrs. Anna  
Cassel, Miss Dora  
Kimmell, Mrs. Pearl  
Livezey, Mr. Burroughs  
Livezey, Mrs. Florence  
Loesch, Mrs. Minnie  
McDowell, Mrs. Emma  
McKeefrey, Mrs. Anna  
Mills, Mrs. Mary  
Reichelt, Miss Elizabeth  
Schwartz, Mrs. Ada  
Seitz, Mr. C. H.

### Hagerstown, Md.

(28)

Barnes, Mrs. Alice  
Baumgardner, Mrs. Frank  
Bowers, Mrs. Ludie  
Bowers, Mrs. Harry  
Duttinger, Mrs. Virginia  
Finck, Mrs. Hubert  
Hershberger, Paul  
Hopkins, Mr. J. M.  
Hopkins, Mrs. J. M.  
Jacobs, S. E.  
Lepp, Rev. W. A.  
Lepp, Mrs. W. A.  
Long, Mrs. Roy S.  
Martin, Henry  
Munch, Mrs. Marvin  
Perry, Mr. C. K.  
Perry, Mrs. C. K.  
Powell, Mrs. Lottie  
Reese, Mrs. E. G.  
Snider, Mrs. C. A.  
Spielman, Mrs. Max

### Philadelphia, Pa., 3d (16)

Amey, Mr. Lee  
Kohler, Mr. Kenneth  
Kohler, Mrs. Kenneth  
Kolb, Mr. L. S.  
Kolb, Mrs. L. S.  
Marshall, Mrs. Carrie  
Norris, Mr. Hugh  
Pfaff, Mr. Philip  
Pfaff, Mrs. P.  
Ross, Mrs. C.  
Steffler, Rev. Wm. A.  
Upright, Mrs. Mary  
Welte, Mrs. George  
White, Mrs. Agnes  
Wilkey, Mr. John  
Wise, Mrs. Ruth

### Seven Fountains, Va. (4)

Barr, Mrs. J. Stanley  
Boyer, Mrs. Myrtle  
Dinges, Mrs. Mary

### Shipe, Mrs. Emma

### Washington, D. C. (12)

Beem, Mrs. Catherine  
Brewer, Mrs. L. Mae  
Gaylord, Mrs. Alice J.  
Hale, Mrs. Effie S.  
Manherz, Mr. Walter B.  
Manherz, Mrs. Walter B.  
McKimmey, Mr. William  
Munch, Mrs. A. C.  
Sampson, Mrs. Daisy B.  
Sampson, Miss Katherine  
Tice, Miss Rebecca E.  
Wiles, Mrs. O. R.

### Winchester, Va. (22)

Armstrong, Mr. Kenneth  
Brill, Frank  
Burall, Mrs. Eva  
Clark, Miss Ruth  
Cresswell, Miss Margaret  
Dick, Rev. Paul E.  
Dick, Mrs. Paul E.  
Fletcher, Mrs. Holmes  
Grim, Mrs. Earl  
Hildebrand, Mr. Donald  
Hildebrand, Mrs. Earl  
Jackson, Mrs. Della  
Paige, Miss Winona  
Petrie, Mrs. P. C.  
Pitcock, Mrs. Hayward  
Pyne, Mrs. Florence  
Richard, Mr. George  
Shaner, Mrs. Ruth  
Spillman, Mr. Douglas  
Spillman, Mrs. Douglas  
Williamson, Mrs. May  
Wilson, Mrs. Virgil

## CALIFORNIA DISTRICT

### Compton, Calif. (24)

Bell, Mrs. Pearl

Colburn, Mrs. Alvina  
Colburn, Rev. Ralph J.

Dodds, Mary Jane  
Durrell, Mrs. Alice  
Durrell, Mr. Clarence  
Frazer, Bill  
Frazer, Mrs. Mae  
Knight, Mrs. Hilda  
Lockhart, Jack  
Luckel, Mrs. Emma  
Miller, Mrs. Charm  
Miller, Mr. Roy L.  
Minard, Mrs. B. H.  
Murrel, Mrs. Goldie  
Murrel, Mrs. Laura  
Powell, Mr. Darwin  
Powell, Mrs. Elda  
Rathburn, Mrs. Katie  
Roach, Mr. Al  
Scofield, Mrs. Glenn  
Skinner, Mr. H. L.  
Skinner, Leslie  
Whittington, Mrs. Catherine

### Fillmore, Calif. (4)

Beebe, Mrs. Mary E.  
Lantz, Mrs. A. L.  
Scott, Mrs. Bessie  
Scott, Miss Mary

### La Verne, Calif. (49)

Beebe, Mr. Thoburn  
Bolling, Mrs. Robert  
Broad, Mrs. Katie  
Brower, Mr. Floyd  
Brower, Mrs. Floyd  
Carpenter, Mrs. Lloyd  
Colburn, Mr. Oliver  
Colburn, Mrs. Oliver  
Colwell, Mrs. Mabel  
Cook, Rev. James  
Cook, Mrs. James  
Dailey, Mrs. Arthur



Doutt, Mr. Roy  
Doutt, Mrs. Roy  
Fischer, Mr. Rudolph  
Fox, Mrs. Myrtle  
Frantz, Mrs. David  
Haines, Mrs. Orville  
Hay, Mrs. George  
Huskey, Mr. Oscar  
Huskey, Mrs. Oscar  
Huskey, Mr. John  
Keeth, Mrs. Arthur  
Lapp, Mrs. Margaret  
Linderman, Mrs. William  
Mow, Mr. Ben  
Mow, Mrs. Ben  
Paulson, Mrs. Louis  
Pearce, Mrs. Leslie  
Pearce, Mr. Galen  
Ragan, Mrs. Mae  
Rager, Mrs. Esta  
Raley, Mrs. Oscar  
Robinson, Mrs. Anna  
Sandy, Rev. Conard  
Sandy, Mrs. Conard  
Sandy, Mrs. Florence  
Schrock, Mrs. Earl  
Seymour, Mrs. Rilla  
Sickel, Mrs. Benjamin  
Squires, Mrs. Aurelia  
Stoner, Miss Jennie  
Thomas, Mrs. Percy  
Thomason, Mr. Charles  
Thomason, Mrs. Charles  
Van Horn, Mrs. Carl  
Walters, Mrs. Grant  
White, Mr. Elias  
White, Mrs. Elias

#### Long Beach, Calif., 1st (56)

Alexander, Mrs. Susie  
Auge, Mr. C. C.  
Bauman, Mrs. L. S.  
Bearss, Mr. John  
Bearss, Mrs. John  
Bulach, Mrs. Eva  
Campbell, Mr. B.  
Carman, Mr. John  
Carman, Mrs. John  
Chase, Mrs. Maude  
Cole, Mrs. Leona  
Doney, Mrs. Calvin Scott  
Douglass, Mr. Robert  
Drought, Mrs. Alice  
Eisenmann, Mr. W.  
Eisenmann, Mrs. W.  
Ewing, Mr. George  
Eye, Mrs. Christie  
Garwood, Mrs. W. E.  
Grove, Mrs. Frona  
Hayden, Mrs. Dory  
Hocking, Mrs. George  
Ketcherside, Mrs. Hattie

#### TOTALS BY DISTRICTS

Atlantic	112
California	295
Central	220
East	205
Iowa	61
Midwest	5
Northern Ohio	101
Northwest	36
Southeast	100
Miscellaneous	2
Grand total	1137

Kilgore, Mr. I. Roy  
Levering, Mr. Julius  
Levering, Mrs. Julius  
Loef, Mrs. C. H.  
Lorenz, Mr. Harry  
Losier, Mrs. Fannie  
Martin, Mrs. Georgia  
Mayes, Rev. Charles W.  
McCaskill, Mrs. Clyde  
McNeely, Mrs. Henry  
Morgan, Mrs. Louise  
Morrill, Mr. A. C.  
Mulherron, Mrs. Florence  
North, Mrs. Nellie  
Norton, Mrs. Frank  
Powell, Mrs. Florence  
Quaintance, Miss B. B.  
Rohwer, Mr. C. F.  
Roy, Mrs. Lena  
Sansom, Gary  
Sansom, Mrs. John  
Senseman, E. Agnes  
Sheller, Mrs. D.  
Smith, Mrs. Sterling P.  
Srack, Mrs. Grace P.  
Stevenson, Mrs. Pearl  
Strong, Mrs. W. W.  
Walker, Mrs. Maurine  
Whiteside, Mrs. Josephine  
Whitsett, Mrs. Bessie  
Wilcox, Mr. H. B.  
Willcuts, Mrs. Florence  
Wilson, Mrs. Mary

#### Long Beach, Calif., 2d (25)

Carter, Nellie  
Costello, Fern  
Fisher, Floy  
Hess, Dora  
Kirby, Harry  
Kirby, Hazel  
Lacy, Estelle  
Lawson, Elsie  
Niles, Nellie  
Owen, Hazel  
Poff, Nelson  
Prentiss, Florence  
Quinton, Helen  
Quinton, Samuel  
Shank, Nellie  
Skofstad, Irving  
Sterrenburg, Ernie  
Sterrenburg, Lena  
Stevens, Anna  
Traywick, Lois  
Willard, Charles  
Willard, Fanchon  
Willard, Margaret  
Willard, Mary  
Williams, Beulah

#### Los Angeles, Calif., 1st (18)

Arnett, Mrs. Hazel  
Best, Mrs. Mary Lou  
Bruce, Rev. Herbert R.  
Emmons, Mrs. Edith  
Graybill, Mrs. Dan  
Herring, Mrs. Arthur  
Jones, Mr. Harold  
Leffler, Mrs. Ida  
McCall, Mr. Chester  
Miller, Mrs. Sadie  
Mundorf, Mrs. Zale  
Murray, Mrs. Mae  
Ovalle, Mrs. Margaret  
Rowland, Mrs. Dorothy  
Rowland, Miss Julia  
Schisler, Mrs. Joanna  
Sheppard, Mrs.  
Wehe, Mrs. Geraldine

#### Los Angeles, Calif., 2d (17)

Beard, Margaret  
Bohall, Florence  
Caldwell, Aura  
Caldwell, G. C.  
Conner, Ida  
Conner, Minnie  
Earnest, Roxie  
Kelly, Martha  
Mercer, Hettie  
Monroe, Lilly  
Schlegel, Mary  
Shively, Clarence  
Snyder, Mrs. C.  
Soverns, Mrs. W.  
Turner, Charles  
Wenner, Edith  
Young, Ida May

#### Los Angeles, Calif., 3d (11)

Andrews, Carol  
Andrews, Mr. Leroy  
Andrews, Mrs. Leroy  
Burk, Mrs. Arthur  
Crees, Dorothy  
Crees, Rev. R. D.  
Crees, Mrs. R. D.  
Dorsey, Mrs. Cleo  
Johnson, Mrs. Florence  
Kliewer, Mrs. David  
Williams, Mrs. Frieda

#### Modesto, Calif.

Beldon, Wilson F.  
Bowman, Alva  
Bowman, Mrs. Alva  
Bowman, Earl  
Cover, James  
Cover, Mrs. James  
Cover, Robert  
Emig, Mrs. Ralph  
Garber, Clara  
Garber, Mrs. George  
Holgate, Mrs. B. B.  
Holgate, Mrs. K. W.  
Hunter, Mrs. Charles  
Jacobs, Mrs. Charles  
Kimbrough, Arno  
Painter, Rev. Harold D.  
Painter, Mrs. Harold D.  
Painter, Joel  
Painter, Loana  
Snider, Raula  
Thompson, Mrs. Forist

#### Pasadena, Calif.

Carlisle, Mrs.  
Fuelling, Mrs. Ann  
Johnson, Mrs. Grace  
Kendall, Mrs. Mae  
Rich, Rev. Norville J.

#### Santa Barbara, Calif.

Kliever, Mrs. J. F.  
O'Neal, Rev. Glenn  
Snively, Mrs. Emma

#### Seal Beach, Calif.

Collins, Mrs. Grace  
Douglass, Mrs. Hattie  
Husted, Mrs. Viola  
Wilkerson, Mr. Bowden, Sr.  
Wilkerson, Mrs. Eva

#### South Gate, Calif.

Beatty, Mrs. Anna  
Ellis, Mrs. Ina  
Force, Mrs. Mabel

Penrod, Mrs. Lictie  
Pieper, Mrs. Opal  
Webb, Mrs. Corinne  
Whitney, Mrs. Anna

#### South Pasadena, Calif. (28)

Bartels, Mrs. A. F.  
Beeler, Betty  
Beisell, Lois  
Berryman, Mr. Clay  
Berryman, Mrs. Clay  
Bigler, Mrs. Al  
Brady, Mr. Loren  
Dennison, Pat  
Edmonds, Mrs. Coraett  
Frick, Mrs. Byron  
Garber, Mr. William  
Garber, Mrs. William  
Hammers, Mrs. Thomas  
Harrison, Mr. Ernest  
Harrison, Mrs. Ernest  
Harrison, Paul  
Haugh, Mr. Walter  
Haugh, Mrs. Walter  
Lund, Mrs. Clara  
May, Donald  
Nelson, Mrs. May  
Nichols, Mrs. Mabel  
Schell, Mr. Jack  
Turrell, Mr. Forrest C.  
Walkup, Mrs. Jessie  
Willis, David  
Willis, Mrs. Ida  
Windisch, Mrs. Edith

#### Whittier, Calif.

Altig, J. Keith  
Barnore, Mrs. Mame  
Beeson, Mrs. Ruth  
Capron, Mr. Harvey  
Coffman, Mrs. Elizabeth  
Crawford, Mrs. Harry  
Culp, Mrs. E. L.  
Day, Mr. I. T.  
Day, Mrs. I. T.  
Downs, Mrs. Agnes  
Flory, Mrs. C. H.  
Flory, Mr. George A.  
Hammer, Mrs. Oliver  
Knipp, Mrs. Elizabeth  
Peterson, Mrs. Bertha  
Roberts, Mr. William  
Sterling, Mrs. Albert  
Warne, Mr. A. D.  
Warne, Mrs. A. D.  
Zook, Mr. C. V.  
Zook, Mrs. C. V.  
Zuck, Mrs. Anna M.

#### CENTRAL DISTRICT

#### Berne, Ind.

Agler, Mrs. Glen  
Coffee, Mrs. Flora  
Christy, Mrs. Ralph  
Christy, Ruth  
Fetters, Mrs. Bryson C.  
Kauffman, Mrs. Fred  
Kuhn, Elsie  
Kuhn, Mrs. John  
Leistner, Mrs. Forest  
Leistner, Mrs. John  
Sipe, Mrs. Addie  
Smitley, Mrs. Chalmer  
Smitley, Mr. Charles  
Smitley, Mrs. Charles  
Smitley, Nora  
Witter, Mrs. Reuben



**Camden, Ohio**

Boger, Mrs. Walter  
Hardy, Mrs. Melba  
Pliny, Mrs. Hazel

**Clay City, Ind.**

Barnett, Flossie  
Lewis, Rev. Edward  
Lewis, Ruth  
Long, Bessie  
Megenhart, Anna  
Miller, George  
Oberholtzer, Alta  
Oberholtzer, Arthur  
Oberholtzer, Carolyn

**Clayhole, Ky.**

Combs, Nathan  
Haddix, Emory Raymond  
Haddix, Maude  
Harvey, Odell

**Clayton, Ohio**

Harris, Rev. Vernon  
Harris, Mrs. Vernon  
Landis, Mrs. Marie  
Siefer, Mrs. William A.  
Waymire, Mrs. Ruth  
Wysong, Miss Susan  
Zeisert, Mrs. Earl

**Dayton, Ohio, 1st**

Abbott, Mrs. Katherine  
Alexander, Mrs. Donald  
Baker, Mrs. Minnie  
Beeghly, Mrs. Anna  
Campbell, Mrs. Elizabeth  
Drayer, Mrs. Helen  
Fisher, Mr. Aaron  
Francis, Mrs. Nina  
Freese, Mrs. Vertye  
Getter, Mrs. Cozy  
Gilbert, Mr. Charles  
Goehring, Mrs. Della  
Goehring, Mr. George  
Grubbs, Mrs. Myrtle  
Hacker, Mr. Owen E.  
Hart, Mr. Carna  
Hart, Mrs. Carna  
Hole, Mrs. Pearl  
Jennings, Mrs. Lottie  
Kendig, Miss Independ-  
ence  
Landis, Mrs. Myrtle  
Miller, Mrs. Anna  
Patterson, Mrs. Roy A.  
Price, Mr. John V.  
Price, Mrs. Lulu  
Pry, Mrs. Hazel  
Settler, Mrs. Minnie  
Shipley, Mrs. Carrie  
Shoemaker, Mrs. Nora  
Sifford, Mrs. George  
Teeter, Mrs. Anna  
Timmons, Mrs. Clara  
Walters, Mr. Wilson  
Walters, Mrs. Wilson  
Wogoman, Mrs. Ed.  
Wolfe, Mr. Don  
Woolery, Miss Mary Ellen  
Wyson, Mrs. Betty  
Yingling, Mrs. Lova  
Young, Mrs. Della

**Dayton, Ohio (North Riverdale)**

Bailey, Guy  
Bailey, Mrs. Guy

- (3) Betz, Robert W.  
Betz, Mrs. Robert W.  
Blalack, Omer  
Blalack, Mrs. Omer  
Blosser, Mrs. Ora  
Hoover, Mrs. M. M.  
Kinsey, Roy H.  
Lee, Miss Sharon  
Miller, Alvin T.  
Stewart, Earl  
Vandermolen, E. C.  
Vandermolen, Mrs. E. C.  
Vandermolen, Miss Ellen  
Weimer, Mrs. L. D.

**Flora, Ind.**

- (4) Brower, Mrs. Ida  
Catron, Mr. Jacob  
Catron, Mrs. Jacob  
Felix, Mrs. Etta  
Fisher, Mrs. Mary  
Malles, Rev. Mark  
Marvin, Mrs. Paul  
Moshier, Mrs. Mary  
Myer, Mr. Everett

**Fort Wayne, Ind.**

- (15) Aeby, Rev. John  
Allshouse, Grace  
Boone, Lenora  
Boyer, Thelma  
David, Annie  
David, Richard  
Ervin, Mrs. Pearl  
Etter, Mr. A.  
Etter, Mrs. A.  
Fraser, Isobel  
Kerns, Floyd  
Kimmel, Louise  
Osborn, Mr. Ed  
Rider, Dale  
Springer, June

**Haddix, Ky.**

Campbell, Mrs. Lee  
Gregory, Nancy  
Mace, Polly

**Huntington, Ind.**

Markley, Idabelle  
Zook, Mrs. Belle

**Lake Odessa, Mich.**

Fischer, Maud  
Henney, Mary Lou  
Huliberger, Letty  
Mote, Phebe  
Strong, Edgar  
Wickham, Thelma

**Leesburg, Ind.**

Baker, Rev. W. Wayne  
Landrum, Rev. Clyde K.  
Miller, Mrs. F. B.  
Staup, Kayle  
Wagner, Rev. Ricardo

**New Troy, Mich.**

Baumeister, Mrs. Elizabeth  
Bennett, Mrs. Sarah  
Ferry, Mrs. Adelia  
Kool, Mrs. Mabel  
Ludlum, Mrs. John  
Olmstead, Mrs. George

**(16) Osceola, Ind.**

Goss, Mrs. Boyd  
Haskins, Mrs.

Hoover, Mr. Richard  
Humes, Mrs. Frieda  
Juday, Mr. Rex  
Miller, Mrs. I. Wesley  
Miller, Mrs. Ward A.  
Shoemaker, Mrs. Elizabeth

**Peru, Ind.**

- (27) Anderson, Mrs.  
Ashman, Mrs. R. A.  
Baker, Mrs. C.  
Binkerd, Mrs. Goldie  
Comerford, Mrs. D.  
Constable, G. K.  
Grandstaff, Mrs. C.  
Helm, Mrs. Lillian  
Herrell, Eldon  
Hiers, Mrs. Al  
Hoppes, Mrs. R. C.  
Huddleson, Mrs. G.  
Hunter, Mrs. L.  
Jenkins, Mrs. Walter  
Jones, Mrs. Frank  
Kesling, Mrs. P.  
Land, James  
Land, Mrs. J.  
Martin, Mrs. F.  
McClure, Mrs. O. S.  
Sheller, Owen  
Sheller, Mrs. O.  
Stoner, Mrs. Harvey  
Stuber, J. W.  
Stuber, Mrs. J. W.  
Torrence, Mrs. O.  
Webb, Mrs. Earl

**Sidney, Ind.**

Heckman, Miss Cashel  
Heckman, Miss Enid  
Heckman, Mrs. Merle  
Hoagland, Miss Georgia

**South Bend, Ind.**

- (3) Allen, Mr. Harley  
Allen, Mrs. Harley  
Balsley, Mr. A.  
Balsley, Mrs. A.  
Bourdon, Mr. J.  
(2) Bunch, Miss Ruth  
Bunch, Mrs. Warren  
Crawford, Mrs. Frank  
Engstrom, Mrs. Otto  
(6) Martin, Mr. D. O.  
Martin, Mrs. Edith  
Plummer, Mrs. Della  
Reynolds, Miss Bobette  
Shorb, Mrs. Ethel  
Shorb, Mr. L. L.

**Troy, Ohio**

- (5) Carey, Rev. Arthur  
Carey, Mrs. Arthur  
Fish, Dorothy  
Fish, Mrs. Mildred  
Fox, Patty

**Winona Lake, Ind.**

- (20) Cashman, Rev. Arthur D.  
Deloe, Jesse, Jr.  
Deloe, Robert  
Fogle, P. Fred  
Kent, Rev. Homer A.  
Kent, Homer A., Jr.  
Kent, Wendell E.  
Miller, Edward D.  
(8) Miller, Mrs. Edward D.  
Minear, Lillie  
Minear, Minnie  
Minear, Sarah

**LEADING CHURCHES**

(25 or more)

Long Beach, Calif. (1st)	56
La Verne, Calif. _____	49
Dayton, Ohio (1st) _____	40
Hollins, Va. _____	31
Roanoke, Va. (Ghent) _____	29
Waterloo, Iowa _____	29
Hagerstown, Md. _____	28
South Pasadena, Calif. _____	28
Johnstown, Pa. (1st) _____	27
Peru, Ind. _____	27
Sunnyside, Wash. _____	27
Ashland, Ohio _____	26
Leamersville, Pa. _____	26
Long Beach, Calif. (2d) _____	25

Snyder, Rev. Blaine  
Snyder, Mrs. Blaine  
Taber, Bettie  
Taber, Helen  
Taber, Rev. Miles H.  
Taber, Mrs. Miles H.  
Taber, Rose  
Viski, Mrs. Mary G.

**EAST DISTRICT****Aleppo, Pa. (6)**

- (4) Anderson, Mrs. Bruce  
Cook, Mrs. William  
King, Mrs. Irene  
Ullom, Mrs. Ida  
Walter, Rev. Fred William  
Walter, Mrs. Fred William

**Baden, Pa. (4)**

Bayorek, Mrs. Fannie Klink  
Corry, Billy  
Link, S. Walter  
Link, Mrs. S. W.

**Conemaugh, Pa. (Con-emaugh) (10)**

Ford, C. S.  
Foust, Elizabeth  
Gingrich, Doris  
Gingrich, Rev. J. L.  
Gingrich, Mrs. J. L.  
Ribblett, Mrs. G. I.  
Simmons, Mrs. Edgar  
Wertz, Walter  
Wertz, Mrs. Walter  
(5) Yeager, Mrs. W. C., Sr.

**Conemaugh, Pa. (Pike) (8)**

Diamond, Mrs. James  
Dounton, Mrs. George  
Gartland, Rev. Clair  
Goughnour, Mr. C. B.  
Griffith, Mrs. John  
Griffith, Miss Patty  
Kerr, Mr. Charley  
White, Miss Mary

**Jenners, Pa. (4)**

Engle, Mrs. Jesse  
Greenshields, Mrs. Thomas  
Uphouse, Mrs. Russell  
Walpusk, Mrs. Carrie

**Johnstown, Pa., 1st (27)**

Albert, Mrs. C. E.



Bentz, Fred  
 Bentz, Mrs. Fred  
 Blough, Miss June  
 Burger, Boyd  
 Burger, Mrs. Boyd  
 Dick, Blair  
 Dick, Mrs. Blair  
 Eppley, W. L.  
 Gwynn, Rev. Charles  
 Gwynn, Mrs. Charles  
 Hildebrand, Mrs. George  
 Hildebrand, Leigh  
 Jones, Darwin  
 Moore, Mrs. Emma  
 Moore, Mrs. George  
 Noon, Mrs. Byron  
 Ogden, Rev. W. A.  
 Probst, Mrs. Max  
 Reighard, Lois  
 Reighard, Mrs. Vincent  
 Ringler, Miss Lois  
 Ringler, Miss Ruth  
 Ringler, Miss Violet  
 Schatz, Mrs. J. W.  
 Sigg, Mrs. Robert  
 Smith, Mrs. Bertha

**Juniata, Altoona, Pa. (4)**  
 Dively, Mrs. William  
 Harpster, Mrs. Eva  
 Shoemaker, Mrs. A. P.  
 Simmons, Rev. Phillip J.

**Kittanning, Pa. (23)**  
 Bowser, Mrs. Marie  
 Bracker, Rev. Gordon W.  
 Clever, Mrs. Lidia  
 Dible, Mrs. Samuel  
 Fiscus, Mr. Earl  
 Fiscus, Mrs. Earl  
 Hooks, Celesta  
 Hooks, Elizabeth  
 Hooks, Mrs. Jennie  
 Hooks, Mary  
 Hooks, Mr. Ralph  
 Hooks, Mrs. Ralph  
 Jordan, Mrs. Jim  
 Kammerdeiner, Mrs. Etta  
 Lemmon, Mrs. William  
 McMillan, Dorothy  
 Miller, Mrs. Mary  
 Ollinger, Mrs. Roscoe  
 Shankle, Mrs. Harry  
 Wingard, Mrs. Nelson  
 Wray, Mrs. Laura  
 Wyant, Mrs. Tom  
 Yount, Mary Louise

**Leamersville, Pa. (26)**  
 Bush, Mr. Paul  
 Bush, Mrs. Paul  
 Campbell, Mrs. Seth  
 Corl, Mrs. Joseph  
 Croft, Mrs. Oscar  
 Delozier, Mrs. Ted  
 Diehl, Mrs. Florine  
 Diehl, Mrs. Roland  
 Eckard, Mr. Earl  
 Feathers, Miss Betty  
 Feathers, Mrs. Watson  
 Holland, Mrs. Clair  
 Hoyt, Rev. Lowell  
 Hoyt, Mrs. Lowell  
 Knighton, Mrs. Rose  
 Kuhn, Miss Janet  
 Kuhn, Miss Lois  
 Kuhn, Mrs. Pearl  
 Lamburm, Mrs. Elsie  
 Lingenfelter, Mr. Byron

Lingenfelter, Mrs. Chauncey  
 Lingenfelter, Mr. Harvey  
 Lingenfelter, Mrs. Harvey  
 Lingenfelter, Miss Phyllis  
 Rogers, Mrs. Elma  
 Roudabush, Mrs. Anna

**Listie, Pa. (4)**  
 Beech, Mrs. August  
 Blough, Mrs. Ira  
 Freidline, Mrs. John  
 Mostoller, Mrs. Florence

**Martinsburg, Pa. (6)**  
 Black, Dean  
 Brumbaugh, Mrs. John  
 Ebright, Howard  
 Klepser, Sannie  
 PoVey, David  
 Wineland, Florence

**Meyersdale, Pa. (Main Street) (16)**  
 Baer, Mrs. Carrie  
 Bittner, Mrs. John  
 Bowman, Mrs. R. H.  
 Bowser, Mrs. E. M.  
 Eisler, Mr. Albert  
 Eisler, Mrs. Albert  
 Forrest, Mrs. Lloyd  
 Frazier, Minnie  
 Herwig, Mrs. William  
 Hostetler, Mrs. Carl  
 Lorenzen, Miss Dolly  
 Meyers, Mrs. Orpha  
 Miller, Mrs. Annie  
 Rickard, Mrs. S. S.  
 Rickard, Mrs. Walter  
 Seigner, Mrs. John

**Singer Hill, Pa. (5)**  
 McLaughlin, Mrs. Francis  
 Nowag, Rev. H. W.  
 Nowag, Mrs. H. W.  
 Shankle, Mrs. A. B.  
 Stennett, Mrs. John

**Meyersdale, Pa. (Summit Mills) (19)**

Baker, Mrs. Fred  
 Brenneman, Mr. Albert  
 Brenneman, Mrs. Albert  
 Brenneman, Mr. Earl  
 Fike, Mrs. Irvin  
 Firl, Ethel  
 Firl, Mr. Urias  
 Firl, Mrs. Urias  
 Hemmings, Mrs. Ellen  
 Keim, Mrs. Ada Miller  
 Keim, Mrs. Robert  
 Lichty, Mrs. Arthur  
 Lindeman, Mrs. Homer  
 Miller, Mrs. David  
 Miller, Miss Ella  
 Miller, Miss Mary Emma  
 Nicholson, Mrs. Ralph  
 Opel, Miss Geneva  
 Peck, Mrs. Ada

**Uniontown, Pa. (22)**  
 Burnworth, Mrs. Harry  
 Burnworth, Mrs. Shirley  
 Coffin, Mrs. C. M.  
 Coffin, Mrs. Wendell  
 Collier, Mrs. Belle  
 Conner, Mr. John A.  
 Edenfield, Mrs. Edward

Edenfield, Mr. Stenson  
 Fox, Mrs. Phillip  
 Johnson, Mrs. George  
 Jolly, Mrs. Roy  
 Keffer, Mr. Archie  
 Keffer, Mrs. Martha  
 Lape, Mrs. William  
 Lewis, Mrs. Charles  
 Lucas, Mrs. Margaret  
 Pratt, Mrs. Eura  
 Rempel, Rev. Henry  
 Rempel, Mrs. Laura  
 Rosner, Miss Margaret  
 Wansettler, Mrs. Isa  
 Wilson, Mrs. Frank

**Waynesboro, Pa. (21)**  
 Alter, Mrs. Charles  
 Beringer, Mrs. W. E.  
 Crilley, Miss Arietta  
 Foster, Mrs. Frank  
 Heefner, Mrs. W. B.  
 Hoover, Dr. H. R.  
 Koontz, Mrs. V. R.  
 Manns, Mrs. Floyd  
 Martin, Mr. Charles  
 Mentzer, Mrs. Julia  
 Minnich, Mrs. Lulu  
 Rosenberger, Mrs. H. J.  
 Shockey, Mr. Wilbur  
 Shockey, Mrs. Wilbur  
 Snider, Miss Hypatia  
 Stains, Mr. B. L.  
 Stains, Mrs. B. L.  
 Sweeney, Mr. George  
 Yingling, Mrs. LeRoy  
 Zimmerman, Rev. C. S.  
 Zimmerman, Mrs. C. S.

#### IOWA DISTRICT

**Dallas Center, Iowa (11)**  
 Becker, Mr. Donald  
 Emmert, Miss Mary  
 Grief, Mrs. Alvin  
 Grief, Mrs. Conrad  
 Herr, Mrs. Irv  
 Morgan, Mrs. Ralph  
 Myers, Rev. M. L.  
 Myers, Mrs. M. L.  
 Randall, Mrs. Harry  
 Randall, Miss Janie  
 Wineland, Miss Madge

**Garwin, Iowa (8)**  
 (Names not reported.)

**Leon, Iowa (12)**  
 Boord, Mrs. Lizzie  
 Chambers, Mrs. Adda  
 Garber, Miss Angie  
 Goodman, Mrs. Pearle  
 Hale, Mrs. Anna  
 Hembry, Mrs. Merlin  
 Kettell, Rev. R. H.  
 Mills, Mrs. Blanch  
 Nauman, Mrs. Nettie  
 Newlin, Mrs. Etta  
 Nichols, Mrs. J. A.  
 Warren, Mrs. Clara

**North English, Iowa (1)**  
 (Pleasant Grove)  
 Pope, Mrs. Maggie

**Waterloo, Iowa (29)**  
 Alderman, Mrs. Earl  
 Blim, Mrs. John  
 Earnest, Mr. H. L.

Earnest, Mrs. H. L.  
 Earnest, James  
 Earnest, Rose  
 Earnest, Wanda  
 Fike, N. J.  
 Fike, Mrs. N. J.  
 Garland, James  
 Gayman, Mrs. Ira  
 Kriegbaum, Rev. Arnold R.  
 Kriegbaum, Mrs. Arnold R.  
 Lawrence, Leo L.  
 Lawrence, Mrs. Leo  
 Lawrence, Rozella  
 Long, L. E.  
 Long, Mrs. L. E.  
 Maehrlein, Jeanne  
 Miller, Cleve G.  
 Miller, Mrs. Cleve G.  
 Nichols, Ruth  
 Nielsen, Ernest  
 Nielsen, Mrs. Ernest  
 Schrock, E. B.  
 Schrock, Mrs. E. B.  
 Stephens, Mrs. H. D.  
 Wilcox, Mrs. Mary  
 Wilson, Mrs. Velma

#### MIDWEST DISTRICT

**Beaver City, Nebr. (4)**  
 Bownes, Miss June  
 Canfield, Mrs. Ida  
 Manley, Mrs. Elizabeth  
 Seibert, Mr. George B.  
**Cheyenne, Wyo. (1)**  
 Davis, Mr. Leon C.

#### NORTHERN OHIO DISTRICT

**Ankenytown, Ohio (4)**  
 Cone, Rev. George E.  
 Cone, Mrs. George E.  
 Grubb, Lawrence  
 McIntire, Miss Sabra

**Ashland, Ohio (26)**  
 Baker, Mrs. George  
 Billheimer, Mrs. Mabel, Sr.  
 Clark, Miss Mary  
 Farner, Mrs. S. P.  
 Garling, Mr. Donald  
 Glenn, Mrs. A. H.  
 Greenlun, Mrs. Amy  
 Grimes, Mrs. Helen  
 Helvie, Mr. Jack  
 Helvie, Mrs. Lois  
 Hetsler, Mrs. Warren  
 Kelly, Mrs.  
 Lash, Mrs. Hurl  
 Marsh, Mrs. John  
 Morr, Mrs. Maggie  
 Russell, Ralph  
 Russell, Mrs. Ralph  
 Satterfield, Mrs. Betty  
 Shull, Mrs. Marabelle  
 Shultz, Mrs. Belle  
 Warrick, Mr. William  
 Warrick, Mrs. William  
 Watson, Mrs. Della  
 Weaver, Mr. Robert  
 Weaver, Mrs. Sadie  
 Yoho, Mrs. Leona

**Canton, Ohio (22)**  
 Adams, Mrs. Stella  
 Beachy, Mr. E. C.  
 Beachy, Mrs. E. C.



Bell, Mrs. Evelyn Coe, Mrs. Floyd Cooper, Mrs. J. L. Dewalt, Mrs. J. W. Everhart, Mrs. W. E. Ginter, Mrs. W. J. Heaston, Mr. H. A. Hetrick, Mrs. Pauline Hetrick, Miss Doris Kidder, Mrs. A. B. Lape, Mrs. Ralph Martin, Mrs. Carl Miller, Mrs. C. P. Rauschenbach, Mrs. Evelyn Reynolds, Mrs. Guy Robinson, Mrs. Lois Schupp, Mrs. Celia Suffecool, Mr. LeRoy Young, Miss Jane	Royer, Mrs. John Watkins, Mrs. David	Roderick, Vera Shockley, Cecil Shockley, Mrs. Pearl Strout, Esther Strout, Joyce Turner, Mrs. Florence Wright, Mrs. Glen	Hart, Ray Journell, Juanita Martin, Mr. H. G. Martin, Mrs. H. G. McCutchen, Mrs. L. G. Meador, Mrs. W. P. Obenchain, Mrs. W. E. Richardson, Mrs. J. L. Spangler, Mrs. Johnie Stanley, Barbara Stanley, Mrs. Charlie Woody, Mrs. O. D.
<b>Cuyahoga Falls, Ohio</b> (3)	<b>Rittman, Ohio</b>	(2)	<b>Limestone, Tenn.</b> (8)
Hunt, Mrs. Harmon McGuire, Robert A. McGuire, Mrs. Robert A.	Houck, Mrs. Clara Marvin, Mrs. Pat	(6)	Armentrout, Mrs. Ralph Arnold, Mr. Dobson Arnold, Miss Lelia Guinn, Mrs. Ruth Kyker, Miss Emma Eileen McCracken, Mr. Omar Peer, Mrs. Alice Pence, Miss Mary
<b>Danville, Ohio</b> (3)	<b>Sterling, Ohio</b>	<b>Buena Vista, Va.</b> (24)	<b>Radford, Va.</b> (2)
Kreimes, Rev. Roy McElroy, Mrs. Basil Sherman, Mrs. Mollie	Blackburn, Mrs. Harvey Hubacher, Mary Kuhn, Ruby Lehman, Betty Moine, Eddie Renner, Luella	Ballard, Harry Bartley, Mrs. W. L. Bates, John E. Bates, Mrs. John E. Bowman, Rev. Edward Bowman, Mrs. Edward Camper, Mrs. Charlie Camper, Gordon Conner, Mrs. David Groah, Mrs. Erskine Johns, Mrs. W. S. Ramsay, Mrs. Sam Rowsey, Betty Smals, Mrs. George Stinnett, Mrs. Raymond Reid, Mrs. Steve Staton, Mrs. Audrey	Richardson, Rev. K. E. Richardson, Mrs. K. E.
<b>Fremont, Ohio</b> (9)	<b>Wooster, Ohio</b> (8)	(8)	<b>Roanoke, Va. (Ghent)</b> (29)
Ash, Mr. Clarence Brunner, Mrs. Aloise Jacobs, Mrs. Merle Kaiser, Mrs. Arthur Pifer, Rev. Lester E. Price, Mrs. T. W. Tuckerman, Mrs. Lester Winters, Mrs. Oliver Winters, Mrs. Sarah	Caskey, Mrs. Hilda Hanshue, Mrs. Ina Hanshue, Mrs. Ruth Jolliff, Bessie McConkie, Mrs. Ida Oberdusky, Mrs. Tella Slaybaugh, Mrs. T. E. Sprowls, Mrs. C. W.	Taylor, Talmadge Taylor, Mrs. Talmadge Teague, Kenneth Teague, Mrs. Kenneth Teague, Mrs. M. M. Thacker, Mrs. Clarence Truslow, Mrs. Saylor	Boone, Mrs. J. R. Brumbaugh, Mrs. F. L. Carr, Mrs. Rudolph Coffey, Mrs. S. A. Dearing, Mrs. Ralph Fogus, Miss Elsie Foster, Miss Kathleen Garst, Mrs. Julia Hall, Mrs. Mary Jefferson, Mr. Wade Keith, Mr. O. R. Kesler, Mrs. Rufus Kingery, Mrs. Coy Koontz, Rev. H. W. Koontz, Mrs. H. W. Lackey, Mr. Clarence Miller, Mrs. W. G. Mills, Mr. Harry Mitchell, Mrs. B. T. Moore, Mr. S. A. Moore, Mrs. S. A. Murphy, Mr. E. B. Murphy, Mrs. E. B. Murray, Mr. G. D. Parsell, Mrs. E. V. Powell, Mrs. Gilmer Rumburg, Miss Gertrude Simmons, Mrs. Henry Wray, Mrs. D. H.
<b>Homerville, Ohio</b> (6)	<b>NORTHWEST DISTRICT</b>	<b>Covington, Va.</b> (6)	<b>MISCELLANEOUS</b>
Correll, Mr. John DeLong, Mrs. Carl Hall, Rev. Nelson Hastings, Mrs. Edmond McDaniel, Mrs. Harold Wandel, Mrs. Lawrence	<b>Harrah, Wash.</b> (1)	Crist, Rev. Lee Hall, Miss Ruth Leape, Mr. Charlie Leape, Mrs. Charlie Smith, Mrs. Isabelle Terry, Mrs. Herbert	Weber, Mrs. S. F., Pitts- town, N. J. Lockhart, Mrs. Lester, Parkersburg, W. Va.
<b>Mansfield, Ohio</b> (4)	<b>Spokane, Wash.</b> (8)	<b>Hollins, Va.</b> (31)	
Brown, Mr. John Brown, Mrs. John Guthrie, Mrs. John Schneider, Mrs. Bernard	Archer, C. H. Jones, B. G. Jones, Mrs. B. G. Lowery, Paul McInnis, Mrs. Dorothy Robinson, Mrs. R. R. Schaffer, Rev. W. H. Van Lippeloy, Mrs. Char- lotte	Burnette, Helen Burnette, Mrs. H. J. Burnette, Mrs. J. B. Burnette, Mrs. J. T. Burnette, Mrs. David Carter, Mrs. David Ellis, Betty Graham, Miss Mary Hall, Bobby Hall, Mrs. Henry Hall, Lois Hall, Ruby Hamblin, Mrs. F. N. Harper, Phyllis Hart, Douglas Hart, Edith Hart, Mr. J. N. Hart, Mrs. J. N. Hart, Julian	
<b>Middlebranch, Ohio</b> (8)	<b>Sunnyside, Wash.</b> (27)		
Haldeman, Mrs. Wilbur Harrison, Mrs. Leah Hemming, Mrs. George Kinsley, Donald Kinzie, Rev. G. W. Kinzie, Mrs. G. W.	Belcher, Mrs. Verna Chambers, Mrs. Chapman, Ed Chapman, Mrs. Ed Collingridge, Rev. H. E. Fletcher, Mrs. Fletcher, Shirley Greer, Mrs. Stella Hadley, Mrs. Don Harris, Mrs. Nettie Heath, Donald Keller, Mrs. Esther Lang, Ida Matheson, Mrs. J. Mowen, Ralph Murray, Earl Murray, Mrs. Earl Owen, Doris Lee Reynolds, Mrs. Roderick, Leona		

## NEWS BRIEFS

(Continued from Page 108)

and the interior of the church was extensively damaged by flames and smoke. The church had just completed a program of improvement and redecoration costing about \$1,200. The fire started in the basement, but the cause has not been

determined. Rev. Phillip J. Simons is the pastor.

The evangelist at *Waynesboro, Pa.*, Feb. 16-29, will be Rev. Harold O. Mayer, of Winona Lake, Ind.

The dedication service of the new church at *Santa Barbara, Calif.*, will be held Sunday afternoon, Feb. 8, with Rev. Luther L. Grubb as speaker.

"A new Brethren church is to be

started in *West Los Angeles* by our District Mission Board" (Bulletin, Third Church, Los Angeles).

The same bulletin quotes a letter from Rev. and Mrs. Al Kliever, of *Taos, N. M.*, "Last Sunday we broke all records with 132 in Bible school and 120 in church. In the spring we plan to enlarge our auditorium, the Lord willing."



# Feet-Washing a Church Ordinance

Sermon Preached on *THE GOSPEL TRUTH* Radio Program

By MILES TABER

Last week, our listeners may recall, we mentioned the fact that the National Fellowship of Brethren Churches, which sponsors this broadcast, is a thoroughly fundamental group of churches. We believe and preach all of the great doctrines of the historic Christian faith, including the verbal inspiration of the Bible, the deity of Christ, His virgin birth, atoning death, bodily resurrection and coming again, and the personality of the Holy Spirit. We believe in salvation by grace through faith in the Lord Jesus Christ. And we enjoy the sweetest fellowship with believers in other denominations who still hold to these precious truths.

But we also stated last week that we believe that God has revealed a few things in His Word which are generally misunderstood or neglected by the majority of His people. Last week we spoke in particular about the baptism of believers by trine immersion, that is, by a three-fold immersion in water. Today we invite you to study with us the evidence that feet-washing is a church ordinance, instituted by Christ, and intended to be practiced by the Church. Again let us emphasize that our purpose is not to proselyte, nor is it to divide the people of God. But rather it is to simply state what we believe the Word of God teaches. Your reaction to this message is your responsibility, not ours, and we are content to leave it that way. But we invite you to listen carefully and to read your own Bible on the subject.

If you have a Bible or Testament handy, will you kindly turn to the 13th chapter of John's Gospel? We read the first five verses of this chapter, "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come

from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

There can be no doubt in the mind of anyone who believes the Bible that Jesus was actually, literally washing the feet of His disciples with water in a basin, and that He was wiping those washed feet with a real towel. But the question is, Why was He doing it? And did He intend for His disciples to do exactly the same thing, when He later said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you"? (vss. 14, 15). Did He intend for His followers to do this thing literally, just as He had done it, or were they to do something else, which figuratively speaking would be washing one another's feet? Surely it is a command, and it must either be practiced literally, or we must have authority for spiritualizing His words and washing feet only in a figurative way. To choose correctly between these two alternatives, we must understand the purpose and meaning of what Jesus Himself was doing.

Some of our friends tell us that Jesus was merely keeping an old Oriental custom—that they wore sandals, the roads were dusty, and it was common to wash feet when coming into the house. That is what Peter thought. When Jesus came to Peter, Peter asked, "Lord, dost thou wash my feet?" If there was an Oriental custom of feet-washing, certainly Peter knew all about it. He knew that the custom was for the host to provide water, and the guest washed his own feet. But Jesus was departing from the custom and was washing the feet of others. So Peter simply asked what it all meant. Jesus' answer is both significant and clear. He said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." Peter knew

about Oriental customs, but he did not then know the meaning of what Jesus was doing. But the Lord promised him that it was something that he would understand later. This conversation between Peter and Jesus definitely lifts the act of feet-washing far above the mere keeping of an old Oriental custom. It stood for something that an Oriental did not understand.

Again we are often told that Jesus was merely teaching a lesson in humility by His personal example. The quarrel between the disciples at the table is often referred to, and it is suggested that Jesus was simply giving an object lesson in humility. But a careful examination of the Gospels will disclose that the quarrel occurred *after* the feet-washing, so that it could not have been the occasion which prompted it.

It is evident that Peter's second response is based on this very assumption that it was a lesson in humility. When the Lord suggested that the act had a deeper meaning than the mere keeping of a custom, Peter immediately grasped the thought that Jesus was demonstrating true humility to His disciples. On that supposition Peter exclaimed, "Thou shalt never wash my feet." Peter would never permit his divine Lord to take the place of a slave and wash his feet. If humility is the lesson, Peter says that's going too far! No able-bodied man would permit his saintly old mother to kneel down and scrub his feet. Nor on the basis of humility could Peter justly permit His Lord to do the same. Peter is virtually saying, "Lord, if it has come to this, that You must wash my feet in order to teach me humility, don't do it. I will learn the lesson, but I can never permit You to so humiliate Yourself. You must never wash my feet."

Again Jesus must correct the wrong assumption of the disciple. In His answer the Lord shows Peter that this act of feet-washing has to do with fellowship, not humility. For Jesus said, "If I wash thee not, thou hast no part with me." That word "part" may be translated "fellowship." So Jesus is saying that



this washing of the feet is necessary in order that the disciple may have fellowship with his Lord. Now we are getting to the true meaning of feet-washing. It is a cleansing to restore fellowship between Christ and the Christian.

What is it, we may ask, that breaks this fellowship? The answer is, *Sin*. For John wrote in I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another." The believer's salvation is secure for eternity, but his fellowship with his Lord depends upon his walk. As long as he walks with the Lord, he has fellowship with Him. But when his feet wander into strange paths, that fellowship is broken. Then the Christian must return to His Lord, confess his sin, and be cleansed and restored to fellowship. For John writes to believers, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The Christian needs to be forgiven, not from the guilt of his sins, but from the defilement, the contamination of them. And the Christian must realize that when he sins he forfeits his intimate fellowship with Christ. If he wants to be restored to fellowship, he must confess, and the Lord must cleanse, his sins. Feet-washing, as a church ordinance, reminds us continually of our need for this cleansing, and it is an outward symbol of the inward work of grace in the believer's heart.

This ordinance is justified then, not only on the basis of Christ's command, but also on the basis of the Christian's need. In these days when the world is so much with us, and our feet are so easily defiled by contact with that which is unholy, we need an ordinance which teaches us that we must repeatedly come back to the Lord, confess our sins, renew our vows, and be restored to the joy and fellowship we once knew. Of course we recognize that the mere outward practice of the ordinance does not produce the inward cleansing of the Christian, any more than the mere outward practice of baptism produces the inward cleansing of the sinner who turns to Christ. But the conscientious practice of the ordinance is an effective teacher of the spiritual truth that it symbolizes.

When Peter began to grasp at least some of this truth, realizing that feet-washing had to do with the

cleansing necessary for fellowship, he changed his attitude completely. Instead of protesting, he wanted more. He cried, "Lord, not my feet only, but also my hands and my head." He wanted to be immersed again in the cleansing flood. He was really demanding a second baptism. So great was his sense of need that he thought that he must be saved all over again.

But Jesus quickly reassures him on this point. He said, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." And John adds, "For he knew who should betray him; therefore said he, Ye are not all clean." Peter was clean, so far as the guilt of sin was concerned. So were all of the other apostles, except Judas. By faith in Christ

whole body by immersion. But the believer is cleansed from the defilement of his sins from time to time as he confesses and forsakes them, and *that* cleansing is pictured in the washing of the feet, or the ordinance of feet-washing. If baptism, which symbolizes the once-for-all cleansing of the whole man, is a church ordinance, then feet-washing, which symbolizes the frequent cleansing of the Christian's walk, is also a church ordinance. And Jesus meant exactly what He said when He commanded His disciples, "Ye also ought to wash one another's feet."

We are not contending for the mere observance of an outward ordinance for its own sake. Observing the letter, without entering into the spirit of it, is a cold, empty, vain thing. But I can personally testify to the truth of our Lord's statement at the close of his passage of Scripture when He said, "If ye know these things, happy are ye if ye do them." The faithful, conscientious practice of this ordinance brings the happiness, the blessedness that comes to the Christian when he has a sense of renewed fellowship with his Lord.

As we said of baptism last week, so we say of feet-washing today, the spiritual reality is infinitely more important than the outward form. The thing of greatest importance is for the Christian to walk moment by moment with His Lord, and when he fails, to come quickly in confession to be cleansed and restored to fellowship. But the value of the ordinance of feet-washing is that it helps you to do just that.

Christian, does your walk need cleansing today? Bring your feet to Jesus, and let Him cleanse them.

## THE GOSPEL TRUTH MAILBAG

Struthers, Ohio—I listen to your program every Sunday morning and truly enjoy the messages from God's Word. I am a member of a Brethren church but have moved into a community where there is no Brethren church so decided I would send part of my tithe to help keep the Gospel Truth on the air. I do pray God's blessing on the Gospel Truth and that many may find Christ through its messages.

Mrs. Jesse Hall, wife of the pastor at Canton, Ohio, fell on the ice recently, breaking her right wrist in two places.

### TUNE IN

#### National Brethren Radio Hour

#### THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.

they had been cleansed once for all from the great burden of the guilt of sin. They had eternal life, and that could never end. Sinner friend, listening to this broadcast, if you will come to Jesus just as you are, He will take away all of your sin once for all, and you will never come under the wrath of God. He saves unto the uttermost. Christian friend, never doubt the power of your Lord to keep you to the end, if you have really trusted in Him. He that is once washed in the blood of the Lamb will never need that cleansing again.

However, in this statement to Peter, Jesus makes a comparison between two church ordinances, baptism and feet-washing. In effect, He is saying that the believer has been cleansed once for all from the guilt of his sin, and *that* cleansing is pictured in the washing of the



will receive God's grace instead of us. The question is not how much work you do, but in what spirit do you do it?

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

## Review Questions

(Based on the Brethren Quarterly)

Lesson for Feb. 22, 1948.

Matthew 20, 21, 22, 23.

## CHRIST OFFERS HIMSELF AS KING

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

Last Sunday's lesson closed with the Lord's answer to Peter's question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matt. 19:27). Jesus assured him that no man could work for God without getting paid for it—even in this life the servants of God receive a hundred-fold. Then as we enter the 20th chapter of Matthew, the Lord begins a parable, intended to warn Peter where his self-seeking question might lead. The connection between Peter's question and the parable is indicated by the repetition at the close of the parable (20:16) of the words used in answering the question (19:30).

The gist of the parable is that all who work in the church will receive the "penny," the temporal blessings that naturally accompany such service. But some who have worked will receive only these blessings in this life. At the end of their earthly service they, like all other hypocrites, "have their reward" (Matt. 6:2ff). So though they may have been "first" in outward appearance, they are really "last." They have "done many wonderful works," but the Lord will say to them, "Depart from me" (Matt. 7:22, 23). They are among the many that were "called," and they went into the field and labored, but they were not among the "chosen" (Matt. 20:16).

Their lost, unregenerate nature is seen in their attitude toward the grace of the householder. They "murmured" against the goodman of the house; they accused him of being unjust in making others equal to them; they despised his goodness

to others. Surely these men had never received the grace of God into their hearts. They were bitter and self-seeking to the end, even to the point of accusing the Lord of being unjust.

In telling this parable the Lord is saying to Peter, "Peter, you may be sure that God will reward you well for all that you do for Him. But if you insist on knowing in advance how much you are going to get (as the men in the parable did), and if your spirit is so selfish that you can not rejoice when God gives others more than they deserve, you may find yourself eventually among those who are really 'last,' who were 'called' or 'invited' but are not among God's elect."

The lesson is for us who have served long and faithfully in the church. If our service is only for reward, either temporal or eternal, but not because God's grace has transformed us, others will come in to the church late in the day and

1. Did the householder seek workers or did workmen seek a job?

2. What time are the third, sixth, ninth, and eleventh hours?

3. Were the "idle" men slothful?

4. How much is a "penny"?

5. Why were the last paid first?

6. What is the teaching of the parable?

7. What Old Testament prophet had foretold the triumphal entry?

8. What does "Hosanna" mean?

9. What prophet had predicted the time of the triumphal entry?

10. What was Christ's attitude toward the city that was rejecting Him?

## Research and Discussion Questions

1. Show what kind of a character the men had who had worked the full day in the vineyard, but who condemned the householder in the evening.

2. Read Dr. McClain's book, "Daniel's Prophecy of the Seventy Weeks," and summarize it for the class.

3. The Lord's words, "For many be called, but few chosen" (20:16), are repeated later in the lesson. Find them.

4. How many times does the word "hypocrites" occur in chapter 23?

## BIBLE-READING SCHEDULE

Monday	February 9	Leviticus 1,	2, 3	Luke	3
Tuesday	February 10	Leviticus	4, 5	Luke	4
Wednesday	February 11	Leviticus	6, 7	Luke	5
Thursday	February 12	Leviticus	8, 9	Luke	6
Friday	February 13	Leviticus	10, 11	Luke	7
Saturday	February 14	Leviticus	12, 13	Luke	8
Sunday	February 15	Leviticus	14, 15	Luke	9
Monday	February 16	Leviticus	16, 17	Luke	10
Tuesday	February 17	Leviticus	18, 19	Luke	11
Wednesday	February 18	Leviticus	20, 21	Luke	12
Thursday	February 19	Leviticus	22, 23	Luke	13
Friday	February 20	Leviticus	24, 25	Luke	14
Saturday	February 21	Leviticus	26, 27	Luke	15, 16
Sunday	February 22	Numbers	1, 2	Luke	17



I. 10, No. 6—February 14, 1948

*The Brethren*  
*Missionary Herald*

W. M. C. NUMBER





# MAN HUNTING

AN EDITORIAL

BY MILES TABER

Since this is leap year, and this is the month that makes it leap year, it may be expected that many will be hunting for a man. But no neglected lady is more in need of a man than are our many pastorless churches. About 14 of the 110 churches listed in the Annual are without pastors. In these days that try men's souls, that means that in every one of those 14 communities God's people are "as sheep having no shepherd." This is especially true of the "lambs" of the flock, who need the shepherd most. Moreover, our missionaries are calling for reinforcements, for they cannot begin to occupy the territory for which they (and we) are being held accountable. These facts do not take into account the plans of the Home Missions Council and the various district mission boards to establish new churches, nor do they include the new fields that our Foreign Missionary Society plans to enter. In the light of these plans, the present lack of workers is appalling.

Nor will increased offerings solve the problem. Most churches can find dollars easier than they can find men today. The churches are *man* hunting, and if they do not find men of God to fill the ranks, then the Brethren Church has passed its zenith.

What should we do? What *can* we do that we are not already doing? The answer is, We can do what the Lord told us to do under these very conditions: *we can pray*. But have we not already prayed, to no avail? It is quite evident that we have not prayed in the way that Jesus intended us to pray when He said, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest,

that he will send forth labourers into his harvest" (Matt. 9:37, 38).

The kind of praying that Jesus prescribed for our present malady is more than just asking the Lord to "send us a preacher." It is being concerned as God is concerned about the sheep that have no shepherd. It is having compassion on the multitude and being burdened for them. It is sharing God's thoughts about them until we are as ready as God is to do something about it. If the Brethren Church as a whole, ministers and laymen alike, get down to this kind of praying, the Lord will have His men. And when He has them, He sends them into the harvest.

God is not being arbitrary, stubbornly refusing to send forth the workers until we ask Him to do it. The heart of God is breaking over the shepherdless sheep. And He has a man for every vacancy, and another man for every new field. *But God's chosen men are not in God's appointed place.* The harvest is not greater than the Lord of the harvest planned. He has called enough workers. But some did not hear.

That is why the only remedy is

prayer. When the whole Brethren Church, including any of us who are away from God's chosen place for us, pray about this matter until we are fully yielded to the will of God and share His compassion, then God will send forth the labourers into His harvest. Until then, even God cannot do it.

Any attempt to solve our problem by any other method, while we neglect to pray, will only increase our problems. If we attempt to persuade young people individually to enter "full-time" Christian service, we will persuade some whom God has not called. If we try to convince ministers who are not in the pastorate that they should be there, we may be influencing men away from God's will for them. If we seek to bring fundamental men from modernistic denominations into our fellowship, we may be inviting dissonance and controversy. Only as God calls men to make these decisions are they of any value. We have no business sending workers into another's harvest field. The Church is God's not ours, and only He has a right to call and send forth its workers. Any Christian worker who is not hand-picked by God for his place will be a miserable failure.

Too long have we thought of Christian work on a "volunteer" basis. There are no volunteers in God's army; every man is drafted. The trouble is not that too few have volunteered; it is that some whom God has called have not reported for duty. Therefore the church's responsibility is not to seek volunteers, but to *pray* until God answers by sending out enough workers. Until the need is met, we have not prayed enough, or not enough of us have prayed. As long as there are pastorless churches and needy mission fields, somebody is A. W. O. L. When God's chosen men report for duty, God's church will fulfill the Great Commission.

"Pray ye therefore."



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# NEWS BRIEFS OF NATIONAL INTEREST

In the absence of Rev. Miles Taber, who is holding meetings at Rittman, Ohio, your "News Briefs" this week are being written by Rev. Blaine Snyder.

Until further notice the services of the Grace Brethren Church of Juniata, Pa., will be held in the American Legion Hall. This has been made necessary due to the damage to the church building by a recent fire.

Among the interesting items of business at a recent meeting held in the First Brethren Church of Tracy, Calif., we note the following: Feb. 7 was set aside as clean-up day for the church and church yard (seems a bit untimely in the east!); a building program is to be launched immediately.

Bro. L. L. Grubb has just completed a series of evangelistic meetings at the First Brethren Church of Whittier, Calif. The pastor, Keith Altig, writes, "From the outset the power of the Spirit of God could be felt in the services and we praise Him for the souls that were saved, for the lives which were rededicated to Him, and for the blessing which came to all who attended. Rev. H. E. Collingridge was the song leader."

"Praise God for His faithfulness. It is with much joy and thanksgiving that we announce that Rev. W. Wayne Baker, of Winona Lake, Indiana, has accepted the call of the *Jenners Brethren Church* to become its first full-time pastor. . . . He plans to arrive on the field some time early in June."—*Jenners, Pa., Bulletin*.

Rev. Bernard Schneider has just closed a week of revival and evangelistic meetings at the *Winona Lake Brethren Church*. There were three first-time confessions and three rededications. Charles Ashman, Jr., was the song leader for these meetings. The messages were sound and practical and will yet surely bear more visible fruit.

The next *East Fellowship Youth Rally* will be held in the *Conemaugh Brethren Church* Feb. 13-14. Dr. Paul Bauman, of Grace Seminary, will be the guest speaker.

According to reports presented at the last quarterly business meeting

of the *Grace Brethren Church of Hagerstown, Md.*, the year of 1947 was the greatest year for the church, far surpassing anything in previous years. The average Sunday school attendance was 215. There were 56 conversions and 34 new members added to the church.

"Praise the Lord for the five decisions last Sunday. Four came to publicly confess Christ as their Savior. One came in dedication for service." This information comes from the church in *Flora, Ind.*, where Rev. Mark Malles is the pastor.

Many of the Brethren will recall Mrs. Rose M. Foulke, who for years served the Lord in China. Word has recently been received in this country of her loosing away upward on July 22, 1947. Her daughter and family plan to return to the field and carry on the work which her mother began.

The Brethren of the *Fairlawn Brethren Church at Radford, Va.*, are now able to use their new building. The first meeting in the new church was Feb. 1. The pastor, K. E. Richardson, and people are rejoicing in this forward movement.

There were 47 members of the *Listie, Pa.*, Brethren Sunday school who had perfect attendance for the last year.

A recent speaker in the *First Brethren Church of Akron, Ohio*, was the Rev. Spencer DeJogn, of Grand Rapids, Mich., widely known as a Youth for Christ worker. On two different tours in Holland he organized such movements.

According to word from the Chief of Chaplains, Maj. Gen. Luther D. Miller, a total of 1,012,243 copies of *Army Testaments*, declared surplus by the War Assets Administration, have been distributed free of charge to religious, educational, civic, and eleemosynary institutions. Of these

746,818 were of the King James Version, 67,705 were Jewish, and 197,721 were the Douay Version.

Bro. Jesse Deloe recently spoke at the *Grace Brethren Church in Peru, Ind.*, at a meeting of the Men's 70 Fellowship.

Lots have just been purchased by the Home Missions Council in *Yakima, Wash.*, for the erection of the new church building in that place. They are now awaiting the permit to begin erection. The groundbreaking service was scheduled for Jan. 25. The pastor, Rev. Russell Williams, writes, "It seems to me that Yakima is a field dead ripe unto the harvest. On every hand people express their interest in the work. Many are just waiting until they are certain that we mean business and will be permanent. The best way we can do that is by getting our building up as rapidly as possible. We covet the prayers of the people for this work."

Some improvement is noted in the condition of Rev. Roy Kreimes, who must still remain quiet for another three weeks. No visitors are permitted, but continue to pray for him.

From *South Pasadena, Calif.*, comes the word that Bro. Tom Hammers expects to preach his first sermon after an illness of 10 weeks on February 8. "Virus X" was responsible for his latest affliction.

In *Taos, N. M.*, a contest to encourage attendance was conducted during December and January. First prize to the person bringing in the largest number of people was a leather-bound Spanish Bible. It was awarded to Mrs. Faror, who brought in 65 persons. Average attendance for the two months was 95 in Bible school and 98 for the morning worship service.

Miss Dorothy Dunbar is at present in Farmington, N. M., taking class work in the Navajo language. She, along with 11 other missionaries, attend classes of the Wycliffe Translators. So many people on the Reservation know no English that this language study is essential if they are to be reached with the Gospel message.

The *Washington, D. C.*, church has extended a call to Dr. R. E. Gingrich to become pastor.

## The Brethren Missionary Herald Circulation

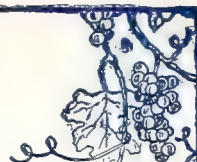
Last week .....	6,684
A month ago.....	6,684
A year ago.....	5,490
Two years ago.....	5,141





# The Christian's Seal

By Rev. Charles H. Ashman



## THE SECRET OF SUCCESSFUL SURRENDER (Rom. 6:13)

In the ministry of evangelism, to which the Lord has called us to devote full time, complete yieldedness is vital. To the extent that evangelist, pastor, and people are yielded unto the Lord there will be revival within the church and souls won to Christ. It seems very hard for some people to understand what yieldedness really is. There are some who sincerely desire to be yielded but seemingly do not understand how to do so. In this article we desire to make yieldedness just as simple and plain as possible.

### *It Means You . . . U . . . You!*

Yieldedness means the surrender of self. "Surrender your very selves unto God" (Rom. 6:13, Weymouth's translation), not merely things but self! Paul wrote of the Macedonian Christians that they "first gave their own selves to the Lord" (II Cor. 8:5). Then generous gifts followed. Out of a great trial of affliction and deep poverty there flowed the riches of their liberality. Beyond their ability or anything that Paul had a right to expect of them, they were willing to share in the fellowship of ministering to others. The secret of their liberality of gifts was in that they first gave their own selves unto the Lord.

An Indian came to a missionary with a gift of wampum but no great joy filled his heart. Then he brought a beautiful, rare blanket, and yet no great elation came to his soul. Then he gave his prized pony and still no ecstasy flooded his soul. Then one day the Indian came and knelt at the feet of the missionary saying, "Indian give himself to Jesus." Then the joy unspeakable and full of glory flooded his very being. "The gifts without the giver are bare." There are many who are willing to give of their substance but withhold themselves. They are willing to say, "All that I have or ever expect to have I give to Thee," but they refuse to say, "All that I am or ever hope

to be I give to Thee." Yieldedness means You . . . U . . . You!

### *How? The Method*

Someone has defined the act of yielding as "letting go and letting God." Another has said, "You must even surrender your surrender," meaning that we may glory so and boast so in our supposed act of surrender that we are not actually surrendered at all.

Paul describes his act of and experience of yieldedness in terms of crucifixion. In Gal. 2:20 he wrote, "I am crucified with Christ." Yes, he meant that in his acceptance of Christ he had identified himself with the atoning death of the Lord. But he also meant that he was daily crucifying self for Christ's sake. Paul practiced self-effacement daily. He reckoned himself dead to sin, dead to the world, and the world dead to him. He testified, "The world is crucified unto me, and I unto the world" (Gal. 6:14). He further bore witness, "Yet not I, but Christ liveth in me." Luther said, "I am more afraid of self than of the pope." A brother prayed, "Lord, make me to become nothing." No need to pray that, brother, you're that already; just acknowledge it and practice it.

If one could take himself to the Lord and go away, leaving himself with the Lord, that would be yieldedness, but we are not two selves. But we must just as completely yield ourselves to the Lord as that. Christ must be given complete possession and control and direction of our very beings. Yieldedness is turning over to Christ all that we are and have, and living it every day. This is Christ-preeminence and self-effacement.

### *The Holy Spirit Possibility*

Within ourselves the act of and state of and practice of yieldedness is an impossibility. We just cannot and will not be able to do it. But if we permit Him, the Holy Spirit will enable us to do so. He "helpeth our

infirmities" (Rom. 8:26). He will empower, enable us to yield thus to Christ. His mission within us is to form Christ in us. He does not speak of Himself but exalts Christ. See John 16:13-15. In this passage, promising the Spirit, the Lord defined His mission within the child of God as exalting Christ. All we have to do to be completely yielded to Christ is to turn affairs over to the indwelling Spirit and He will do the rest. Weymouth's translation of Ephesians 3:16 is applicable here: "To grant you . . . to be strengthened by His Spirit with power permeating your inmost being." "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). But how does God work His will within us? In the person of and by the power of the Holy Spirit to whom we must be yielded.

### *Infinite Possibilities*

Infinite possibilities follow complete yieldedness, both in personal experience and in the winning of lost souls. Here is a partial list of them:

1. Internal victory over our carnal natures.
2. External victory over the world.
3. Deliverance from the influence of un-Christian companionships.
4. Power in prayer.
5. Strength for service.
6. Discernment of the Lord's will in all things.
7. Practicing the preeminence of Christ.
8. A burden, a vision, and a passion for lost souls.

Every church ought to give more attention to and instruction concerning the blessed ministry of the Holy Spirit. At least two weeks per year ought to be devoted to a series of Bible studies of His ministry. Along with prophecy and other Bible studies, the Scriptural teachings concerning the Holy Spirit ought to be set forth. This would bear fruits in infinite possibilities.





# Studies in Revelation



## STUDY NUMBER TWENTY-FIVE

### *The Kinsman Redeemer*

To get the full meaning of this chapter we must go back into the Old Testament and consider the year of jubilee and the kinsman redeemer.

God ruled that in Israel the land must remain in the same family. If a man waxed poor, he could sell his farm, but "In the year of this jubilee ye shall return every man unto his possession" (Lev. 25:13). The price of the land was thus determined by the number of years to jubilee, "according unto the number of years of the fruits he shall sell unto thee" (Lev. 25:15).

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold" (Lev. 25:25). The man who redeemed the land was called the kinsman redeemer. We have a perfect illustration of this in the book of Ruth.

### *Elimelech*

A man lived in Bethlehem-Judah by the name of Elimelech. A famine came in the land and Elimelech took his wife, Naomi, and two sons, Mahlon and Chilion and moved over into Moab.

Time passed, and, as boys often do, they found a couple of attractive girls in Moab, and married them. Ten years passed, and during that time all three of the men died, leaving Naomi and her daughters-in-law alone.

Naomi heard that the famine was passed in Israel, so she started back to her old home, and her daughters-in-law started back with her. I usually feel disgusted with Naomi for her weak testimony at this point. She was a follower of the true God of Israel, yet when Orpah went back, she told Ruth to go back to her heathen gods also. But Ruth refused to return and the two women journeyed on to Bethlehem.

### *The Sin of Murmuring*

When they came to Bethlehem, the old friends and neighbors said, "Is this Naomi?" The word "Naomi" means "pleasant." And Naomi "said unto them, Call me not Naomi, call me Mara [bitter]: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty" (Ruth 1:20, 21).

And well might many a child of God find warning here. They complain and murmur and whine at their lot, when they should count their blessings and find a note of thanksgiving to their God. Most certainly "godliness with contentment is great gain" so, "having food and raiment let us be therewith content" (I Tim. 6:6, 8).

A few years ago Naomi was complaining about the times. It was terrible in Judah. The famine was on, and things were hard. It was so much better in Moab. But now as Naomi looks back on her former condition, she cries out, "Oh, I thought I was empty then, but I was full. I had my husband and I had my two boys."

### *Ruth Gleans*

It was the beginning of barley harvest, when Naomi and Ruth came to Bethlehem. Naomi was very poor, so Ruth suggested that she would go and glean in the harvest fields. As the men cut the grain, a few heads would fall to one side and a poor person could gather these straws and thrash them out, and in a day's time they might have a cup or two full of barley.

We can imagine Ruth as she started down the streets of Bethlehem and out into the open country. There is a field of barley, but it is hardly ripe. On the other side of the road is another field, but it doesn't seem to look inviting. Ruth trudged on. Finally she came to a field of nice grain; the reapers were hard at work and Ruth turned in. "Her hap was to light on a part of

the field belonging unto Boaz, who was of the kindred of Elimelech" her father-in-law.

"Hap?" Yes, she just "happened" to turn in, but behind the scene there must have been a guiding hand, for of all the men in that entire country, that was just the man for her to come into contact with. Verily, it is still true, "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6).

### *No Labor Problems*

Soon Boaz came out from town and walked over to the reapers. "The Lord be with you," rang out his cheery greeting. "The Lord bless thee" was the ready reply. And how such a spirit between the employer and the employed would solve the knotty problems that haunt the industrial life of our land today.

### *Boaz Meets Ruth*

Boaz asks concerning the damsel who was gleaning in the field, and was informed that it was Ruth. Boaz walked over to Ruth, and well can we imagine how the heart of the lonely bachelor must have flipped over and begin to pound furiously as he spoke to the attractive young widow.

"At mealtime come thou hither, and eat of the bread." Ruth may not have had a square meal for a month, and the labor of the forenoon had made her desperately hungry, so she gladly followed instructions.

At noon Boaz took every care and pressed upon her to eat. He even passed her so much food that she could not take care of it all. So Ruth, remembering the poverty of her mother-in-law, wrapped up a nice portion to take home for Naomi's supper (Ruth 2:18).

### **BROTHER HUMBERD SAYS—**

A series of Bible Chart Lectures will do your church good.





# EVANGELISM



## A CHAIR OF EVANGELISM FOR GRACE SEMINARY

By REV. R. PAUL MILLER

Three years ago last August the Home Missions Council was in session at Winona Lake. The various fields under the council, about 30 at that time, had been gone over with a fine-tooth comb. Most of the mission pastors had appeared and given their reports. Afterward, the directors began to discuss among themselves the outstanding need of the young men in charge of the fields. There seemed to be but one thought in the minds of all: these men were excellently trained in theology, exposition, and public speaking, but not in evangelism. The young men had stated the case themselves. They had to learn how to win souls after they were ordained.

That day the council passed a resolution to be presented to the directors of the Seminary, asking that in planning the new seminary building and organization, that full provision be made for a department of evangelism. The resolution was presented and appreciatively received by the seminary board.

Right about that time a seminary graduate told me of his situation. Not far from his church there was a young pastor in another denomination. His church was growing by leaps and bounds. The graduate's church was making no such headway. Said he, "That fellow graduated from a Bible institute. He has been trained in evangelism. He knows how to deal personally with souls and win them. I feel helpless. I have some good training that he lacks, but he has some training that I need badly to make my ministry a success." This young man's experience could be multiplied easily among seminary graduates.

The need for a department of evangelism in Grace Seminary does not consist of merely a textual teacher on personal work. It requires scholarship combined with plenty of experience. It calls for a course of study that is packed with passion and fire for lost men. It calls for the kind of training that makes it hard to hold students in

school until they finish. It is this spirit and passion that the Brethren churches need today more than anything else.

No association of believers has more carefully defended and preserved the purity of the faith once for all delivered unto the saints. But those who know our brotherhood are well aware that it is possible to be soundly fundamental and yet be cold at heart. It is possible to be theologically flawless and yet be utterly devoid of the slightest concern for lost souls. Our national statistician's report has evidently been proved factual, whether we like it or not. It is startling, it is stern, it is heart-sickening to learn that our entire National Fellowship of 101 churches, after laboring all year, reached the net gain of a total of five. If such evidence cannot arouse the Brethren to the need of taking effective measures at once to correct the situation and provide an evangelistic program that will change things, ours is, indeed, a lost cause.

The Ephesian church was sound theologically, zealous against false apostles, tireless in work and labors, yet they had left their first love. Undoubtedly that lost love was the love for Christ that once drove them out to seek lost men and women for Christ. Bringing sinners to Christ was then and is now the crowning passion in the heart of God. Those Ephesian church members no longer had it. The Lord said to them, "Thou art fallen." "Repent, and do the first works." "I . . . will remove thy candlestick . . . except thou repent." That a church so zealous for the Gospel could "fall" and need to "repent" under the danger of losing their testimony and the favor of Christ is stern warning to us today. Our Lord calls us to witness this day that it is time for our Brethren Fellowship to put first things first! Let the soul-winner's fire be kindled in the hearts of our young preachers from the start, every one of them, whether they be pastors, evangelists, or missionaries. Excellent provision has been made for the prep-

aration of pastors and missionaries. Young men should not have to fight their own way into the ministry of evangelism, especially since that ministry is so vital to fulfil the task the Lord has committed to us.

But the need is for more than preachers. A full curriculum of evangelistic training in both vocal and instrumental music is most essential. Expert evangelistic musical support will not only bear a strong testimony, but it will draw thousands to hear the Gospel who could not otherwise be reached. It also aids greatly in preparing hearts for the Gospel to be preached.

The need is not only for training in speaking and music, but also in children's work. No campaign for souls should be attempted today without providing children's meetings if at all possible. Because thousands of children of unsaved parents can be won for Christ, this open door must not be ignored. It is a major fault before God to neglect it. Through the children scores of parents are being reached for Christ. If Christian workers had not so sadly neglected the children during the past generation, we might not have the sad blot of moral degeneracy among American youth which exists in this land now. Jesus said, "Forbid them not." When we ignore them, we close the door in their faces. Even if we cannot win their parents, let us take the children along to heaven. They are willing to go.

This evangelistic training should not be confined to seminary students. It should be open to all who care to take it. This would not lessen the student body of the seminary. To the contrary, the fires of evangelism would send scores more to take its training. On the other hand it would relieve the seminary of some who would be a burden to a graduate school, simply through sheer inability to take full seminary work. These now have to take seminary training in order to get any Brethren training at all.

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT SCHOOL

#### A CLEAN LIFE

"I guess it won't matter much if I go to this school dance, or to the show with the gang just once in a while," we sometimes think to ourselves. Well, maybe it won't but *maybe it will, too!*

Maybe it will matter to you. The things of this world may dim your vision of Christ, and destroy your love for Him, and His Word, and His Church. Like the little boy who came home all excited from his first movie, saying, "Mama, you ought to go to a movie. Mama, if you went to a movie just once, you'd never go to prayer meeting again as long as you live." I believe it was J. Wilbur Chapman who said, "Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it."

Maybe it will matter to Satan. A compromising Christian is a delight to him. For a compromising Christian loses most of his effectiveness for Christ, either from failure to serve Christ because of his inconsistencies, or failure to be respected because of them.

Maybe it will matter to God. He calls for separation, not only from the world (II Cor. 6:19-20), but unto the Lord (Rom. 1:1, Acts 13:2). Both are essential. A clean life for the Lord is not just a matter of not doing things which are called worldly. They ought to be excluded from our lives, along with some other things such as lying, disobedience, gossiping, etc. But we don't want to be like some people, who are good, but good for nothing!

Separation unto the Lord means loving Him, and serving Him in whatever ways we can, to show that love. It is positive, active, and should be energetic. We need more of it today.

I remember the story of a couple of young ladies who became Christians. Shortly after, they received an invitation to an affair that they knew would involve doing things that they as Christians should not do. They wanted to refuse the invitation, but refuse it graciously and Scripturally. So they began to look in the Bible for some help. Finally one of them exclaimed, "I've found it! Here it is!" And they looked together at Colossians 3:1-4. Then they wrote a note to their would-be hostess like this: "We thank you for your kind invitation, but must decline it, for we have died, and cannot come."

They had the right idea. They were learning the true meaning of being dead to sin, and being separated unto the Lord. Christ is looking today for young people who will live clean-cut lives for Him, unspotted and unstained by the things of this world, the flesh and the devil. Will you be one on whom He can count?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17).

## It's an Idea--

### INCREASE MISSIONARY INTEREST

A good missionary meeting occasionally in your B. Y. F. or C. E. will help add variety to your meetings, and increase your knowledge of and interest in foreign missions. It's especially appropriate to plan some good ones now as we near Easter and the foreign mission offering time.

If your missionary meeting is about China, get some Chinese lanterns to hang over the lights, dress your leader in a Chinese robe, queue and all if you like, and sit on the floor in your meeting room.

Subject material might be the story of some great missionary, or the stories of outstanding Chinese conversions, such as you will find in "Miracle Lives of China," by Go-forth.

If Africa is your theme, make a miniature African village of huts, trees, etc., of paper, etc., for local color. You couldn't do much about dressing the part, but you might get other bright ideas for creating an atmosphere a little like that on the field!

If your meeting is about South America, you might try dramatizing a scene between a missionary and some of his converts, and a Catholic priest.

Well-planned missionary meetings are lots of work, but they are lots of fun, too!

## News Notes--

### MODESTO, TRACY HOLD RALLY

It was my privilege to speak in the Tracy and Modesto churches on Sunday, January 11, then to speak at a youth rally, sponsored by both churches and held at Modesto, Monday night. A good crowd was present, and special numbers were brought by the young people of both churches.

Tracy has a fine group of high school and college age young people, but they're almost all girls. Fel-

(Continued on Page 129)

### YOUTH DIRECTOR'S SCHEDULE

- Feb. 9—Leave California.
- Feb. 10—Visit Navajo Indian work.
- Feb. 11, 12—Visit Spanish-American work at Taos, N. M.
- Feb. 15—Visit Portis, Kans., and Beaver City, Nebr., churches.
- Feb. 17—Arrive Winona Lake, Ind.
- Feb. 20-22—Youth Conference, Virginia.
- Feb. 22-29—Visit churches in Virginia.
- March 1-4—Visit Brethren students at Bob Jones University and Columbia Bible College.



# What They're Saying . . .

By ROBERT E. A. MILLER

## About Religion in America

Dr. Alec Vidler, editor of the Anglo-Catholic British monthly, *Theology*, has just visited the United States and writes currently in *Christianity and Crisis*:

"... What shocks me most of all is the character of the preaching that seems to prevail in your churches. . . . So far as I can ascertain, the paradigm of American preaching is: 'Let me suggest that you try to be good.' Moralistic homilies are still the order of the day. . . .

"Who preaches sermons that are genuine expositions of the text and sense of Scripture, bringing to bear the great Biblical themes of God's judgment and mercy upon men who are dead in their complacency, self-confidence or pride? Your preachers . . . are still advocating justification by good works of one kind or another (maybe very orthodox or very 'Catholic' good works); they are not proclaiming the Gospel of salvation by faith in Jesus Christ. . . . You are still preaching the Law, and a pretty easy going or romantic Law at that." What say, Drs. Fosdick, Bonnell, Buttrick, Peale, et al.?

## About Protestant Founding Fathers

The new year's first *Time* reports the choice of six Fathers of Protestantism made by Canada-born Church Historian John Thomas McNeill for a series of lectures at Jewish Theological Seminary of America on "Classics of Western Religion."

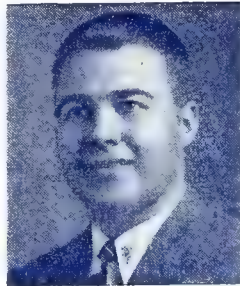
McNeill's selection: Martin Luther, John Calvin, Richard Hooker, John Bunyan, William Law, John Wesley.

Luther's place in Protestantism is represented by a little-known essay *On Christian Liberty*, of which he himself said, "It is a small thing if thou regard its bulk, but unless I am deceived, it is the whole of Christian living in brief form."

As in all his work, McNeill observes, Luther named faith as the sole key to salvation; faith alone—not works—justifies the soul and

frees it from bondage to the Law and to Sin. But the faithful Christian, though he puts no trust in good works, nevertheless performs them as a result of his faith. Luther expressed this concept in a paradox, "The Christian man is a perfectly free lord of all, subject to none—but—the Christian man is a perfectly dutiful servant of all, subject to all."

This information in *Time*, along with the above criticism of American preaching by Dr. Vidler, should make the modernist, social-gospel,



REV. ROBERT MILLER

"works-that-don't-work" preachers sit up and start to do some real thinking for a change. They aren't kidding anybody but themselves, most of the time.

## About How Men Behave

Nine years ago Indiana University's Professor Alfred Charles Kinsey set out to establish a bank of scientific data to help answer his students' questions about the sexual behavior of human beings; the most detailed study of sex histories covered at that time only 300 individuals. In the first report, covering 5,300 case histories of U. S. men, all white, but including criminals, clergymen, clerks, teachers, students, prison inmates, men of various types and ages, Dr. Kinsey has caused a great deal of excitement although he insists that the 804-page book, *Sexual Behavior in the Human Male* (W. B. Saunders Co., \$6.50), is "a report on what people do, which raises no question of what they should do."

What's the story Kinsey, doctor of science (Harvard), tells? Not a

very nice one for the human race, but certainly one which bears out the Biblical description of man found in Romans 1. Eighty-five per cent admits fornication (premarital sexual relationship); nearly 70% has relations with prostitutes; between 30% and 40% has extra-marital sexual experience; and 37% has some homosexual (Rom. 1:24, 27, 31) experience between adolescence and old age, with the highest rate among single males 36 to 40.

The saddest part of the report comes when Kinsey says that science should revise its classifications of the "normal" and "abnormal" in sexual conduct: "In no other field of science have scientists been satisfied to accept the biologic notions of ancient jurists and theologians, or the analyses made by the mystics of two or three thousand years ago."

Friend, God's standards stand the test of time and eternity. The scientist may change his classification but some day every man shall stand before God and give an account and the Judge will make no mistakes. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar. . . . If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? . . . God forbid: for then how shall God judge the world?" (Rom. 3:3-6). "But we are sure that the judgment of God is according to truth against them which commit such things. . . . For there is no respect of persons with God. . . . In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:2, 11, 16).

Before you flare up at anyone's faults, take time to count 10—of your own.

The reason why a lot of people do not recognize an opportunity when they meet it is that it usually goes around wearing overalls and looking like hard work.





# LAYMEN'S PAGE

O. E. HACKER, Editor



The holidays are over; we can begin to live normal lives again. Your editor missed the last edition of the Brethren Missionary Herald because of the holiday activities and lack of copy from the Brethren who pledged at conference to send to him information concerning their local activities.

To date there is one brother who has contributed to this page other than your editor.

Again this week I received another letter from Mr. S. J. Quinton, of Lynwood, Calif. In part he writes, "I think the Layman's Page is really worth while. You seem to have given it a good start. Keep up the good work, because later on you may be hearing from more of the laymen." What's your comment? Good or bad, let's have it. Any suggestions for improvement, let's have them.

Now to business . . .

Our good Brother Quinton suggests that we as Brethren laymen might analyze our Brethren motto, "*The Bible, the whole Bible and nothing but the Bible.*" So we will devote a little time and thought to this subject. The beginning of a new year should be a good time to do it.

My Bible tells me that the Bible is the Word of God, and I John 1:1, an epistle written for the saints, says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." And the third verse of this chapter says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

We as Brethren who have been given the privilege to have and use this precious Word should be careful what we do with it. Think of it, God's own Word being placed into the hands of mortal man. It seems almost too holy for us who have been born in sin to handle, doesn't it?

But God intended for His children to use the Word, first, so they would know the holy will of God in His plan for our salvation; second, to tell others of this plan, so that they also could enjoy the Savior's fellowship; third, that we may know the holy will of God in our daily living for Him.

John the great apostle of Christ, says further, "And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I

## EVANGELISM

(Continued from Page 122)

There are, right now, scores of devoted Brethren laymen who would never attempt a seminary training, but who would gladly seize the opportunity of obtaining a real Brethren training in evangelism. There is room for hundreds of ably trained laymen for soul-winning. In the early church such laymen "went everywhere preaching the word." The prayer of the writer's heart is, "Do it again, Lord, do it again."

But, the seminary cannot establish a chair of evangelism out of thin air. It requires spiritually fit, capable personnel. We have them already in our midst. It also requires liberal finances. These we have likewise, once they are attracted. I have heard the cry of Brethren laymen for such a move for so many years that I have every confidence that sufficient funds would be promptly forthcoming. There are plenty of able laymen in Brethren churches ready to back such a program with their money. They realize that we are in the twilight hours of a closing age. They know that the time is short in which to reach men for Christ. These laymen want to get the job done. If the laymen could be heard on this point today the plan would not wait a day.

Arise, let us be doing!

John 1:4-6). You read the rest of the chapter; it will do your heart good, and save space here. Now what does the Apostle John mean here? I think he means that we have God's Word and it should enlighten us, so that there never should be a doubt or a fear in our lives, and if we have this light, we should tell others, that they too may have the light. But if we say we have fellowship with Him and have not the light, there is surely something wrong with us.

James tells us, "Be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22).

There is one thing made very clear in God's Word, and that is in our love of giving, the support of His ministry. We of the Brethren faith have always given of our substance and talents to the Lord. We all can do better if we have the faith, because it is our just duty to give to those who minister to our spiritual needs. Many a young seminary student has been helped by the giving of the Brethren laymen, and we are to be congratulated, but there is still a need here and we can do more toward this end.

We have also pledged our support to the Gospel Truth Radio Program and here again we can give of our tithe money to help keep them doing the splendid work. The writer was talking to a professional radio man, who has heard our radio broadcast from Akron, Ohio. He said that the Gospel Truth program was very well gotten up, and commended the talent very highly. So we have something to be proud of. Are we as laymen going to keep them on the air, promoting Brethren fellowship over our nation? Send in your dollar-a-month pledge, and keep on giving to this fine Brethren work.

The Dayton Brethren went to North Riverdale and met with the Clayton, Troy, Covington, and Gratis laymen on December 19th. The fellowship was good; all enjoyed the time with their fellow Brethren. Let's have some news from your local organization, for next month. Send it to O. E. Hacker, 1621 Benson Drive, Dayton 3, Ohio.



# Professor Culver's Letter to the American Council

[Editor's note: The following letter, written by Prof. Robert Culver, of Grace Theological Seminary, was prompted by statements in a pamphlet being widely circulated by the American Council of Christian Churches. The pamphlet is entitled, "What Should the Church Say About Pacifism? Free Enterprise? The Bible?" Among the things that the Church *should* say, according to the American Council, is the following resolution, "unanimously adopted" at the annual meeting of the Council in October 1945:

## "ON MILITARY SERVICE"

"The Christian owes the duty of service and protection to the state as an institution ordained of God and responsible to Him. That duty includes the necessity of bearing arms upon necessary and just occasions. We, therefore, approve the principle of universal peacetime military training . . ."]

January 20, 1948.

William Harlee Bordeaux, General Secretary,  
The American Council of Christian Churches,  
15 Park Row, New York, N. Y.  
Dear Brother in Christ:

I am in receipt of two recent communications from your office inviting my cooperation in the program and goals of the Council.

I wish to respond first by saying that I share the views and sentiments of the American Council as expressed in most of its published statements, and pray that these shall be shared by more.

However, personally, it is my considered opinion that the American Council has needlessly and harmfully adopted a position on the subject of Christian participation in warfare. I refer to that declaration which states that Christian duty "includes the necessity of bearing arms, etc." Now many Christians with whom your Council desires fellowship, and from whom the Council might win full and hearty support, are being alienated and repelled from the Council by that statement.

Brother Bordeaux, some of us think that flies directly in the face of the clear teaching of the Bible as embodied in statements both of our Lord Jesus Christ and of the Apostle

Paul. If I wished to convert you as a representative of the Council to this point of view of mine I would cite chapter and verse. However, that is not my purpose. I wish merely to point out that this statement of policy by the Council is needlessly undertaken.

There is no good reason why Christian participation in warfare should even be discussed. If the Council wants to go on record as being anti-pacifistic, that is, opposed to the anti-Biblical doctrine that governments are not ordained to bear the sword to punish evil-doers, that is fine. That is enough to make it clear that it does not share the un-Scriptural views of the Federal Council on that point.

But to go on and affirm that Christians are bounden to enter the realm of the world and use the world's methods, enter the armies of kings whose god is the "god of this world" in order to obey the Lord is another matter. (Incidentally, any principle adopted for American Christians must work for German, Russian,

and Japanese Christians also.) Your statement certainly can never be a basis of working agreement among the very Christians you want most to have in your organization. We Brethren, at least, hold the views we do because we believe the entire Bible, and want to obey every word of it. There are other Christian bodies which take the same stand that ours takes. Furthermore, there are many individual believers in denominations which do not share our official point of view who nevertheless believe the Bible forbids the Christian the use of the weapons of warfare.

May I add that although I write only for myself I do sincerely pray that others of my denomination will withhold affiliation with the American Council of Christian Churches until it rescinds this objectionable and unnecessary article of statement.

In Christ's Name,

ROBERT D. CULVER.

P. S. I would welcome some response to this letter.

## NATIONAL BOYS' WORK

Calling all laymen. Calling all laymen!

In the National Boys' Work we need a common ground upon which to work. We need only to find one common plank—from this we can build a platform which would be acceptable to all—one that would suit the needs of your church and your boys. Perhaps if we could receive answers to several questions we might in that way achieve a starting point. Present known needs are varying; for example, some groups are awaiting a project program, still others a word concerning a name, while another needs some organizational suggestions, therefore the proper starting point for a national work is not as yet within focus.

Every church has been sent two copies of a letter from the executive committee, and the Herald in December carried sufficient material for the beginning of an organization. Now based upon information carried through these two efforts we want every laymen's group to mail in to the Pastor Counsellor, Rittman, Ohio (a penny postal will do) answers to

the following questions. The replies will in a large way determine the future policy of the boys' work. Furthermore, we *must* have *your* help to make any headway. Please!

1. Do you have now, or are you planning a Boys' Brotherhood?

If "no" to the above—would a Boys' work satisfy a need in your church?

2. Are you willing to cooperate with a national work as to adoption of a name, projects, etc.?

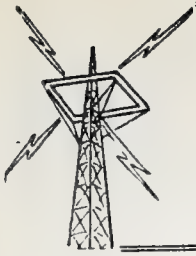
Not all of our churches have organized laymen's groups, so Pastor, we would appreciate your taking over, and even before you have a spare moment, drop us the answer to these questions.

By getting a start while our National Youth Director is casting about for his bearings, we can in this way greatly assist him. His job is a big one. Let's give him a lift!

—L. W. Marvin.

A goal of 100 members, each pledging \$100 to the building fund before June 6, is the aim of the *Peru, Ind.*, Brethren Church. Appropriate certificates will be presented to those joining the movement. The need for a building there is imperative.





# The Lord's Supper

Sermon Preached on  
THE GOSPEL TRUTH BROADCAST

By REV. MILES TABER  
Winona Lake, Ind.

In this series of radio messages we have emphasized repeatedly the fact that the churches associated with the National Fellowship of Brethren Churches accept wholeheartedly all of the great doctrines of the historic Christian faith. Because of this we enjoy fine fellowship with our brothers and sisters in other denominations who still believe the Old Book. But we have stated also that we believe that there are some additional truths taught in God's Word which are either misunderstood or neglected by others. We emphasize these our distinctive beliefs, not with the purpose of dividing God's people nor of proselytizing. Rather we emphasize them because we believe God has commanded them, and because we have found many blessings in observing them. Our purpose is a simple desire to share something good with those we love. In this spirit we want to share with you today some thoughts on the Lord's supper.

When we Brethren speak of the Lord's supper, we find it necessary immediately to define what we mean, for the name is usually applied to something that is not a supper at all. When most people speak of the Lord's supper they mean the eucharist, the bread and the wine. But that bit of bread and that sip of wine, which commemorate our Lord's broken body and shed blood, cannot by any stretch of the imagination be called a supper. It is never so called in the Bible.

The Gospel records make it clear that the eucharist, that is, the bread and the wine, came *during* and *after* supper. Therefore the eucharist itself cannot be the Lord's supper. In Matthew 26:26 it is recorded that "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." And Luke adds, in Luke 22:20, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Now if the bread came during sup-

per, and the cup came after supper, we can be very sure that the bread and the cup do not themselves constitute the Lord's supper. So when we Brethren speak of the Lord's supper, we mean the real supper that our Lord ate with His disciples in that upper room, not merely the bread and the cup which followed it. Of course we eat that bread and drink of that cup as other Christians do, but we believe that it should be preceded by a real supper, the Lord's supper properly so called.

Now there can be no doubt in the mind of any believer of the Bible that the Lord ate a full evening meal, or supper, with His disciples on the night before His crucifixion. The only question that remains is, Did He intend for them to perpetuate that meal as a church ordinance, along with feet-washing and the eucharist? We believe that both the New Testament and the history of the early church give a clear affirmative answer to that question. We shall try to present that evidence very briefly and simply.

The name, "The Lord's Supper," occurs only once in the New Testament. It is found in I Corinthians 11:20. A study of this chapter will demonstrate to anyone that the church at Corinth was in the habit of eating a full meal at their communion service. The fact is that they were turning it into a disgraceful, selfish feast at which the rich were stuffing themselves and the poor were going hungry. Now this church at Corinth had been founded by the apostle himself. He was now writing a letter to correct their excesses and abuses. If, as an inspired apostle, he did not believe that the feast itself was intended to be observed, what would be more natural than to simply order its discontinuance? But instead, he corrects the abuses and preserves the supper itself. This is the strongest kind of endorsement.

Earlier in this same letter Paul had written (I Cor. 5:7,8), "Christ our passover is sacrificed for us:

Therefore let us keep the feast." What feast? we may ask. Surely not the Jewish passover, or any other Old Testament feast. And the New Testament is silent concerning any other Christian feast. There is only one feast to which the apostle could refer, and that is the Lord's supper. Christ Himself had fulfilled the type of the passover lamb. The blood of animals could not take away the sin of the world. He is our Passover, delivering us from death. And while the Hebrew had a feast to commemorate the slaying of the passover lamb and the deliverance from Egypt, our Lord would not leave us without a feast to commemorate His own triumphant death for us and our consequent deliverance from sin and death. This is the Lord's supper, a feast that He Himself has provided for His Church. This is the Lord's table, referred to in I Corinthians 10:21. This feast is a blessed foreshadowing of that coming feast in glory which our Lord mentioned in Luke 12:37, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." This is the gracious Lord who has given us the "Lord's table" to remind us often of Calvary and Paradise.

The Apostle Jude writes of this feast in the 12th verse of his short epistle. Speaking of evil men within the church, he says, according to the Revised Version, "These are they who are hidden rocks in your love-feasts, when they feast with you." The love feast is merely another name given to this same Lord's supper. It emphasizes a different aspect of its meaning. For it is not only a feast to remind us of our wonderful Lord, it is also a feast of fellowship and love among Christians. Paul refers to this meaning of the feast too in that 11th chapter of I Corinthians. I quote verses 18 and 20 from the Revised Version, "For first of all, when ye come to-



gether in the church, I hear that divisions exist among you; and I partly believe it. . . . When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." They might eat a great feast in the church, and call it the Lord's supper, but it was not really the Lord's supper while there was division and strife and controversy in the church. Paul does not call it "the love feast" but it is clear that he was aware of its meaning.

In our opinion there is no greater need among fundamental churches today than the love which was so characteristic of the early church. In those days the world exclaimed, "How these Christians love one another." It is significant that the church which so impressed its hearthen neighbors was a church which practiced the love feast. Dr. Schaff says that "The earliest eucharistic pictures represent chiefly the *agape* or supper which preceded the actual communion." Bennet, in *Christian Archaeology*, says, "In the earliest notices of the Lord's supper a simple and almost literal imitation of the meal as instituted by Christ is prevalent." All church historians agree with what we have discovered in the New Testament, namely, that the early church ate the Lord's supper or love feast at its communion services. It was instituted by Christ, commanded by the apostles, and practiced by the early church.

Again today we must say that we are not contending for an empty form. We have no interest in preserving a practice which has no value to the one who participates in

it. But each of the New Testament ordinances was given to meet a need that our Lord foresaw in His Church. And what church is there that does not need to be reminded often that Christ is our Passover, slain for us, that He is coming again to welcome us to the Marriage Supper of the Lamb, and that while we await Him we must manifest the love of God toward one another? If the Church needs these things, then it needs the love feast, the Lord's supper, and it neglects it to its own loss. Restore the love feast in your church, observing it in spirit and in truth, and God will have the opportunity to bless you through it. But the church that has substituted social meals, or even money-making meals, for the love feast cannot expect the Lord to bless the substitution.

Under the Old Testament law, the priest who would rush into the Holy Place without following the prescribed preparation was stricken dead instantly. We are living under a dispensation of grace, in which God does not so manifest His wrath. Nevertheless, there is a divine order in the three-fold communion service as instituted by our Lord and practiced by the early church. We believe it is presumptuous in man to eat of the sacred emblems of the eucharist without preparing for that intimate communion with God in the way that He has ordained.

Every Christian sins, in thought, word, or deed. We all fall short of the perfect will of God for our lives. Our feet are defiled with the dust of forbidden paths. Those defiled feet prevent our perfect enjoyment of communion with God. As Dr. Scofield has written in his comment on John 13, "Christ cannot have communion with a defiled saint, but He can and will cleanse him." So we need to have our spiritual feet washed in order that we may experience true fellowship with a holy God. That is why our Lord instituted the ordinance of feet-washing, as an outward symbol of this much-needed inward cleansing. While a believer's feet are being literally washed by his brother, he must be examining himself, searching his own heart, and asking the Lord to cleanse him for fellowship. The church needs the ordinance of feet-washing to remind us of this before we partake of the eucharist.

Another requirement before we enjoy full communion with God is

that we love one another, being fully reconciled to our brethren. John tells us in I John 4:20, "If a man say, I love God, and hateth his brother, he is a liar." And our Lord says, in Matthew 5:23, 24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "First be reconciled to thy brother." God cannot have fellowship with Christians who are out of fellowship with each other. We dare not partake of that Body which was broken for us if we are contributing to the breaking up of His Body which is the Church. The Church needs the ordinance of the Lord's supper, or love feast, to prepare it for the holy communion of the eucharist.

We cordially invite our listeners to visit any one of the churches affiliated with the National Fellowship of Brethren Churches and witness this three-fold communion service as we believe Christ instituted it, the early church practiced it, and our churches still practice it.

And to Brethren people we add, Be sure that you have the reality, the love of God for one another, not just the empty shell. The world is waiting to see a church in which they really love one another. Jesus gave them the right to judge us on this basis. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The world will believe in proportion as we love.

## YOUTH PAGE

(Continued from Page 123)

lows, here's your chance!

Modesto has produced quite a few full-time workers for the Lord already—Rev. and Mrs. Marvin Goodman, Sr., and Marvin Goodman, Jr., and has more in preparation. Two are in Grace Seminary, three in Westmont College, one in the Bible Institute of Los Angeles, and at least two others have had some work at Westmont College and anticipate returning. We think this is a splendid record for a small and comparatively new church.

Rev. Ralph Rambo is pastor at Tracy, and Rev. Harold Painter at Modesto. Both churches are launching building programs in the immediate future.

## TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio.—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WNC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Unlontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKYE—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.



Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.



## W. M. C. OFFICIARY

President—Mrs. W. A. Ogden, 506 State St., Johnstown, Pa.

Vice President—Mrs. Grant McDonald, Ramona, Calif.

Recording Secretary—Mrs. J. Keith Altig, 540 E. Olive Dr., Whittier, Calif.

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Literature Secretary—Mrs Miles Taber, Winona Lake, Ind.

Prayer Chairman—Mrs. A. B. Kidder, 211 Girard Ave., S. E., Canton 4, Ohio.

Editor—Mrs. Edward D. Bowman, Box 362, Buena Vista, Va.

# “FIT FOR THE MASTER’S USE”

## The Major Offering for Grace Seminary

February, March, and April are the months during which our W. M. C. offering for Grace Seminary will be received. The goal is \$1,500.00. This, added to last year's offering, will complete our project of \$3,000.00 for furnishings for the chapel in the new Seminary building.

It is a worthy project. Through it we can contribute to the spiritual life and training of those who will go out from Grace Seminary to minister the Gospel of Christ at home and abroad. The chapel will be similar in many respects to the worship auditorium of a church. It is fitting and practical that young ministers learning to preach and conduct services, be able to do so under conditions similar to those they will meet as they go forth to the Lord's work.

Let's get behind this offering and do our best to make it the largest W. M. C. offering ever given to the Seminary. Use Professor Culver's article, "The Place of the Chapel in the Work of Grace Seminary," as an extra topic for your next Council meeting.

## About Your Bible Reading

One of the most important W. M. C. goals is the Bible reading goal. This year it is to be "a chapter a day encouraging reading the Bible through." But surely we do not want to stop with one chapter a day! Recently a Council member was heard to say, "All I care about is getting my chapter a day read for W. M. C.!"

This was entirely the wrong attitude. We trust there are not many Council members who feel this way about their Bible reading. Of course we are happy when members report the goal fulfilled, but that is not the most important thing. God's Word is spiritual food for the Christian. Through it God speaks to our hearts and strengthens us for His work. We need to read it often. The more we read the Bible, the closer we will be drawn to Him. Our lives will be cleansed and we will be able to bear a better testimony for the Lord.

Don't stop with one chapter a day. Read as much of the Word as you can, and better still, read the Bible through this year. It will bring real satisfaction and joy to your heart. Try it!

## WANTED—A Slogan!

Our slogan has been changed several times since the organization of the national W. M. C. This was discussed by the executive board last summer and it was decided that a permanent slogan ought to be adopted. Suggestions for a suitable slogan will be welcomed. Send your ideas to the editor, Mrs. Edward Bowman, Buena Vista, Va. (Please do not send them to the Missionary Herald office.)

The "globe" used in connection with the Missionary Birthday Reminder was drawn for us by Miss Goldie Hale, of the Ghent Brethren Church in Roanoke, Va. Our many thanks to her for helping make our magazine better looking.

## CHRIST THE HOPE OF THE FUTURE

By Major Lillian Hansen

Christ is the hope of the years ahead!  
He banishes every fear and dread  
Of darkness, destruction—even death.  
For, risen, Jesus of Nazareth  
Has conquered forever sin's evil sway—  
Has provided for us a better way!

Christ is the hope of the years ahead!  
By faith we may walk where He has led—  
Leaving hate, grim war, and greed behind,  
Keeping tolerance, justice, peace, in mind!  
Let us look, with Him, toward a brighter day—  
Our hearts serene in His love always.

## W. M. C. MAJOR OFFERING

February, March, April

CHAPEL FURNISHINGS FOR GRACE SEMINARY

\$1,500.00



## W. M. C. PROGRAM FOR MARCH

*"Our Risen Lord and Women Disciples"*

HYMN—"Near the Cross."

SCRIPTURE—John 20:1-18.

PRAYER.

I. Jesus' Revelation of His Resurrection to Women.

1. To the woman of Samaria (John 7:6-15).
2. To Martha (John 11:17-27).

II. Women at the Cross (Matt. 27:55, 56; Mark 15:40, 41; Luke 23:27-28; John 19:25-27).

HYMN—"Beneath the Cross of Jesus."

III. Women at the Tomb (Matt. 27:59-61; Mark 15:47; Luke 23:55; 24:1-8).

POEM—"His Wealth."

IV. After His Resurrection Jesus Appeared First to Women (Matt. 28:1-10; Mark 16:9; John 20:11-18).

SOLO—"Open the Gates of the Temple."

V. Women Were the First Evangelists of Our Risen Lord. (Mark 16:1-10; Luke 24:1-10; Matt. 28:10; John 20:16-18).

POEM—"Christ the Hope of the Future."

LEADER'S SUMMARY.

HYMN—"Christ, the Lord Is Risen Today."

PRAYER CIRCLE.

BIBLE STUDY—"Timothy—Fitted by the Study of God's Word."

MISSION STUDY—"With the Gribbles on Deputation." (Chapters 13-14.)

PRAYER.

### Leader's Summary

Since Christ honored women and revealed the great resurrection truth to them, appeared to them after the resurrection, and gave to them the privilege of carrying the good news of His resurrection to the disciples, let us as missionary women resolve to do our share in obeying this great commission. Emphasize, "Come," "See," "Go," "Tell" in Matthew 28:6-7.

### Program Suggestions

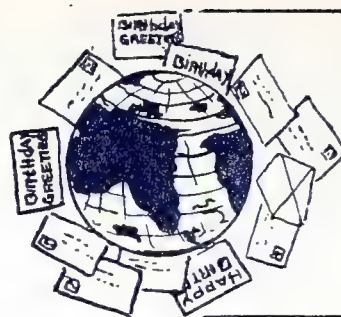
To make the symbolic meaning of the cross more effective, use an illuminative cross during the first part of the program. Each speaker may add comments and explanations of each designated Scripture.

### DISTRICT PROJECTS

While in Executive Board meeting at Winona we learned that there are many and varied ideas concerning district projects. Some have been limited in their participation because of lack of funds. Others have adopted projects that caused an overlapping with the other districts or national work. Whereupon the following decisions were made:

1. Whenever possible, keep the project within the district. This can include support or aid to missionaries from your district.

2. The projects need not be financial but can be covered by giving spiritual help to any group, by helping to organize a W. M. C., a Sisterhood, or sponsoring any definite work for the spreading of the Gospel.



## Missionary Birthday Reminder

South America—

Mrs. Hill Maconaghy.....March 21

Africa—

Mrs. Robert Williams.....April 15

David George Goodman (age 1).....April 21

### HIS WEALTH

By Donald L. Walker

He had no bed to lay His head  
When Mary gave Him birth.  
He seemed to hold no earthly gold  
When He lived here on earth.  
He borrowed bread the day He fed  
The hungry milling throng.  
The tiny dish of broken fish  
Another brought along.

Upon the pass He rode an ass  
That someone else did claim;  
And He would float a fishing boat  
That bore another's name.  
The guilt and shame He willed to claim  
Were not His own, you see;  
The crown He wore, the cross He bore,  
Belonged to you and me.

And when that tree on Calvary  
Was stained by blood He gave  
To cleanse our sin, they laid Him in  
Another person's grave.  
He seemed to be in poverty  
When His death broke the curse;  
But He arose, and now man knows  
He owned the universe!

### ECHOES FROM THE NORTHERN OHIO RALLY

The Northern Ohio District Rally was held at the Ashland West Tenth Street Church in October. One hundred fifteen members were present. Mrs. Ed Hastings gave a very interesting report on the mission at Clayhole, Ky. Miss LaRue Malles, student in Grace Seminary, was the speaker of the day. The district voted to contribute to "The Ohio Messianic Testimony," a Jewish work being carried on in Canton, Ohio. This will be their district project.

### WANTED!

Short missionary clippings or poems.  
Send these to your W. M. C. editor.



# With the Gribbles on Deputation

(CHAPTERS 13 AND 14, "UNDAUNTED HOPE," BY FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

When James Gribble found out that the Lord was asking him to stay another year (his third) in the homeland, he thought he couldn't bear it. His heart yearned for Africa. He wanted to get to the poor lost souls and lead them to his Savior. But knowing this was impossible, the truth came to him that he was to preach Christ wherever he was, and glean even the immediate harvest until the far-reaching ones can be obtained. So he and his little family started out among the Brethren churches in the homeland on deputation and preaching engagements. They had a two-fold purpose: first, to make Christ known to all and any who did not know Him; second, to acquaint the Brethren people with the accomplishments and needs of mission work in Africa.

They traveled together for three months, and then the greatness of the territory to be covered began to bear down upon them. So they went separate ways, beginning early in the spring, in order to get into more churches before the National Conference. Little did they realize that this was going to mean not seeing each other for practically the balance of the year. But both James Gribble and his wife, Dr. Florence Gribble, claimed the promises in II Corinthians 12:9, that God's grace was sufficient and that His strength would be made perfect in their weakness.

Many times this missionary party thought their time of sailing had come. But the world was torn asunder by war and passage by way of Europe was barred. Then when they thought they could go straight from the States to Africa, the boats were loaded with produce and needs for those across the Atlantic, and there was not room for "extra baggage," meaning missionaries. However, through all the changes and disappointments, James Gribble continued to praise God and be anxious for the safety of his loved ones traveling far from him.

They encountered many personal sorrows during this time at home. Dr. Gribble's father died, and James Gribble's youngest brother was called into war service. Yet they praised the Lord for giving them the privilege of witnessing Mr. Newberry's acceptance of Christ before he passed on, and the knowledge that God was able to take care of this war-bound brother and the home-folks left behind.

This family, faithful in the Lord, truly was glad when they were brought together in August at National Conference. From then on, they were extremely busy giving the churches the last bits of news and needs of Africa, and getting together all their equipment. Many of the things to be taken to Africa were scarce and James Gribble had to make them. Knowing the climatic difficulties on the field, he put wooden pegs in his tables instead of nails or screws. And he had dolls to mend for the "little lady" of his household. Poor "Sam" lost his head, and "Moe" was minus a leg, but a certain young lady just knew that her Daddy could fix anything!

They were scheduled to sail late in December, across the submarine-infested waters of the Atlantic. What

marvelous faith and courage to be glad to go on the ship line which had already lost two boats in this conflict. But they knew their God was able, and they trusted Him instead of the boat.

How they rejoiced upon going aboard at New Orleans to find 54 missionaries besides their own party, bound for Africa, and among them were their former co-laborers, the Stauffachers and Mr. Haas. Needless to say, that boat became a church and a seminary. This wonderful group had prayer meetings, singspirations with the Brethren folding organ, language and Bible lessons, and wonderful times of exchanging helpful knowledge and worthwhile suggestions, using their past experiences as the textbook to accompany the Bible.

God protected this testifying party and their trip was uneventful. Even some of the crew who had back-slidden, returned to the Lord.

No bitter storms were encountered, but the party was saddened upon landing in Cape Town, to learn that much of their baggage had not arrived, and after cabling New York, found it was still in the homeland. Needless to say, those here got busy to trace it and get it on its way. But the Gribbles said that much of it *never* arrived, it having been stolen en route.

The party, including Miss Estella Myers and Myrtle Mae Snyder, were delighted with the news that they could push on to the interior almost immediately upon landing at the big port, but little did they know that the Lord was going to ask them to wait patiently in that interior until the new field in the heart of Africa would be given them to work. French authorities were not friendly and God had to work a miracle in their hearts. This took longer than the missionary party anticipated. In the meantime, awaiting entrance into their chosen field of labor for Him, we find James Gribble taking care of the baggage, giving instructions to the new missionaries and to Marguerite, soliciting some native help for the task of transporting the party and its goods, and ministering to the general needs (social, physical, etc.,) of his family and the fellow-members of his party.

During the long period of interviewing government officials, having American citizenship checked, and signing many papers of pleas to enter French Equatorial Africa, the Gribbles constantly witnessed to the natives and foreigners around them, always keeping in mind that the Gospel *must* be preached everywhere.

And thus closed the first year of the experiences as members of the Oubangui-Chari Mission Band—waiting, preaching, and waiting some more!

## What???

1. What was their two-fold purpose in starting deputation work?
2. What caused the family to separate?
3. What hindered their sailing, over and over again?
4. What personal sorrows and joys did they experience in relation to their families?

(Continued on Page 135)



# TIMOTHY---Fitted by the Study of God's Word

By MRS. LOWELL HOYT

Among all his associates there was perhaps none so dear to the Apostle Paul as Timothy. In his epistles he lovingly refers to Timothy as his son and speaks of his faithfulness and usefulness to him in his labors (I Cor. 4:17; I Thess. 3:2). In writing of him to the Philippian church the apostle says, "I trust . . . to send Timotheus shortly unto you . . . For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. 2:19-22).

Timothy became the valuable helper and faithful minister that he was largely because of the prominent place given to the Word of God in his life. Three things are important in any servant of God and especially in a minister of the Gospel—what he is, what he believes, and what he does. With respect to these three things Timothy was fitted for his work by the study of God's Word.

## 1. *Fitted in Character.*

Timothy was brought up in a godly home atmosphere. Although his father was a Greek and probably not a believer, his mother and grandmother were devout Jewish women (II Tim. 1:5) who obeyed the command to teach the Word "diligently unto thy children" (Deut. 6:6-7). The Scriptures of the Old Testament, which was all that was written at that time, were familiar to Timothy from his earliest childhood (II Tim. 3:15).

Timothy's mother was rewarded for her godly training of him by seeing faith like to her own take root and grow in her son's heart (II Tim. 1:5). Doubtless she knew and claimed God's promise in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The time came when Timothy heard the Gospel, perhaps as a result of Paul's first missionary journey into Asia Minor. Knowing well the Old Testament Scriptures regarding the Messiah, he was able to recognize in Jesus and His substitutionary death for sinners the fulfillment of those prophecies. Thus convinced by the Scriptures which he had known from infancy that Jesus was truly the Christ he placed his faith in Him (II Tim. 3:15).

Through faith in Christ Jesus he was made a new creation in Christ and partaker of the divine nature. In God's sight he was perfect, clothed in the righteousness of Christ, blameless before Him.

## 2. *Fitted in Creed.*

While on his second journey through Asia Minor the Apostle Paul became acquainted with Timothy. Being favorably impressed by the young convert and hearing the good reports concerning him among the believers, Paul decided to take him along on his travels (Acts 16:1-3). From then on Timothy was Paul's almost constant companion as he journeyed from city to city visiting the churches and preaching the Gospel where it had never before been proclaimed (Acts 17:14, 18:5, 20:4).

During this time Paul was instructing Timothy in the

great truths which had been revealed to him by God. Timothy was with the apostle when he wrote many of his epistles which now constitute a big portion of the New Testament (Rom. 16:21; II Cor. 1:1; Phil. 1:1).

In his two letters to Timothy the Apostle Paul mentions the teaching he had given his young helper (II Tim. 1:13, 2:2). Throughout these epistles he refers to it as *the doctrine* (Greek, teaching) and occasionally as the good or sound doctrine (I Tim. 4:16, 6:3, 4:6, 1:10). This system of truth had been embraced by Timothy (I Tim. 4:6, II Tim. 3:10) and was committed to his trust in order that he might pass it on to those who would become teachers in the churches (I Tim. 1:3, II Tim. 2:2).

Paul exhorts Timothy to take heed to and continue in this teaching which he had received (I Tim. 4:16, II Tim. 1:13, 3:14) for the time was coming when men would not endure sound doctrine, but would turn away their ears from the truth (II Tim. 4:3-4). Even at that time there were those who were teaching doctrine of another kind and leading some astray (I Tim. 1:3-7). In view of this, Timothy was to preach and teach the Word the more earnestly and adhere strictly to the truths he had been taught in order that he might be kept from the same errors.

## 3. *Fitted in Conduct.*

During his travels with the Apostle Paul Timothy had learned the doctrine which he was to teach others, but the time came when he needed instruction along a different line. He had been left by Paul at Ephesus in temporary oversight of the church there that he might attend to some matters which Paul had been forced to leave undone. In order to equip him for this task Paul wrote his first epistle to Timothy. He states his purpose in writing the letter as follows: "These things I write unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God" (I Tim. 3:14-15).

This epistle served not only to direct Timothy in the work to which he had been assigned, but it has been an invaluable guide to ministers of the Gospel down through the centuries. It deals chiefly with the office of the ministry and gives full instructions with regard to the nature of the office, the qualifications for it, and the duties which grow out of it. Paul exhorts Timothy to "meditate upon these things; give thyself wholly to them" (I Tim. 4:15). As a result, his service will be acceptable to God, for "All scripture is given . . . That the man of God may be . . . thoroughly furnished unto all good works" (II Tim. 3:16-17).

In these three respects Timothy was fitted as a minister of God by his study of the Word. What he was effected by God's Word, what he *believed* was in accord with God's Word, and what he *did* was in obedience to God's Word. If we have been born again by the Word of God, may we also take it as the only rule of faith and practice for our Christian lives.

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SEND YOUR MAJOR OFFERING FOR FOREIGN MISSIONS TO MRS. ASHMAN BEFORE FEBRUARY 29TH. DON'T FORGET!



# THE PLACE OF THE CHAPEL

## *In the Work of Grace Seminary*

By PROF. ROBERT D. CULVER

One could summarize a statement of the place of the chapel in the work of the seminary by simply saying that it is the center of all the corporate activity of the school except for actual class instruction. Every day of the school week, which is Tuesday through Friday, there is at least one meeting in the chapel in which all members of the student body participate. On three of these days the faculty also are present. This daily meeting lasts for 45 minutes, beginning at 9:30 o'clock. Frequently there are other morning meetings in the chapel, usually at 11:00 o'clock, and occasionally meetings in the afternoon and evening also.

It should be of interest to readers of this page to know just what types of meetings these various chapel services are. First, I will tell about the regular daily chapel at 9:30 o'clock, describing just what these services are.

*Student sermons*, prepared by members of the junior and middler classes are delivered at the morning chapel on two days of the week, usually on Wednesday and Thursday. All members of these two classes preach twice a year in this morning chapel service. A fellow student is always in charge of this service, and sometimes a third student participates as musician or reader. While this is a part of the prescribed school work it is always conducted for the spiritual benefit of the seminary students and faculty.

*Sermons by members of the faculty* are also a prominent part of the chapel schedule over the year. Each member of the faculty usually speaks at one of the morning chapels once or twice every school year. More frequently President McClain addresses the school at these morning chapels.

*Visiting speakers*, such as missionaries on furlough, church leaders, pastors, and others appear from time to time at these morning services. Among such speakers during the semester just closed were Dr. L. S. Bauman, Dr. Harry Ironside, Dr. James McGinlay, Mr. Ralph Davis, Dr. Clarence Mason, Mr. Gilbert Dodds, and Dr. V. Raymond Edman. Winona Lake, being the center of evangelical Christianity that it is, provides many such men for the chapel program.

In addition to these meetings for devotion and worship, there is a series of academic gatherings each spring just before graduation time. At this time *the seniors read their critical monographs*. Each student who graduates with degree or diploma must prepare a critical monograph dealing with some problem of Biblical criticism or interpretation. One chapel service is devoted wholly to the reading and discussion of each of these papers. The texts and problems chosen are usually controversial and the result is that discussions follow-

ing the readings are frequently quite lively. Students have been known to even challenge their professors' opinions in these sessions!

Besides these daily chapel gatherings there are several others which occur either every semester or once a year.

*Convocation chapel* is the name given to the first chapel of each new semester. Usually this is an occasion for the appearance of the faculty in academic regalia. Besides semester announcements there is usually an address by a member of the faculty or by some visiting educator at this time.

Once a year, usually shortly after the beginning of the second semester (about the middle of January) there is *the day of prayer*. On this day three sessions of prayer are held in the chapel—morning, afternoon, and evening.

Of course, every spring, the closing activities of the year are held: *Class day*, a Sunday morning service in charge of the graduating class, at which the preacher is a member of the class selected by his fellows; the *baccalaureate sermon*, preached in some day near the end of the school year; and, finally, the *commencement service*. Unfortunately, up to the present time, the seminary quarters in the Free Methodist Building have not provided adequate facilities for most of these services. Therefore, it has been necessary to hold them elsewhere. Up to the present the local Presbyterian church has very graciously granted us the privilege of using their fine building for these services. All of us await with some eagerness the time when we will have adequate facilities of our own for such things.

This should be ample evidence that the statement made at the beginning of this article is true—that the chapel is the center of the corporate activity of the seminary, except for actual classroom instruction. In fact, the enlargement of our student body and faculty has made it necessary to schedule some of the classes to meet in the chapel. But we hope that it will not be necessary to use our new chapel for such purposes.

The furnishings of our new chapel should be what one would expect to find in an adequately furnished church worship auditorium. There should be pews, hymn book racks, rugs, etc., on the main floor. On or near the rostrum there should be pulpit, pulpit chairs (no font—this is for a Brethren seminary), musical instrument, etc.

It is our prayer that everything that goes into the furnishings of this room will contribute to the worship of God, the training of men for the true ministry of the Gospel of Christ, and inculcation of an evangelistic fervor right here at the training center of our Brethren ministry.



# A NEGLECTED PEOPLE

By DOROTHY DUNBAR, Missionary to the Navajo Indians

When the Navajos made peace with the Government after several years of imprisonment, they were returned to the land of their fathers at their own request. The Government wanted to give them good farm land and implements with which to work it and a school for their children, but the Navajos said they would only go if they were tied and carried and then they would run away at the first opportunity. All they wanted was the privilege of returning to the land of their fathers and for the Government to give each family an old buck goat so they could tie it to a piñon tree and let it buck till it was dead in order to teach their young men how useless it is to fight against the Government.

When at last they were returned to their own land, each man, woman, and child was given two sheep apiece. When the sheep were divided among the clans, one old buck was kept tied to a piñon tree, where all could see, and allowed to buck until he was dead. One cannot help but think of Paul when the Lord said to him, "It is hard for thee to kick against the pricks." The Navajos who have believed the Word of God and are Christians realize, with Paul, that it is ever more futile to fight against the one true God.

The Navajos have had their own strong religion for many years, and they are not eager to change. Their entire life centers around their religion, with the greater part of life spent in trying to appease angry gods. The heathen beliefs and practices are all they are taught from babyhood on up. The babies are taken to the ceremonies while they are still on cradle boards and they continue to go as they grow up. The ceremonies are times of eventful social contacts to a child whose only companions are the sheep as he shepherds them day after day.

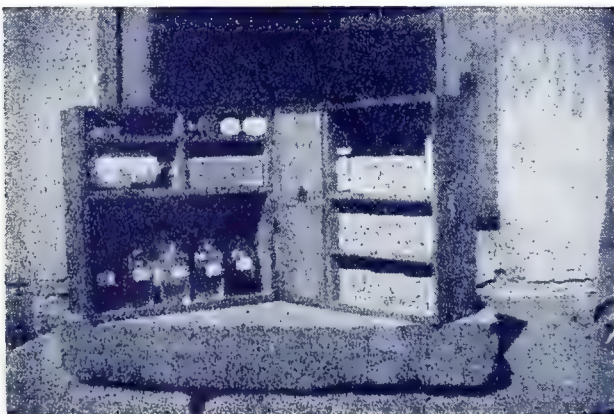
A little child is interested in all that goes on and the impressions of these heathen ceremonies are deep and lasting. He grows from babyhood to young manhood in this environment, then after all these years, a missionary of the true Gospel tells him another story—tells him that all he has done while growing up is useless, he is on the wrong road. Never before has he heard such a story—he becomes confused in his thinking. After a

few months and a few ceremonies of his own people, he forgets the missionary's visit and the "strange story."

Satan has snatched away the Word of Life that was planted and another soul is lost because it will probably be several years before the missionary will make



*A little Navajo girl who cannot come to see us because her mother forbids it.*



*Portable medical kit for camp work.*

another visit to the camp. Because of Government regulations, a missionary is not allowed to rent or own a place to live, so he must work from the edge of the reservation. The roads are bad and travel difficult so that few souls can be reached in one trip. As winter comes our hearts are burdened for those who will, in the next few months, go out into a Christless eternity because they never heard the Gospel.

Missionaries can go to foreign countries and preach the Gospel, but did you know that there is a place in our own supposedly Christian nation where missionaries are refused a place to live because they are messengers of the Word of God?

A few weeks ago a Congressman who is a physician, Ivor D. Fenton, made the statement which was published in a New Mexico newspaper, that the health and sanitation situation on the Navajo Reservation is "a disgrace to the people of the United States." He went on to say, "The people in the East think the Indians are well cared for by the United States Government. We came across the Navajo and Hopi Reservations yesterday. The things I saw on the way were beyond belief. I've been in Europe and many parts of the world and have seen



some pretty bad conditions, but this has them all beat. You might as well be in the farthest reaches of the Amazon as far as public health is concerned. They have diphtheria and typhoid fever. These diseases have been practically eliminated everywhere else, and there has been no attempt to eradicate them here."

This is a statement of a man interested in their physical welfare. How much greater our concern should be for their spiritual welfare. Many Navajos are so far from any medical help that they come to the missionary. Because of their religion, they wait until the sick person is beyond help before they seek aid, but much goodwill is created by our efforts and help. The missionary is often asked to go to the sick one, as a wagon is usually the only means of transportation. Many times there is little we can do but comfort the loved ones, because they waited until too late.

James M. Stewart, Navajo superintendent, says that of Navajo child death from 1943 to 1946, "149 children under four years of age died of dietary error or improper feeding." We have few supplies but the little we can do wins the confidence of the people and we are



HOGANS ARE NAVAJO'S ONE-ROOM HOMES.

privileged to tell them of the Great Physician who heals souls as well as bodies.

This morning when I got up the earth was covered with a blanket of beautiful white snow. Having never before lived in a cold country, I enjoyed the beauty of such a scene. My enjoyment was short-lived as I thought of the Navajos and what snow means to them, of the small children going out with the sheep, their shoes so worn they have to be tied on with rags, their clothes worn and threadbare, barely covering them and keeping out the cold. The "Friendship Train" crossed the nation gathering clothing and food for Europe. May we ask for a slight nod of recognition for these in our own country who are starving to death and dying of exposure?

Some of you have sent clothing and medical supplies to use here and these have been used to reach the people with the Gospel. Our main purpose in being here is to give out the Gospel, and being able to minister to the physical and material needs gives the people a friendlier attitude and thus a heart more receptive to the message we bear. The population increases at the rate of 1,000 a year, so the baby clothes are a real help. Navajos love their children very much and a kindness

## PRAYER REQUESTS

*By Mrs. W. A. Ogden, National W. M. C. President*

1. When so many are following false teachers, we should praise God for ever guiding us into the truth. Pray that His Spirit will always enable us to discern truth from error.
2. Pray for an increased activity of personal witnessing and use of tracts among our women.
3. Pray that the Lord will greatly bless the ministry of Brother and Sister Barnard among the churches in behalf of foreign missions.
4. Pray for a generous offering for Grace Seminary and that every need of the school will be supplied.
5. Pray for the Gospel Truth radio ministry and for salvation and spiritual growth among those who hear it.

shown to a little child gains an entrance to the hearts of the whole family.

The Women's Missionary Council has a great part in the establishment of the Brethren Indian Mission to the Navajos and will you continue to pray for the work? Pray that the reservation will be opened that those who live in the back country will be privileged to hear the Word of God and be born into the family of God and enjoy the peace that comes into the heart when one becomes a child of God. Pray that sin will burden their hearts so they will desire to know One who can take away the load of sin and give joy and peace in its stead. Pray for wisdom and strength for the missionaries that we will know and do the will of God in reaching many Navajos before Jesus comes.

## WITH THE GRIBBLES . . .

*(Continued from Page 131)*

5. What other types of work (other than preaching) did James Gribble find necessary to do while home?
6. What made them so happy as they boarded the boat in New Orleans?
7. What made it necessary to rely so heavily on God for protection?
8. What happened to the much-needed baggage?
9. What kept them from going directly to their post inland?
10. What formalities did the French government require?

## REMEMBER—

to drop coins into your Thank Offering box when you thank the Lord for special blessings. This will enable you to give a large offering for the Missionary Herald obligation.

## WHERE, OH WHERE—

are those news items for the W. M. C. Brevities column?





THEME FOR 1947-48

## “CHRISTIAN SERVICE”

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON “UNDAUNTED HOPE”

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

*Theme Verse—Colossians 3:23, 24—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”*

### DEVOTIONAL PROGRAM FOR MARCH

*Topic—Christian Service as a Missionary*

#### SONG SERVICE.

SCRIPTURE LESSON—John 20:19-23; Matt. 28:19-20.

PRAYER—Using Prayer Requests.

#### MISSIONARY LESSON—

Senior—“With the Gribbles on Deputation.”

Junior—“A Little Girl’s Four Years in Africa.”

MISSIONARY LETTER—From Dorothy Beaver.

#### SPECIAL MUSIC.

DEVOTIONAL TOPIC—“Christian Service as a Missionary.”

S. M. M. BENEDICTION.

BUSINESS MEETING.

If you are planning to use a candlelight service around Easter, remember you may have a copy of the one Mrs. Polman used at Bethany last year. Just request it from your Literature Secretary.

Wanted! Please be on the lookout for persons answering to the following description: Former member or patroness of S. M. M., who desires to give a gift of a dollar or more to the work of this organization. Forward their names, addresses, and gifts to the national vice president. These persons are wanted by the S. M. M. Alumni Society.

Junior S. M. M. Girls!—Are you still writing to your pen pals?

### S. M. M. OFFICIARY

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 Bandage Secretary—Helen Taber, Winona Lake, Ind.

### MISSIONARY LETTER FROM DOROTHY BEAVER

Bellevue Station, March 7, 1947.

Dear Sisterhood Girls,

How about an African party? I think it could be fun and will perhaps get you a little better acquainted with our African girls and their ways.

Of course, when planning to attend a party, one of the first items on the list is, What to wear?

Well, since you are going to be Africans for the evening, you must dress accordingly. There are two styles of dresses to choose between, but the important rule for each is to “Brighten the Corner Where You Are.” No dull colors, please. The first style, or “European style,” is a simple cotton wash dress. This style is becoming more popular all the time, especially with the men of the family who must foot the bills, for they take much less “bongo” (cloth). For the second style, or “African Style,” you may raid the attic trunks, or perhaps strip the bedroom curtains. This style consists of a simple loose-fitting blouse (one of your peasant-style blouses will be fine), a long wrap-around skirt, and another cloth about a yard wide wrapped around the waist over the skirt, tunic fashion. Now for the accessories: a bandanna for your head is a “must,” whichever style dress you choose. These are wrapped around the head, not tied under the chin. Bright sandals would be deluxe, but perhaps bare feet more natural. Complete your accessories with all of the jewelry you have. There you are! A typical African belle, vanilla flavor!

But wait, there remains one more important feature to complete your toilette. Underneath those bandannas lurk some fascinating hair styles, for the African beauty parlor keeps just as busy as that at home. Many of the hair styles here consist of hundreds of tiny french braids or rolls of hair, held in place by strong black threads. The fact that a whole spool of thread is often used on one head will indicate how numerous are these tiny braids or rolls. These are arranged in different styles; some are drawn to a central peak on the crown of the head, others to a cornucopia; some are drawn down towards the face, umbrella fashion. You may let your imaginations run wild, girls, and you can be sure that the most complicated coiffure you can arrange will not be too extreme.

Perhaps, in the course of the evening, you would like



to judge the costumes and hair styles. The winners might be given the titles of "Chief's Daughters."

Now that you are properly attired, let us be off for the party!

Upon arriving at your hostess's "Mud Hut," you must cough or clap your hands to indicate your presence. Upon entering, you must greet everyone present by going around and dutifully shaking hands with each. If a very special "ita" (a relative or close friend) is present, or a friend you haven't seen for a long time, you may greet by throwing your arms around one another and puffing heartily in each other's ears. When your greetings are over, seat yourself comfortably—on the floor!

Each newcomer is greeted with much chatter and giggling. These two items are present in good volume throughout the evening, but that will prove no problem to Sisterhood girls. If one girl has some news of particular interest to divulge, the rest must listen attentively and open their mouths and cover them with their open hands to show their interest and surprise at the news. When giggling, our girls often cover their mouths with their hands, too.

When all are present, you may start some games. Any games incorporating music or rhythm, etc., will be suitable. If the party should be held out of doors, any favorite children's games would be very suitable, i. e., "The Farmer in the Dell," or "Cat and Mouse" (only they call it "Leopard and Goat" out here), "London Bridge," etc.

When all are tired from the games, refreshment time may be called. If the hostess is a very proper one, she may bring out an enamel basin or pan filled with water for her guests to wash their hands. If one of our girls were actually present, the hostess might be startled to see her wipe her hands on the wood of the door frame or perhaps the corner of the house. But your dresses will serve very nicely for towels, too.

When all have washed their hands, you must be seated, again on the floor, in little groups of five or six, forming circles around the center of interest, the food. Refreshments out here would prove to be a bowl of stiff mush (African bread) and a smaller bowl of salad or sandwich spread, surrounded by crackers or potato chips, to serve as spoons—no utensils, please! This is one time during the evening that chatter ceases, and everyone sets herself industriously to the task before her. You may lick the platter clean (very literally!). For dessert, you might have fruit and nuts; peanut brittle is quite an African candy, that is for the white folks of Africa.

Following refreshments, you may have a good song feast. The folks out here love to sing. When all sung out, it would be nice to have a quiet time to think upon Him, in whom we are all one, and then to pray for these girls out here. Pray for those who are His, that they may grow in the knowledge of Him and be strong in His might, and then pray for the many, many girls who are yet in all of the darkness of heathendom, that the Light of the World may shine into their lives. May His joy fill your hearts and His grace overflow to bless others.

In His Dear Name,

Dorothy Beaver.

## PRAYER REQUESTS

Pray for our foreign missionaries and the native workers in Africa and Argentina.

Remember especially the work of your own local S. M. M.

Remember the individual requests of your group.

## WHAT OTHER SISTERHOODS ARE DOING

Dear Sisterhood Girls,

Greetings from the Senior Sisterhood girls of Johnstown, Pa. We are having a wonderful time in the Lord in Sisterhood this year. Pray with us as we strive to reach our goals for this year.

We want to tell you about the wonderful time we had on New Year's Eve. The Sisterhood girls attended the watch night service at the church and then went to the parsonage for a "slumber party." A surprise awaited us there. Material was already cut and sewed for bandages and we rolled bandages for an hour. Mrs. Ogden served us a luncheon about 2:30 in the morning. Then we played a few games, had our devotions, and went to bed. Some of the girls went to sleep. The rest of the girls did too—about 6:30—only to be awakened at 9:00 by a fire alarm. And, of course, we had to see the fire. The party was climaxed with waffles and sausage at 11:30. We finished the bandages after breakfast. When we counted them we found we had 96 bandage rolls. We all had a good time. Try it some time.

For our prayer goal, we each chose missionary prayer partners. We write to them and remember their special requests in prayer. For our local project we sent Christmas presents to the Navajo Indians and next month we are going to send Bible school supplies to the Spanish-speaking people. Also we are planning a Birthday Social in April. Pray for us.

Yours in His Service,

Blanche Vickroy.

Dear Sisterhood Girls,

Greetings from the Intermediate Sisterhood girls of the First Brethren Church of Johnstown, Pa. We are endeavoring to do our best in Sisterhood this year. On December 16th we had a "Christmas Tea" for our parents and friends. The offering we took was for the jeep. Also we saved dimes in dime strips for the jeep. Already we have over \$30.00 for the jeep. We are rolling bandages for the missionaries, too. We have missionary prayer partners that we write to and get their special requests. Also we have prayer cards with the pictures of a missionary and some information and prayer requests. We exchange cards each month, thus learning about our missionaries and praying for them. We are trying to meet all our goals this year. Pray for us that we may "Do God's Will."

Sincerely in Jesus,

Audrey Jones.



# Christian Service as a Missionary

By REV. MARK MALLES

In previous articles it has been stressed that *all* Christians are expected by the Lord to be in full-time service for Him. Since we are not our own but are "bought with a price" we have no right to refuse to serve God or to say that we will serve Him only "part time." And if your life is really dedicated to the Lord and you mean business in living for Him you *are* serving Him full time right now, in school, at work, in your church, in your home. Do not misunderstand me—I am not belittling decisions that have been made by some of you to do what I prefer to call "away-from-home" full time service. But we need to clear up the fault in thinking that if we are not going to preach or be a missionary only part of our time need be given to the Lord.

In this article we are discussing one phase of away-from-home service—Christian service as a missionary. Many agree that one of the greatest needs of the world today is an ever-increasing number of young people who will give themselves to carry the Gospel to the nations and peoples who don't know Jesus Christ as the Word of God presents Him. Will *you* consider the need? Romans 10:13, 14 says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" This passage agrees with the rest of the Word in presenting but *one* way of salvation—faith in the Lord Jesus Christ. But the question is asked, how shall they, the multitudes of Africa, South America, India, etc., how shall they believe in him of whom they have not heard? And then, how shall they hear of Him except someone go and tell them? Think over these figures prayerfully. In Latin America there are 60 millions of people who still haven't been told the way of salvation. In Africa there are between 50 and 70 millions who haven't been told. In India there are 200 millions and in China the same number who are still unevangelized. These are but four lands out of many. Then there are the Indians of our own land and the Spanish-Americans, thousands of them here under our very own roof who have never been told of Him in whom they must believe if they are to have salvation.

The need is so great that it is beyond description. The Lord today is still calling on His own, you included, to "lift up your eyes, and look on the fields; for they are white already to harvest." When you think of the need and the Lord's command, what is the response of your heart? Do you feel that you would like to do something to help meet the need? I am sure many of you do feel you want to go and tell the Good News. May I make three suggestions to you who are contemplating Christian service as a missionary either at home or abroad?

First, will you search your own heart and mind and make sure there is a real *willingness* on your part to be a missionary. Willingness is the first step in every phase of Christian service. Some of you do not pray

because you are not willing to. Some are not faithful in attending services because you are not willing to be. But especially with regard to going to a mission field is it important to be really willing, for it is possible to mistake a desire to share in the glory of going for an attitude of willingness to go. There is a certain thrill we get when we contemplate missionary work. We see the missionaries on furlough and see them draw crowds and hear them tell of their wonderful experiences. Often our reaction is the same as the little boy who, when asked what he intended to be when he grew up, replied, "I am going to be a missionary on furlough." But, young folk, you must remember that your time on the mission field will be made up of days of 24 hours each. There are hard and often undesirable tasks, there is the loneliness, the opposition of Satan at every turn and on top of all that there are the discouraging failures of your own self.

It would be well for you to ask yourself this question, "If I were to know that I am going to the foreign field as a missionary but no one in the homeland will know about it; I shall work entirely unnoticed by men, would I still be willing to go?" Your willingness to go must be based on a love for God and a love for lost souls. Are you really willing to go?

Are some apt to be kept from the mission field by what I am saying? Unless you face these facts and are still willing to go you ought not to go.

Then give this second thing some thought—not only must *you* be willing but there must be some evidence that it is God's will for you to go to the mission field. This raises the question, how can I know God's will? My answer is this, if you see the tremendous need of the foreign or home mission fields and are willing to go with the Gospel and see no plainly evident hindrance to your going then *try to go*. God will not fail you if you are trusting Him for guidance. He will not permit you to go to the mission field by mistake. When I was a boy I allowed my older brother to blindfold me and lead me about. All went well until he deliberately led me into a tree which my nose contacted first since it stuck out farther than any of the rest of me! God doesn't work like that. If you truly are expecting His guidance you shall not be led astray. I am thinking of the experience of the Apostle Paul recorded in Acts 16:6-12. He tried to go to Asia to preach the Gospel but was forbidden by the Holy Spirit to do so. Next they tried to go to Bithynia but the Holy Spirit brought about circumstances that made that impossible. Then Paul received the Macedonian call and verse 10 says they *endeavoured* to go there, believing it to be God's will. This time they made it to their destination.

Why don't you try this same method? It will not fail. If God wants you to serve Him in Africa He will not permit you to go to China, so long as your will is completely submitted to Him. If He wants you to work in your home church He will not open the way for you to go to Argentina. Our Father can be trusted. So if you are willing to go, try to go.

Finally, let me remind you that if you are willing to



go to the mission field and God wills for you to go there, you will get there and you will be engaged in the greatest work in the world. What a privilege!—to go to those who have never heard! Great will be your reward in heaven. Jesus said, "Whosoever shall lose

his life for my sake and the gospel's, the same shall save it." Your friends will say you are crazy, you're throwing your life away. Jesus says that's all right, for in throwing your life away for Him you are in reality finding your life, real life, a life in the will of God.

## A LITTLE GIRL'S FOUR YEARS IN AFRICA

November 20, 1918.

My Dear Little Friends:

We are growing to love Jesus more as we wait here at Brazzaville and the more we love Him the more we long to go on through that door which we are daily praying may soon be opened to us in Oubangui-Chari. The other day I was talking to Aunt Toddy. She asked "Where will people who love Jesus go?" and I said, "To Oubangui-Chari." I couldn't understand why Aunt Toddy and Mamma smiled, because I have often heard Mamma say she was praying for many who love Jesus to go to Oubangui-Chari, and I believe prayer will be answered. I have been praying for a long time for the boat to take us to Oubangui-Chari, and can just hear the way it will say, "Choo-choo-choo" when it comes to take us. Daddy and Mamma have told me how many times in their lives they have prayed for Jesus to send a boat, and then have waited till He did send one. First when Mamma was so very, very sick, on the shore of Lake Albert in the Belgian Congo, and was far away from the port, Mamma says native boys took little canoes and went across the lake which had been very stormy before, but which was very quiet just then, because "God was holding the winds in the heavens" in answer to prayer. Mamma says they came back on the big boat which was to take her across and came to the very lonely little place where she was waiting on the shore of the great stormy lake.

And then Mamma says there was a short, bitter night of suffering when she and Daddy waited on the banks of the River Nile for another boat to take them another part of the way. It came, and the captain gave poor, sick Mamma the largest and airiest of the cabins.

Then they waited and prayed for another boat in Jinja, and here, too, there was a place for Mamma, although her bed had to be put right out on deck. Of course you know I wasn't with Mamma and Daddy in those days.

Another boat that Mamma and Daddy waited for was the one which took them from Kampala to Port Florence and Mamma says she had to spend three long weary months waiting to be strong enough to take that one. But it came and Mamma was able this time to walk on board and to enjoy the beautiful voyage on Lake Victoria.

And then came those hard days when Mamma couldn't get strong up in the high mountains at Kipabe, and she and Daddy went down to Mombasa. They wanted to come home to America to tell you all about the many little black boys and girls in Africa who need Jesus, too, but they had to wait 11 long weeks at the coast while Mamma got strong, and the money came in little by little to take the long journey. But the boat came. Mamma says that was just before the war, and they went on a German boat as far as East London in South Africa. Then came another long wait for a boat to take them to England, and that boat, too, came one happy

day after Daddy and Mamma had been speaking and evangelizing in South Africa for four months.

Then they waited a little while in London for another boat to take them back to America, where they first learned to know and love you all. That boat came, too. Then you will remember how Daddy and Mamma and Aunt Toddy waited nearly three long years in the home land for that other boat that brought them and Aunt Mae and me back to Cape Town. But that boat came. And what a short wait we had in Cape Town for another boat and then such a little wait in Loando for still another one, and a little wait in Boma for the boat which brought us to Matadi. The very last boat we were on was the one which brought us here to Brazzaville from Kinshassa, across Stanley Pool. But they all came, and now I cannot quite understand why we must wait for a boat to go to Bangui when boats are coming and going all the time, but Mamma says they are not our boats, but that Jesus has one for us which he will send when all things are in readiness. So I pray, "Jesus, send a boat," and I sing to a little tune all my own, "Oh, send a boat, Lord Jesus."

November 26, 1918.

I haven't seen very much of Uncle William lately, nor of Mamma nor of Aunt Toddy, for they all spend so much time in Brazzaville taking care of the sick. We have many very sick people in Kinshassa and Brazzaville. It is called Spanish influenza, and was brought to Africa by a French boat which came not long ago.

December 17, 1918.

It has been a long time since Mamma and I wrote the words above. Since then we have all been suffering more or less with influenza and Mamma has been very, very ill. But we are all growing stronger now and looking forward with hope to the coming of Marie and Julia and their papa and mamma. We are praying that they may be kept and used for Jesus. We, too, are longing to do more for Him.

We all join in love to you all. Mamma prays that when Jesus comes, we may all be jewels for His crown.

Lots of love,

Marguerite.

YES—NO

1. All the missionaries remained very healthy on the field.
2. Marguerite's song was about her favorite doll.
3. She was anxious for a boat.
4. She wanted the boat to play with when she took a bath.
5. The flu was a dangerous illness.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Feb. 29, 1948.

Matthew 24, 25.

## A FUTURE RETURN OF THE KING

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

As our lesson opens, the disciples were much impressed with the beauty of the temple. For nearly 50 years the process of enlarging and adorning these buildings had been going on, and no doubt the disciples wanted to show Jesus some of the recent improvements.

But Jesus was not impressed. He knew what the disciples did not know—the future. Within five years after this temple was completed, it was in ruins, not “one stone upon another.” So while the disciples were admiring the beauty, the Lord was meditating on the futility. The building was beautiful, but the people that frequented it were fast ripening for judgment. His heart was occupied with them: “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

This incident led our Lord to utter the prophetic words of chapters 24 and 25 which comprise our lesson today. The gist of the lesson is that this is an unstable age, to be filled with wars, famines, earthquakes, crime, and persecution. But some day the Lord will end this age by coming again. Then, in a righteous world, we may expect glory and beauty.

Our temple building in this age is spiritual, and the stones are living (I Pet. 2:4-9). If we share the compassion of Christ, we will be more interested in souls than in stones, more concerned about men than marble. If we really believe we are near the end of the age, it is no time to be erecting permanent memorials. When our churches and institutions fall into the hands of the

antichrist, our joy will be that the souls we have won are out of his reach. Of course buildings are needed to carry on God's work, but they should be built for utility, not for show, for whatever we erect will one day soon be not one stone upon another. Only the living stones will last.

So far as the glory is concerned, we can afford to say, “Not now, but afterward.” We have a hope! In the meantime, let's be persuading our neighbors to go along to glory with us.

### Review Questions

(Based on the Brethren Quarterly)

1. Were God's promises to Israel canceled by Israel's rejection of Christ?
2. How large were the stones of the temple, according to Josephus?
3. How complete was the destruction of Jerusalem?

4. What are the three questions asked by the disciples?

5. Where are the answers to these questions found?

6. Give evidence that these prophecies are being fulfilled in our time.

7. Describe a “lamp” such as was used by the 10 virgins.

8. How did they “trim” their lamps?

9. What is symbolized by the oil?

10. Were the foolish virgins condemned for coming late?

11. What is represented by the virgins?

12. What is meant by the word “coming”?

13. Will the “world” ever come to an end? What is a better translation of this word?

14. Show that these prophecies refer primarily to the tribulation period.

15. Where may one find the best commentary on Matthew 24?

### Questions for Review and Discussion

1. Have someone give a brief report of the destruction of Jerusalem.
2. Do these chapters allow us any hope for the conversion of the world in this age?
3. Does Matthew 24:36-42 refer to the rapture or the revelation?
4. Does Matthew 25:31-46 refer to a judgment of nations as such or a judgment of individuals?

### BIBLE-READING SCHEDULE

Monday	February 16	Leviticus	16, 17	Luke	10
Tuesday	February 17	Leviticus	18, 19	Luke	11
Wednesday	February 18	Leviticus	20, 21	Luke	12
Thursday	February 19	Leviticus	22, 23	Luke	13
Friday	February 20	Leviticus	24, 25	Luke	14
Saturday	February 21	Leviticus	26, 27	Luke	15, 16
Sunday	February 22	Numbers	1, 2	Luke	17
Monday	February 23	Numbers	3, 4	Luke	18
Tuesday	February 24	Numbers	5, 6	Luke	19
Wednesday	February 25	Numbers	7	Luke	20
Thursday	February 26	Numbers	8, 9, 10	Luke	21
Friday	February 27	Numbers	11, 12, 13	Luke	22
Saturday	February 28	Numbers	14, 15	Luke	23
Sunday	February 29	Numbers	16, 17	Luke	24



# The Brethren Missionary Herald

VOLUME 10, NUMBER 7

HOME MISSION NUMBER

FEBRUARY 21, 1948



## *They Need Brethren Churches*

SAN FRANCISCO

OAKLAND

SEATTLE

DALLAS

DENVER

SAN ANTONIO

MEMPHIS

PITTSBURGH

EASTON

TOLEDO

COLUMBUS

YOUNGSTOWN

CHICAGO

DETROIT

MINNEAPOLIS

TULSA

ATLANTA

NEW ORLEANS

PORTLAND

ST. LOUIS

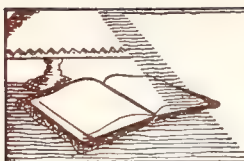
BIRMINGHAM

ST. PAUL

BETHLEHEM

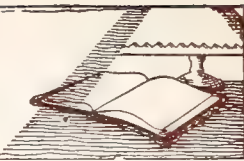
MIAMI





# As the Editor Sees It

By L. L. GRUBB



## HOME MISSION OFFERING LESS THAN LAST YEAR

Out of 41 churches reporting thus far at this writing on our offering 23 have given less to Home Missions than they did last year, which makes a difference of \$4,117.83 less over these churches than we had last year. The Home Missions Council has a budget of over \$100,000 this year for very necessary things, and last year we received \$96,000 in our offering. If this rate of decrease continues, it will mean approximately \$10,000 less for Home Missions than last year, which will mean a great cut in the home missionary program. Brethren, here is something to pray about and do something about, for the Home Missions Council can only go so far as you, the Brethren people, make it possible for us to go. We feel that these facts should be made known.

## WHAT ABOUT BRETHREN HOME MISSIONS IN 1955?

Recent statistics tell us some very interesting things concerning the birth rate in the United States of America and what we may expect to face in the future by way of an increased population. Of course, such statistics would be especially interesting to those who are establishing and building churches and looking forward to the future growth of the denomination as a whole.

The United States birth rate in 1947 was 26.2 per 1,000 population. The pre-war rate was under 18 per 1,000 population, which means that in 1947 we have had a nearly 50% rise over that. Of course, the war started this rise, and with a few fluctuations it has continued to increase up to 1947. Thus the year of 1947 is the highest birth year on the records of the United States of America, and all indications are that 1948 will also see a tremendous number of births. This is based on the statistics concerning marriage. Pre-war births were about 2,200,000 per year, but during the past year there were 3,730,000, which shows the tremendous rise.

Along with the effect this increase in birth rate will have and has had on all sorts of businesses and the nation as a whole is the tremendous challenge to the Church in reaching into these homes and making the contact almost from the time of birth. Literally thousands of these children should be on the cradle rolls of Brethren churches all across the nation, and as they grow older to one and two and three years of age, they should immediately be brought into the Sunday school and their families reached at the same time.

We should be thinking about these boys and girls in a few years when they have grown to the age of adolescence and into the period where they will be attending high school and then on to college, and the Brethren Church should definitely be preparing to evangelize a

large share of these young people by increasing the borders of her field and establishing scores of new churches. If we fail in this, we will certainly be failing the Lord who bought us with His own precious blood. This definitely means that our working potential must be increased both from the standpoint of laborers who may be sent into the harvest by the Lord and needed material means to construct houses of worship, purchase properties, etc.

The population of the United States right now is about 145,000,000. This is about 10,000,000 ahead of the rate which had been expected, and statistics indicate that our population is nowhere near static. It is expanding, and so is our economy so that at the present rate the population of the United States will be 175,000,000 50 years hence, about the year 2000. If the Lord tarries in His coming, here is a tremendous challenge to those who accept the Great Commission as the command of God to His servants on earth.

## DIVORCES CUT INTO MARRIAGES

We are informed on the basis of actual statistics that at the present time there is one divorce to each four marriages. Ten years ago, in 1937 and 1938, there was about one divorce for each six marriages, so we can see a tremendous rise in the divorce rate in the past 10 years. It has also been ascertained that seven out of eight divorced persons remarry and make new homes, thus divorce does not shrink the actual number of families or households as much as might be supposed from the startling figures we have on it, but it does increase the problem of all Bible-believing churches. The matter of divorce promises to be one of the fundamental churches' major problems in the future, and here again we find a great challenge facing us in bringing Christ into the homes of America so that domestic and marital difficulties will be removed and Christian homes will be set up instead.

In short, it is very apparent that Brethren Home Missions, together with all the efforts put forth by the districts and the local churches in establishing new works across the nation, has not even begun to scratch the surface of the tremendous field which is before us. Certainly God will hold us responsible for the evangelization of these who need His Son as Savior. May we pray and give as never before in order that we may grasp the opportunities for His glory.

## SCIENTIST SAYS THAT THERE IS AN END TO ETERNITY

An outstanding scientist now says that the sun in eclipse and other stars proved that Dr. Albert Einstein was correct in predicting that space is curved, that there is an end to eternity.

This new report came from Dr. George Van Bies-

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



broeck, of the Yerkes Observatory, and one of those scientists who went to Brazil last May 20 to study the total eclipse of the sun. Van Biesbroeck made this first report on the eclipse recently at a session of the annual meeting of the American Association for the Advancement of Science. However, the scientist said while reporting this new confirmation of the Einstein theory that there is still much information yet to be desired, especially concerning the exact amount of the shift of the curving of space.

Each time we read such an account we are caused to marvel at the extreme intelligence of some of the world's scientists and then at the same time to note also the extreme difference between their conclusions and the conclusion of One who has an infinite mind, namely, God. Einstein and others in the scientific world have come to the conclusion that there will be an end to eternity, but God has already written another conclusion concerning this matter. Throughout the Old Testament there are

frequent references to the fact that God, Christ, and the Holy Spirit are eternal, especially in Isaiah 9:6 in a prophecy concerning the coming Messiah and King, our Lord Jesus Christ. The prophet speaks of Him as the everlasting Father in the American Revised Version, and the marginal note speaks of Him as "the Father of eternity." Again, believers are told frequently in the New Testament that the life spiritually which comes from Jesus Christ is eternal, as in John 10:28, and the same verse says that we "shall never perish." It is a bit difficult to line up these passages in their thoughts and definite implication with the conclusions of Einstein and his friends.

Again we are reminded of the fact that man usually does a very poor job in handling his own destiny. We are very happy that Einstein does not control the length of eternity and apparently really knows nothing about it, for God contradicts him and all of those who share his ideas. We are content to believe the Scriptures.



#### OUR TRIP TO CALIFORNIA

Well, we have arrived in California and are busily engaged here among our Brethren churches, both Home Mission churches and established ones in preaching the Word and in transacting our missionary business.

The trip to California for the first three days was a very hectic and trying one. We were forced to start from Indiana in snow and sleet and rain with a solid sheet of ice on the highway, and for three days during much of the time we were compelled to drive on such a slippery, icy surface. This was very trying and very difficult, to say the least, but the Lord was with us and kept us from harm and danger, and for this we sincerely praise His name.

#### THE TAOS MISSION IS GROWING

After getting stuck in a snow bank about 9:00 just before arriving at Taos and close to Eagle's Nest, N. M., we had to return to the small town of Eagle's Nest and spend the night there and the next morning wait for a bulldozer to open the road so that we could go on to Taos.

Upon arriving we found Brother and Sister Albert Kliever, our missionaries to the Spanish-speaking people, anxiously awaiting us, and our fellowship with these dear friends in Christ was indeed sweet and wonderful. I believe they were just as glad to see us as we were to see them.

After hearing some of the reports of the work from Brother Kliever, we immediately saw that things were moving forward at a rapid pace and that definite and ambitious plans for the future had already been made and were in process of accomplishment. We sat down with Bro. Albert Kliever and Bro. Rubel Lucero and planned for the next year the establishment of a series of new Sunday schools in towns within a radius of 60 to 75 miles of Taos. We have also planned the establishment of an English-speaking church in the city of

Albuquerque, N. M., where there is a great need for the Gospel. We believe that these two men working together will do a great job for Christ in reaching out into needy communities and establishing new Brethren missions and churches.

We desire the prayers of Brethren people all across the nation that this itinerating week by week by our missionaries may be successful and that out of our Spanish missions will also grow several English-speaking churches in the Southwest. We might also inform our readers that in Arroyo Hondo we already have a very sizeable Sunday school started. This little town is just about 12 to 14 miles from Taos, and we find people there hungry for the Gospel, as they are elsewhere.

#### WE NEED MORE BUILDING FACILITIES AT TAOS

In a recent letter from Brother Kliever we were told that there were 132 in attendance in Bible school the Sunday preceding. Our present Taos building is very small, and if you were familiar with the size of it, you would realize that 132 packed into the building is a tremendous crowd and means that folks are really squeezed together. We do not have seating capacity for this large crowd. In discussing the size of the building with Brother Kliever and Brother Lucero while at Taos, we decided that we needed at least twice as much building space. In a meeting with the local congregation before leaving Taos, we put the challenge to them, and they said that they were willing to make all of the adobe bricks and provide most of the labor aside from that which could not be done by members of the church if the Home Missions Council would simply assist them in the purchase of some lumber and a few minor items to make the change. This additional space for our Taos congregation will mean a tremendous impetus to the work, and we are asking Brethren people across the nation to pray that the need may be provided.

The challenge at Taos and throughout the entire State





CHEYENNE, WYO.—1. Young People, L. C. Davis, teacher; 2. Adult Class, Pastor Sam Horney, teacher; 3. Beginners, Mrs. Lincoln Brannan, teacher; 4. Junior Girls, Mrs. Horney, teacher; 5. Junior Boys, Mrs. Raymond Cox, teacher; 6. Intermediate Boys, Lincoln Brannan, teacher.

of New Mexico is tremendous, and the Brethren Church may, if it cares to do so, in a few short years have a whole chain of churches throughout that section.

#### **SOME OF OUR NEEDS AT TAOS**

Recently in a letter from Brother Kliever we received a list of some of the needs in our work at Taos. We give them for your prayers and consideration: (1) mimeograph machine; (2) used or new Sunday school and church registers for attendance, etc., for new points like Arroyo Hondo and others; (3) needs for the establishment of a camp program and daily vacation Bible school, springs and mattresses of various types or cots (and this of course would be a large item for us), athletic equipment, softballs and bats, volley balls and nets, ping-pong equipment, cooking utensils and dishes of all kinds, notebooks, pencils, scissors, blackboards, chorus books; (4) another bus could be well used at Taos. (We had 26 in our little truck and the large bus crowded to capacity on a recent Sunday. One church in Taos reaches five communities every Sunday with busses.)

Here is something for our Brethren churches and organization to pray about so that perhaps these needs may be met. Please send all letters concerning them through our office so that equipment will not be duplicated.

#### **A VISIT WITH DOROTHY DUNBAR**

From Taos we moved on down into the Navajo Indian Reservation and spent some time with our Navajo missionary, Miss Dorothy Dunbar. We found her preparing for an attendance at the language school in Farmington where she will endeavor to learn more of the Navajo language so that her ministry among the Indians will be more effective. Miss Dunbar has done a splendid job in reaching the Navajos for Christ, and there is a wonderful and wide-open opportunity in this field as the Indian population constantly increases.

#### **WE NEED A MISSION STATION JUST OFF THE RESERVATION**

We have found that in our Navajo work it will pay us to build a small mission station just off the Reservation but close by where we can reach many Navajos and use this station for the storing of supplies which cannot be conveniently carried around in a small house trailer and also there have a small meeting room where the Indians may come and listen to Navajo Gospel records and be ministered to while our missionary is at the station. From this station the missionaries can range back into the Reservation and do work among the various hogans and Indian communities very effectively. We wish that our Brethren people across the nation would also pray

*(Continued on Page 153)*





JUNIATA BIBLE SCHOOL—1. Women's Bible Class and teacher, E. M. Ziegler; 2. Young Married People's Class, Pastor Simmons, teacher; 3. Primary Class, Miss Shirley Sommers, teacher; 4. Intermediate Boys and teacher, Mrs. I. E. Miller; 5. Beginners and teacher, Miss Marjorie Fields; 6. Intermediate Girls and teacher, Mrs. Adam Erb; 7. Young Ladies Class.

## **“Brethren, Pray for Us”**

Your mission church in the Juniata suburb of Altoona, Pa., has experienced the disaster of a fire, one which at the best will deprive them of the use of the building until June 1st, and perhaps longer. Surely the Lord has been most gracious through it all, however, because the destruction of the building stayed within insurance coverage of \$6,000.00. And while the contents were mostly destroyed and not covered by the policy, in case the fire had gone another 30 minutes undiscovered it would have made the building entirely worthless which would have cost this young congregation another \$6,000

to \$8,000, the present sale value of the building as is today. In such a case it would beyond all doubt have spread to the parsonage, leaving the pastor and family homeless, to say nothing of the possibilities of the loss of life, and other homes involved.

Many here believe this is God's unmistakeable signal for us to relocate into larger quarters, because already we were cramped for Sunday school space with four classes meeting in our medium sized auditorium and looking for space to put two new classes needed which would enable us to divide our intermediate-junior department. Our loss could be a real setback to this



young congregation which has already had more than her share, or it could be a real opportunity to surge forward in the Master's service.

Indeed this is a real test of faith for a group which found itself compelled for over three years during the war to get along with supply men coming in over week-ends, one which had worked faithfully to completely renovate the entire interior of their building since the arrival of the pastor a year ago, and was busy talking



Top—Pastor Simmons and family at Juniata; below—Young Men's and Men's Bible classes, with D. E. Summer, teacher.

and planning for the approaching day when it could be a self-supporting church. The steady growth of the year which is reflected in a Sunday school increase from 45 in January of 1947 to 85 in January of 1948 had thrilled the leaders. They were elated over the fact that the two Sundays prior to the fire had both been record Sundays with 90 and 94 present in the Bible school which within itself is a substantial increase over the 66 present in October on the Sunday the pictures were taken. Fond anticipations prevailed that the next Sunday they might push over the 100 mark.

The rude awakening on the cold Saturday morning of January 4th at 3:45 brought tears to many eyes, and to others an aching heart. Much of this was forgotten by the marvelous example of how the Lord is able to meet

our every need by graciously opening the doors of a nearby church so that we could hold afternoon and evening services. Plans for these were completed within 30 minutes from the time the last fireman left the scene, and rushed to the local paper in time to get the announcement before the public. An attendance of 83 for the afternoon Bible school hour, 80 for the afternoon worship hour, and 60 or more for the evening worship hour caused all to feel encouraged, and rest assured of His blessing.

At the present we are planning to hold all Lord's Day services in a nearby American Legion hall which we know to be far from adequate, and our Wednesday evening prayer services in the form of one for adults and another for young people in separate homes. This worked out beautifully last week with 19 adults and 18 young folk.

Brethren, we need your prayers. Pray that the Lord will give wisdom and strength for all that lies ahead. Pray that we may have unity of action, and faith for whatever course He may lead. Pray that we may have an ever growing effectiveness in preaching the Word. *Pray that we will be found worthy and faithful in this hour of crisis.* Pray that our material loss may be compensated by spiritual gain. Pray with us as we pour out our petitions to the Lord for the sundry needs of the Brotherhood.

#### FIRST SERVICES HELD IN NEW BUILDING AT SANTA BARBARA, CALIF.

We in Santa Barbara are praising the Lord for enabling us to hold the first services in our new building on January 11, less than four months after breaking ground. When you realize that the building was being put in frame the first of November, you can share with us the amazement of having a completed building so soon.

No small credit is due the fine contractor who directed the construction. He has made every effort to hold down the cost, and even presented us with a \$500 gift for our building fund. Contractors like that are hard to find.

The building has been well received in the community. The dimensions are 75 feet by 42 feet, with the exterior made of California stucco. The interior walls up to eight feet are covered with raked plywood, which makes a beautiful wall. The ceiling is open beam, with a strip of plaster on the wall between the plywood and ceiling. The floor is covered with asphalt tile, while the roof is red tile. The seating capacity of the auditorium is 250, with an accordion partition in the rear making it possible to seat 300 comfortably.

We had record attendance at both morning and evening services on the first Sunday in the new building. There were 95 in the morning service and 75 in the evening. A number from the community attended, and we are praying that the Lord will use this church to reach many of them.

Dedication services are planned for Feb. 8, with Rev. L. L. Grubb as the speaker at the afternoon service and Rev. Conard Sandy, who served as supply pastor the first five months the church met, will speak in the evening.





SANTA BARBARA, CALIF.—1. The new Brethren church; 2. Pastor Glenn O'Neal and family; 3. The church under construction Nov. 15; 4. Pastor O'Neal; 5. The first prayer meeting; 6. W. M. C. group; 7. The first morning service.

#### THANKS FROM CLAYHOLE

The following are items received which will be used in the La Verne Annex at Clayhole, Ky., and in the mission work:

Two quilts, contributed by the La Verne W. M. C.

An accordion, contributed by the Iowa District S.M.M.  
\$10.00 for venetian blinds, contributed by Southern California District S. M. M.

Two pillows, contributed by Second Brethren Church, Los Angeles.



# Boldness By Blood

By DR. ALVA J. McCLAIN

Our Word of God for this message is found in Hebrews the tenth chapter, verses 19 and 20, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

This remarkable passage asserts that as Christian believers we have boldness to enter into a place spoken of as the holiest. Now only the godly Jew could possibly appreciate the astonishing significance of such an assertion as this, for the holiest is a New Testament equivalent of the more ancient term Holy of Holies. Into this Holy of Holies only the high priest could enter and he but once a year, not without blood. Now the writer of this Hebrew epistle invites every member of God's household to enter into the holiest, and not only so but to enter with boldness. To the Israelite such an invitation must have been outstanding and almost unbelievable, while to us even now the invitation is not less astounding when we enter into its true meaning, for the holiest today is no longer within a temple made with hands.

This expression in the book of Hebrews refers to the true holy place, even heaven itself, of which the ancient holy place had been a type and an earnest, for Christ entered not into a holy place made with hands like in pattern to the true, but into heaven itself now to appear before the face of God for us. By way of interpretation, then, we might read our passage thus: "Having therefore, brethren, boldness to enter into heaven itself."

But how can we, as Christians, enter into that true holy place where our Lord now is in person? How can we enter into heaven itself? At death, someone may answer. Yes, but there is another way, and it is of this way that the writer speaks. The explanation of this way lies at least partially in the meaning of the Greek word which is translated "boldness." It is not boldness in general, but a particular kind of boldness which consists in freedom of utterance. We have boldness of speech to enter into the holiest. The thought is that as Christian believers we can enter into the true holy place when we pray to God, when we confess our sins to Him. Prayer is something more than practicing merely the presence of God. Prayer is literally an entrance into the very presence of God in heaven. By the words that we speak, by the petitions of our hearts, by the very yearnings of our souls, these groanings which cannot be uttered, we enter into heaven itself and come before a throne of grace. If you ask how can these things be, we reply that there is much indeed a mystery here, but there is also great reality for all true Christian prayer is in the Holy Spirit. We have never fathomed this phase in the epistle of Jude. The beloved disciple, we read, was once in the Spirit in the Lord's Day, transported somehow into that great day which even now lies in the far distant future.

But time is no barrier to one who is in the eternal Spirit. Neither is space any barrier to those who pray in the Spirit. In Him the blessed Holy Ghost who not only dwells in heaven but also in the believer's heart we

are able by our petitions to enter into the holiest and there abide in the shadow of the Almighty. Once we have learned this great mystery prayer will never again become to us a common thing.

We have boldness to enter into the holiest, the writer says, but ours is not a rash boldness, not the bold presumption of those who rush in where angels fear to tread. Our boldness is grounded upon a sure foundation. We have boldness, the writer says, to enter into the holiest by the blood of Jesus. Ours is boldness by blood. There are some today who would read the passage differently. Some would read it, "Having boldness to enter into the holiest by the love and mercy of God"; others, "by the universal Fatherhood of God"; others "by my exemplary life." The philanthropist might read it, "by my charitable gift to humanity."

How do you read it? If tonight when you kneel down to pray, by what right do you presume to do this? We have known men who while rejecting the blood of the Cross would not think of closing their day without bowing down to pray and perhaps even to confess their sins to God. I only want to say that such boldness must astonish the heavens even if it doesn't astonish us, and the fact that judgment in such cases is held back certainly witnesses loudly to the truth that God today is dealing with men in grace. The type teaches this undoubtedly. Woe to that high priest of Israel who without blood thought to enter into the holy place of the temple! Woe also to that man who, though living in the light of the Gospel, thinks to enter the presence of God boldly and without blood! It matters not even if he comes for the avowed purpose of confessing sin. There is no right by which a sinner may enter the holiest while spurning the atoning blood of Christ.

The right of the Christian, himself, to enter the presence of God depends absolutely upon the blood of the Lamb for sinners slain. The holy place of God's presence is indeed open to the whole world of sinners, and men may enter boldly, but not without blood. Even as without the shedding of blood there is no remission of sin, so also without the shedding of blood there can be no true confession of sin. Only those who have been sprinkled with this precious blood may enter boldly.

But now our entrance into the holiest is by a new and living way which was consecrated for us by the Lord Jesus Christ. The same blood which gives us boldness to enter has also opened up a way into the holiest, for boldness would avail us nothing without a way. I would like to have you notice that this way is described in the text as a new way, and the Greek word is a striking one, meaning literally a freshly slain or newly sacrificed way. We enter into the holiest by this type of a way, and the type in the Old Testament may help us to an understanding of this expression. Under the law the priest literally had to sacrifice his way into the holy place. Every time he entered there there had to be a new sacrifice. The efficacy of the old sacrifice did not remain.

Now the way which our Lord opened into the true holy place is a newly sacrificed way in this respect that



its blessed efficacy forever remains the same. He offered one sacrifice for sins forever. Having received Jesus Christ and Him crucified, we have a sacrificial way that is perpetually new, never needing to be repeated, by which we may enter into the holy place of God's presence. The way of the Cross is an everlasting way which bridges the waters so safely for men.

This way is also spoken of as a living way, newly sacrificed yet living. He is the One who said, "I am the way." Only God can join words like this. It took both the Cross and the resurrection of our Lord to make a way for us into the divine presence, only a Christ who could die for sins with a death which has eternal efficacy, only a Christ who ever liveth after the power of an endless life, only such a Christ can possibly be the newly slain yet ever living way by which sinners may enter into the holy of holies where God dwells. This way has been consecrated for us who believe, dedicated for our use. Let us see that we use it often.

The writer now goes on to say that this way is through the veil, that is to say, His flesh. The veil of the ancient temple served at least two purposes. First, it veiled the presence of God from the eyes of the people. Second, it provided a way of entrance into the presence. Strangely enough, some have overlooked this last, affirming that the main purpose of the veil is to shut men out. But had this been true, certainly four walls about the place would have served, with no opening at all. Surely an entranceway once made is made for someone to enter.

Now the flesh or humanity of our Lord Jesus is the true veil and as such provided exactly these two purposes. But we must not go wrong here. Men are not saved by the humanity of Jesus or His flesh, as some would have it. They forget that while the flesh of Christ was the veil through which men might enter the presence of God, no sinner can ever pass through that veil without blood. Without blood the veil of the ancient temple indeed became a barrier through which not even the high priest dared pass; likewise, without the blood of the Cross the veil of our Lord's perfect humanity becomes a barrier through which no son of Adam may pass. God's Son in the flesh revealed what we ought to be and are not, what God required and we could not render. Christ's perfect humanity alone, therefore, must forever condemn us and bid us stand afar off. Thank God, He died. He poured out His precious blood for us. He made it possible for us to enter the holy of holies through the veil of His perfect and sinless humanity, that awful barrier between the unbelieving world and a holy God. By the blessed efficacy of His precious blood we enter into the divine presence not with fear and trembling but with all boldness. Cast not away your boldness which hath great recompense of reward. In this life we enter into the holiest in prayer by faith. Some day we shall stand at the gate of that city where the Lord God Almighty and the Lamb are the temple thereof. And in that day, I think this text of ours upon which we have been meditating is going to become unspeakably precious, and we shall be saying as we stand at the gate, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Amen.

# SALVATION

By H. A. CLAYBAUGH

Reprinted from "The Brethren Fundamentalist"

Salvation is one of those words mentioned often in the Scriptures which perhaps may have little meaning to many. There is always a danger of the familiar becoming commonplace. We do not need a substitute for this word "salvation," we need a new and fresh appreciation of its far-reaching content.

To be saved is to be delivered. To be delivered is to be freed from our enemies on the one hand and to be forgiven our sins on the other. Man's greatest enemy is the devil. The devil is a wily, treacherous foe, the leader of "principalities, powers and world rulers of darkness," organized to war against the forces of righteousness. Man is a victim caught in the meshes of this terrible conflict. His salvation must come from sources other than himself, and be more powerful than the might of his foes.

Our first and maybe our greatest need is to see ourselves as God sees us—helpless, hopeless, enslaved, lost sinners. Only the Spirit of God can give such a vision. God's wrath "against ungodliness and unrighteousness" is as terrible as His mercy and grace are glorious. It is mercy and grace with Christ and justice and judgment without Christ.

No doubt the world and the church need today, more than any other one thing, this consciousness of sin and God's attitude to it. Only such a revelation will lead to a keen appreciation of the only hope, "the Gospel, which is the power of God unto salvation to all who believe."

This Gospel is good news, telling man that God's power is greater than the might of his enemies, and further that this only hope is available to the human family. The "news" is that God's only Son died to redeem man. "He himself bore our sins in his body on the tree." While on the cross our Lord said, "My God, why hast thou forsaken me?" This cry suggests a terrible conflict in the spiritual realm, the power of God against the powers of darkness. Man's hope for salvation is in this victory of his Lord.

Our access to all the benefits of the "good news" is through faith, and this means taking God at His Word and living and acting accordingly. In this transaction man is not only saved from sin, he is also saved from sin's consequences, guilt, penalty, and condemnation. "There is no condemnation in Christ Jesus." There is today a lot of so-called Gospel preaching. Gospel preaching is telling man not only that he is a sinner, but that God has provided a way through the death and resurrection of His Son whereby man may be delivered and saved. "By grace have ye been saved through faith."

It is interesting to note another phase of the meaning of the word salvation as it is indicated in Philippians 2:12. Here the writer is exhorting those to whom he is writing to, "work out their salvation with fear and trembling." On the surface this text seems to suggest that works result in salvation. This cannot be the meaning since it conflicts with other Scriptures which clearly state that salvation is "not of works lest any should boast and not by works of righteousness." It is



also true that those to whom the apostle is writing in the Philippian text were saved people. A more careful study will reveal the meaning here.

When an individual is saved he receives the Spirit of Christ, or the Holy Spirit, to abide in his inner life. The "working out" idea here is to carry on something that has already been begun. In other words, the individual is asked to allow this indwelling Christ to be manifest in his outer life. Many honest folk wonder how this sort of "working out" is possible. The verse which follows verse 12 in chapter 2 in Philipians tells the secret, "For it is God who worketh in you to do his good pleasure." A life yielded to God gives Him opportunity to bring the Christ to the outside where He can be seen.

This idea of working together with God in Christian progress is seen in Hebrews 6:1, "Let us go on." Here four English words are used to explain one Greek word. The Greek word could be translated, "Let us be borne on."

These two translations of the original word here reveal the fact that man has a part and God has a part to contribute on man's upward way. The greater emphasis seems to be that man must depend wholly on his Lord, not only for mercy and grace to be saved, but for grace to make growth in his spiritual experience possible. For an individual to wholly trust God is no small task. Each of us should discover if we are being conformed to this world or if we are, by the power of God, being transformed into the image and character of His Son. What a privilege!

Our Lord is eagerly waiting for the opportunity to carry on our salvation to its ultimate goal. This final goal is the last phase of the meaning of this great word salvation.

The Apostle Peter, in his writings, has much to say about the future life. In his first epistle, verse 5, we read, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The two verses just prior to this verse call for praise and adoration of God the Father for providing through Christ a living hope of an inheritance which is entirely free from any elements that could lead to corruption or defilement, and this perfect place is being preserved by the power of God for His people. It then follows that the children of God are being guarded by the same power until they enter this glorious estate.

This entering into glory is described as the final epoch in man's salvation. This means, on the negative side, no more death, nor mourning, nor crying, nor pain, nor any of the anxieties and sorrows of this present existence. And it means on the positive side fullness of joy, peace, and the association of God Himself. "And they shall see his face, and they shall reign for ever and ever."

The anticipation of the "salvation waiting to be revealed in the last time" is a means of grace to enable the individual to patiently endure all the trials of this present life. Faith reaches into the eternal realm and brings this hope of future blessedness, depicted in the Scriptures and promised by the One who cannot lie, to where it becomes a daily benediction in the life and experiences of the believer.

Let us wholly yield to the One who died to save us, fully trust the One who has promised to carry us on toward perfection in this life, and have perfect confidence in the One who will complete our redemption which was planned before the foundation of the world.

# Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

## PERSONAL

Psa. 37:5

1. Our Responsibility—"Commit thy way unto the Lord."
2. Our Happy Privilege—"Trust also in him."
3. Our Guarantee—"And he shall bring it to pass."

## THE SUPREME HOUR OF HUMAN HISTORY

Heb. 9:26

1. It was the supreme hour because of the course of history. "End of the age."
2. It was the supreme hour because of the Person who appeared. "Hath he appeared."
3. It was the supreme hour because of what was done. "To put away sin by the sacrificing of himself."  
(Dr. Wilbur M. Smith, Chicago, Ill.)

## THE AWAKENED SINNER

Psa. 34:6

1. His condition—"This poor man."
2. His action—"Cried."
3. His deliverance—"And the Lord heard him, and saved him out of all his troubles."

## SPIRITUAL SAVOR

1. Who—"Ye are."
2. What—"The salt."
3. Where—"Of the earth."

## COMPREHENSIVE

1. "Our father who art in heaven"—A Father and His son.
2. "Hallowed be thy name"—A worshipper and his Lord.
3. "Thy kingdom come"—A citizen and his Sovereign.
4. "Thy will be done"—A servant and his Master.
5. "Give us our daily bread"—A beggar and his Benefactor.
6. "Forgive us our sins"—A sinner and his Savior.
7. "Lead us not into temptation"—A pilgrim and his Guide.

(Caesarea Call)

## PAUL'S PENTAGON OF PREACHING

Col. 1:28-29

1. The Person of our preaching—Whom we preach.
2. The Pattern of our preaching—warning and teaching.
3. The Purpose of our preaching—present every man perfect in Christ.
4. The Passion of our preaching—labor, striving.
5. The Power in our preaching—His working (energy).  
(Dr. Wilbur M. Smith, Chicago, Ill.)



# The Severity of the Lord

By REV. A. D. CASHMAN

In Romans 11, verse 22, we are admonished to "behold both the *goodness* and *severity* of God." There is a widespread tendency of many people to emphasize the "goodness" of God to the exclusion of His "severity." We can understand how the love of God and the tender side of His character might be so magnified as to make the thought of an eternal hell for unrepentant sinners unthinkable. But God has attributes of holiness, justice and truth as well as mercy, love, and goodness. Satan loves to hide from sinners the significance of the awful aspects of these sobering attributes.

From nature we may draw a beautiful illustration of the two natures of God set forth in the above text. The Scriptures teach that "God is light." Light is compounded of seven different rays. But we are told that light has two main ingredients—the somber rays such as blue, indigo, and violet; the bright rays such as orange, red, yellow, and green. Both kinds are essential to our well being and happiness. Without the somber rays, light would be a glare and the eyeballs would ache because of it. Without the bright rays, light would be so dimmed that the glory and beauty of nature would be gone.

If God had no stern defiance against moral evil He would be degraded to the level of a pagan deity. On the other hand, think of God apart from love and the very being of God is lost, for "God is love." But combine both righteousness and love, intensified to the highest conceivable degree, you then know the Scriptural idea of the Most High. Nature has her hurricanes, earthquakes, and thunder as well as the kindlier exhibitions such as the warm sunlight and the placid breeze. The goodness of God without His severity would lull the human spirit into a fatal complacency and nullify all moral government.

Paul says in II Corinthians 5:11, "Knowing therefore the terror of the Lord, we persuade men." To suppress the doctrine of the terror of the Lord is as cruel and fatal as the following illustration in life: A company of people is about to cross the ocean. The word terror has been suppressed so that no provision is made to escape in case of shipwreck. No life preserver and no lifeboats have been taken on board. But, when out at sea and the storm has come then there is reason to deplore the mistaken kindness which kept them from a knowledge of the terrors of the deep. It would have been the part of wisdom, knowing the danger before them, to make every provision.

The justice of God demands the penalty for His broken laws. "The wages of sin is death" (Rom. 6:23). "For the *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:18-19). "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the *wrath* of God upon the children of disobedience.

ence. Be not ye therefore partakers with them" (Eph. 5:5-7).

But praise God for His "goodness" which tempers justice with mercy. When Adam and Eve fell, a flaming sword was placed at the east of the garden to keep them away from the tree of life. Here the sword of God was directed against sinful man. In Zechariah 13:7 we read, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Only Christ could be called a fellow with the Lord of hosts, for Jesus Christ Himself said, "I and the Father are one." He became man by grace, the Seed of woman that He might bruise the serpent's head. So here, God's sword is directed against His Son. This happened at Calvary where "He was wounded for our transgressions and bruised for our iniquities." What a moment it was when God felt Himself obliged to sheath His sword in the heart of the Son of His love in order to make possible a full and efficacious atonement for our sin and guilt. God cannot forgive sin without Himself paying the price of sin. By paying the price of sin in the person of His Son, the severity of the "wages of sin is death" is now tempered with "the gift of God is eternal life." The severity of "the wrath of God upon the children of disobedience" now is tempered with "he that believeth on the Son hath everlasting life."

In Revelation 19:15 something else of interest is said about the sword of the Lord. Jesus Christ is going to rise up from His throne upon which He has been highly exalted and will come forth in His majesty and might. Out of His mouth will go a sharp sword. He will smite the nations. He will tread the winepress of the fierceness and wrath of almighty God. Read it for yourself. Continue to the end of the chapter. Those who will not repent of sin and will not allow the sword of God's wrath to fall upon them through their substitute, the Lord Jesus Christ, must face the sword of His wrath upon themselves some time in the future.

In Ezekiel 33, verses 4 and 5 we read, "Whosoever heareth the sound of the trumpet, and taketh not warning: if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning." The passage in Revelation 19 may be thought of as God's way of sounding the trumpet before drawing His sword. Amos 3:6 asks, "Shall a trumpet be blown in the city, and the people not be afraid?" Also in Proverbs 29:1 are these solemn words, "He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy." Yes, behold both the "goodness" and "severity" of God. "Knowing therefore the terror of the Lord, we persuade men."

## CHRISTIAN CONTENTMENT

Matt. 28:6-7

1. Conception—"Come and see."
2. Commission—"Go and tell."
3. Consolation—"He goeth before thee."



## THE EVIDENCE OF THORNS

By ORD GEHMAN

In our thinking as regards prophecy we generally focus our attention on nations and peoples. True, God is dealing primarily with human subjects in relation to His chosen people, the Jews. On every hand we see God's long-suffering in avenging His people. The seed of Abraham's sons engage in mortal conflict over possession and control of the land of Palestine today. Hourly news reports carry forboding notes of fresh outbursts of violence and bloodshed as the Jews and Arabs carry on their controversy over the Promised Land.

But since that is not the primary portent of this message, we will discuss that particular phase of the matter in a later article. Meanwhile, keep your ears open to the rumblings of unrest centered around the navel of the earth. And, Christian friend, don't neglect to "pray for the peace of Jerusalem," for God is especially pleased with those who are burdened for the salvation of Israel.

Since we are particularly interested in the physical aspect of prophecy in relation to Palestine in this article, let us consider it more fully. The hills and valleys over which Jesus moved in His earthly ministry bear mute evidence to the longsuffering of God, but also to the severity and certainty of His judgment, according to His written Word. There are humble but telling witnesses of the Lord's sore displeasure provoked upon the land centuries ago by Israel's sin. These mute witnesses are thistles and thorns. Oddly enough, the very instrument of God's curse upon the land because of Israel's sin, the thorn, was woven into a crude crown to bedeck the benign brow of the Son of God in mockery as He died upon Calvary's tree centuries ago. And the thorns persist until this day!

We are told by those whose feet have trodden the Palestinian hills and valleys that thorns and thistles thrive everywhere with amazing vitality. I was impressed by the following statement made by Dr. James G. Heller, prominent American Jew and Zionist who visited Palestine recently. He wrote as follows:

"One of the most vivid impressions which followed me about the land was the bewildering variety of its thorns and thistles. Every land has its crop of them. But Palestine seemed to me to be unique in this regard. They were everywhere; near every village and on every hill. And most of them corresponded in no wise to our familiar American species. They were new and exceedingly various—some like plants made of amethyst jade; others with little yellow velvet blossoms; and still others rising straight up to deep purple spheres. Were these the heritage of exile and desolation, citizens that had come in from the desert to cover the nakedness of the land? Even now they commingle with the crops, and hardily thrust themselves among the barley and the wheat of the Arabs."

As a result of Israel's obstinate disobedience to the will of God the Old Testament prophets predicted that there would come exile for the people of the land, and

for the land itself desolation and infesting with thorns. Hosea predicted, as a result of Israel's sin, that "the thorn and the thistle shall come up on their altars" (Hos. 10:8b). And we know from Israel's history and the history of Palestine that this has been literally fulfilled.

Again, Isaiah predicted that there would come a time when the land would be overrun with invading hordes from outside and "all the land shall become briars and thorns" (Isa. 7:24b). These are just sample prophecies of the desolation and barrenness of the land. They could be multiplied many times over as we study the prophets.

But when the Lord turns to bless His repentant nation which has accepted their long-rejected Messiah it will be a different story. Israel shall take its exalted place as the head of the nations, and not as the tail. God in His infinite mercy and love will rid their land of their obnoxious thorns as well as other signs of His wrath against it. Hear the Word of the Lord again through His prophet, Isaiah, who wrote, "Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; Because the palaces shall be forsaken, the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; UNTIL the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isa. 32:13-15). What a long "until" is presented in this prophecy! Already two and one-half millenniums have rolled by!

God cannot, and will not, make the Promised Land blossom as the rose as long as the Messiah and His people are so widely separated. Yes, God dare not bestow His blessings upon the Christ-rejecting nation of Israel. Restoration of the land is contingent upon Israel's national repentance. Israel's blessing, as predicted in Old Testament prophecy, depends upon the confession of their national sin. Until that day, Israel and her land will be under the avenging wrath of God's judgment. The day of Israel's faith in Jesus Christ must first come before the blessings of God rest upon their land in matchless beauty and fertility and the desert blossoms forth as lovely as the rose (cf. Isa. 35:1).

What can we do as Brethren in regard to Israel's plight today? If we could raise one million dollars to help rehabilitate them in their land, it would merely add to their uncertainty and unrest. There is only one thing we can do for them and that is to carry them the Gospel of the redeeming love of our blessed Lord of glory. While we have hesitated so long and failed to give them the Gospel myriads of them have passed into a Christless eternity in utter despair. While we have rejoiced in the unspeakable glory of salvation in the Lord Jesus Christ we have left them to flounder in darkness and eat the bitter bread of despair and disappointment alone. Silver and gold will not help them, but the matchless grace of our God will!

Let us arise, Brethren, and say with Peter, "Silver



and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). Their greatest need is the Gospel. Let us discharge our obligation by giving to them the blessing of eternal salvation "in the name of Jesus Christ of Nazareth."

## HOME MISSIONS TRAVELOG

(Continued from Page 144)

about this great need which would be such a tremendous asset to our Indian work.

### YOUNG PEOPLE'S BANQUET IN LOS ANGELES

We arrived just in time to have the privilege of presenting a message of missionary challenge to a fine group of Brethren young people, approximately 150, at a banquet in the First Brethren Church of Los Angeles. As we looked across the youthful faces and thought of the potentialities and talents in those lives which may be used for the glory of Jesus Christ, we were thrilled for the future of the Brethren Church and once more impressed with the fact that we should do everything possible to hold our youth and use them in missionary enterprises and endeavors within our own borders. We must remember that without these youth there is absolutely no future for the Brethren Church.

## DIVIDENDS OF HOME MISSIONS

*First Brethren Church, Tracy, Calif.*—The church at Tracy is rejoicing over seven who recently accepted the Lord, were baptized and received into the church.

*Sunnymede Brethren Church, South Bend, Ind.*—Thirteen new members have been added to the church in recent weeks, and a fine spirit is prevailing in the church. We are thankful also for the report of the improved health of Mrs. Clough.

*First Brethren Church, Cheyenne, Wyo.*—The Cheyenne Brethren are now worshipping in their new chapel. Brother Horney reports that there is a noted increase of interest in the work.

*Grace Brethren Church, Fremont, Ohio*—The church has recently increased the size of their basement and put in a new heating plant. This added space is very helpful to the work. They are now looking forward to a completed building in the very near future.

## ESSENTIAL ELEMENTS FOR REVIVAL

Ezra 7:10

1. Preparation—"For Ezra had prepared his heart."
2. Searching—"To seek the law of the Lord."
3. Practice—"To do it."
4. Sharing—"And to teach in Israel statutes and judgments."

## FIVE APPOINTMENTS

1. Bible School—for teaching.
2. Morning Service—for worship.
3. Youth Fellowship—for training.
4. Evening Service—for evangelism.
5. Midweek Service—for prayer.

## THE DAY BEFORE

Some time some ordinary day will come,  
A day like this, filled to the brim  
With ordinary tasks, perhaps so full  
That we have little time or thought for Him.

And there will be no hint from silent skies,  
No sign, no clash of cymbals, roll of drums,  
And yet that ordinary day will be  
The very day before our dear Lord comes!

The day before we lay our burdens down,  
And learn instead the strange feel of a crown,  
The day before all grieving will be past,  
And all tears wiped away at last, at last.

When we shall bid farewell, nor see again  
That bitter-sweet, life-long companion, Pain,  
But through unmerited, unfathomed grace,  
Our rapt eyes shall behold our Savior's face!

O child of God, awake and work and pray!  
That ordinary day may be today,  
And yet the setting of tomorrow's sun  
Will find a billion souls still here, unwon!

Martha Snell Nicholson.

## NEWS ITEMS

Bro. Wayne Baker has accepted a call to the Jenners Brethren Church, Jenners, Pa. He will begin his ministry after he is graduated from Grace Seminary in the spring.

Bro. Wayne Croker has accepted a call to minister to the Grace Brethren Church at Huntington, Ind., as a student pastor. Brother Croker will be graduated from Grace Seminary in the spring.





# News Briefs

Born to Rev. and Mrs. Glen Welborn, Albany, Oreg., a daughter, Feb. 4.

Born to Rev. and Mrs. Lowell Hoyt, Leamersville, Pa., a son, Stephen Wayne, Feb. 7.

Born to Mr. and Mrs. Robert Betz, a son, Paul Stephen, at Warsaw, Ind., Jan. 30. Brother Betz is a student in Grace Seminary.

We quote from the *Gospel Messenger* of Feb. 7: "Bro. Herman B. Heisey, we are glad to learn, has not resigned from his pastorate in Altoona, Pa., and he will continue serving in the Church of the Brethren. It is true that he had been considering the possibility of service in another branch of the Brethren group but he feels the Lord desires him to continue in the Church of the Brethren. He says he is happy in his decision to remain with us."

We quote from a personal letter recently received from Rev. Herman J. Baerg, of Harrah, Wash.: "Last Wednesday evening it was our privilege to have L. L. Grubb with us for our prayer meeting. He told of the need in Home Missions as the secretary sees it, and we all know that it is an exact picture of the situation. Among other things he mentioned the need of two aeroplanes, one for himself to commute back and forth between the various points, and the other for the Klievers in Taos, New Mexico, to facilitate their work. The plane Mr. Grubb has now is too small for cross-country hops and would be just right for Al Kliever. . . . Some one suggested that we start the fund

immediately and soon the dollar bills began to come."

The new address of Rev. W. H. Densmore is 6900 Wilcox Ave., Bell, Calif. This is just across the street from the new church building.

Rev. James Forrester has been appointed president of Westmont College, Santa Barbara, Calif.

Brother and Sister Wesley Baker, of the First Church, Dayton, Ohio, celebrated their 52nd wedding anniversary, Feb. 2. Brother Baker is president of the church board of trustees.

The Third Church of Los Angeles will hold a farewell service for Rev. and Mrs. Elmer Fricke, Sunday evening, Feb. 22. They are sailing soon as missionaries to India.

Prayer is asked for Dr. Robert T. Ketcham, nationally known fundamentalist leader, who seems to be losing his sight. He has been rushed to New York City for an emergency operation.

Rev. Leonard Faulkner is serving as pastor of the church at Compton, Calif., until July.

Mr. W. A. McCain, father of Rev. Wilbur McCain, died suddenly of a heart attack, Jan. 29.

The evangelist at Waynesboro, Pa., Feb. 16-29, is Rev. Robert E. A. Miller, of Martinsburg.

Dick Messner, all-Ohio basketball player, has led his Ashland team to 11 straight victories. Dick is captain and high-point man of the team. In four years of varsity play he has never fouled out of a game. He has been accepted at Wheaton College where he plans to prepare for full-time Christian service.

Rev. Archie Lynn will be the evangelist at the South Gate, Calif., church, March 7-21. Pastor Elias White and family were laid up with the "flu" recently.

Rev. Edward Lewis, pastor of the First Brethren Church at Clay City, Ind., preached recently at the Methodist Church in Patricksburg, Ind. He reports that a very successful eight-week revival was conducted in Terre Haute recently with Jerry Owens as evangelist.

Miss Grace Allhouse reports that the child evangelism work in Helena, Mont., is growing. There are eight classes now, with 120 enrolled. She needs a car for transportation to her work in all parts of the city.

The communion service at Rittman, Ohio, Feb. 8, was the largest

## The Brethren Missionary Herald Circulation

Last week .....	6,694
A month ago .....	6,690
A year ago .....	5,446
Two years ago .....	5,166

in recent years. It came at the close of a Bible conference, with preaching by Rev. Miles Taber and music in charge of the Ohman brothers, trumpeters, of Cleveland.

The North Riverdale church, Dayton, Ohio, held a reception, Feb. 20, for all members who were received into church fellowship during the previous year. Rev. Miles Taber will hold a Bible conference in this church, Feb. 27-29, and Rev. Pat Henry will lead in evangelistic meetings, April 18 to May 2.

The Southeast District youth rally is being held in Covington, Feb. 20, 21, and the district men's meeting will be at Roanoke, Feb. 24.

The Northern Ohio youth rally will be at Wooster, Feb. 27, 28. The Ohman brothers, trumpeters, will be there and the sessions will be broadcast. Two basketball games are also on the program.

Dr. William Culbertson has been named the new president of the Moody Bible Institute. He has been acting president since the death of Dr. Will H. Houghton in June. Dr. Culbertson is also editor-in-chief of Moody Monthly.

Complete sets of the *Missionary Herald* for any year, 1940-1944, are desired for binding. Anyone having such sets that he would be willing to sell is asked to contact the Herald office.

Rev. Raymond H. Kettell will hold evangelistic meetings at the Bethel church in Berne, Ind., Feb. 29 to March 14. The Berne church has just acquired a new grand piano. Rev. Ord Gehman is the pastor.

The church at Radford, Va., has moved into their new church building.

Miss Louise Kimmel, director of child evangelism in Fort Wayne, Ind., reports 31 classes in the city in December, with three more started in January.

Rev. Nelson Hall, pastor at Homerville, Ohio, and family have moved to the John Correll farm on Road 83.



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Youth..... Ralph Colburn





# Studies in Revelation



## STUDY NUMBER TWENTY-SIX

By REV. R. I. HUMBERD

### *Profitable Gleanings*

After dinner, Boaz said to his reapers, "Let fall also some of the handfuls of purpose for her." In other words, just accidentally on purpose let a few handfuls of grain drop from time to time.

The reapers took Boaz literally, for when evening came Ruth thrashed out her gleanings and, in place of a cup or two of barley, she had a whole bushel.

She threw the bushel of barley over one shoulder and took the nice portion which she had reserved for Naomi, from her own dinner, and started home.

"Where hast thou gleaned to day?" cried Naomi, as she saw Ruth laboring home under the burden of her rich treasure.

"The man's name with whom I wrought to day is Boaz," replied Ruth, simply. "Blessed be he of the Lord," cried Naomi, joyfully. "The man is near of kin unto us."

### *Boaz the Redeemer*

Ruth gleaned throughout barley harvest and continued on through wheat harvest. Naomi, who had been watching the progress of Cupid's darts, suggested a showdown. Ruth followed instructions and Boaz promised "to do the part of a kinsman" if "a kinsman nearer than I" will not do it.

Early next morning, Boaz sat at the gate of Bethlehem, and when the nearer of kin passed by, Boaz cried, "Ho, such a one! turn aside, sit down here."

Then Boaz took ten men of the city and informed the kinsman of his purpose.

"I cannot redeem it for myself, lest I mar mine own inheritance," said the kinsman. So Boaz "drew off his shoe," and played the part of kinsman redeemer, buying the land and taking Ruth for his wife.

Boaz was kinsman redeemer for Naomi, and exactly what he did for her is what Christ our Kinsman Redeemer has done for us. The human race has waxed poor, has sold out,

and is utterly unable to redeem itself. But Christ became our Kinsman, through the virgin birth, and redeemed us at the Cross.

### *Jeremiah the Redeemer*

We now go to Jeremiah for further light on the subject. "The king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison" (Jer. 32:2). Things looked dark indeed, so Hanameel, Jeremiah's first cousin, came to Jeremiah with a request, "Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it" (Jer. 32:7).

Although the field was in the hands of the enemy, yet Jeremiah bought the field and "subscribed the evidence, and sealed it." Then he gave the sealed title deed to Baruch and told him to "Take these evidences . . . both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (Jer. 32:14).

Just what they did with the earthen vessel, we are not informed. It would not rust nor decay, so they may have buried it. Then at the close of the 70 years captivity, or when Nebuchadnezzar's army was gone, or at some other time, Jeremiah or his relatives could dig up the title deed, break open the seals, go out to the field in Anathoth, and take possession.

### *Christ the Redeemer*

Now putting both of these stories

together we have exactly the story of the book in the Father's right hand in Revelation chapter 5.

Christ is our Kinsman Redeemer. He redeemed the world at the Cross, but Satan is "prince of this world," and they have nothing in common (John 14:30). So the title deed was sealed and placed, not in a mere earthen vessel, but in the Father's right hand for safe keeping, and there is where John saw it.

Let us remember the scene in heaven: a great broad crystal pavement, a throne with the indescribable deity upon it. Lightning and thunder denote a throne of judgment, but circling it all is a rainbow, reminding us of mercy.

Four mighty living creatures, full of wisdom and with voices like thunder are near the throne. In a larger circle are the four and twenty elders, while still farther out are myriads and myriads of angels standing with intense interest in the great event that is soon to take place, an event that has so long held their attention and which will now be consummated at the taking of the book and the opening of the seals.

### *A Universal Proclamation*

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"


This is a "strong" angel. His voice echoes and reechoes and vibrates in every ear of God's creation. Long has mortal man boasted of his sufficiency; long has he ruled God out of his plans. Now let him step forward, take the book and relieve the ravages of sin; let him open the seals and reverse the curse.

### *BROTHER HUMBERD SAYS—*


"Many Infallible Proofs," "Crowns for Christians," "The Christian Home," "God's Contracts," "God's World and His Word," "How God Saves and Keeps," "Inspiration of the Bible." Price, \$1.00.







# The Christian's Seal



## THE HOLY SPIRIT REVEALING THE WILL OF GOD (Eph. 1:9)

By REV. CHARLES H. ASHMAN

Ephesians the first chapter is a mine of rich treasures. It is a string of beautiful pearls. The will of God is referred to several times in it. Paul was called to be "an apostle of Jesus Christ by the will of God" (Eph. 1:1). In the fifth verse we find this expression, "according to the good pleasure of his will." In verse 11 the will of God is called His purpose. Also in this eleventh verse we find the "counsel of his own will." The outstanding phrase is "the mystery of his will" (1:9). The chapter closes with the clear teaching of the Holy Spirit as the Agent of the revealing of the will of God.

Frequently as a pastor, and more frequently as an evangelist, we are asked, "How can I be sure that I am in the will of God?" All sincere Christians desire to be in the will of God. Many question whether they are and at times doubt if they are. Can we know definitely the will of God for our individual lives? How may I always be sure I am in the center of His will?

### *God's Will in Three Directions*

God's will is exercised in three directions. It is omniscient; all things must be within His will. God knows everything, the ends from the beginnings. There are no surprises with God. The past, present, and future are all known to Him. We must find a place in the omniscient will of God for everything.

God's will is also directive, omnipotent in all things in which He chooses to exercise it. The Prophet Isaiah, in chapter 40:13-14, taught this. In Daniel 4:35 we read, "He doeth according to his will . . . and none can stay his hand, or say unto him. What doest thou?"

God's will is also permissive, He limits Himself in those things in which He gives man decision and choice. Even Satan has been given certain permissive privileges.

### *God's Will to the Church*

God's will is revealed collectively for His Church. It is exercised in

and through the Body and Bride of Christ. He reveals His will to the Church and through the Church. The Holy Spirit is the Person making known this will. The early church always sought the will of the Lord. It kept in tune with God and listened to the voice of the Spirit, being sensitive to the Spirit's leadings. Today, business meetings of the church are usually ruled by likes and dislikes, prejudices and jealousies, friendships and favors, enmity and malice. If the Church would seek the revelation of the will of the Lord by yielding to the Spirit, there would be peace and prosperity. We would be of "one heart and one soul," of "one accord in one place." Dr. Myers has said that we need to "bend to the will of the Spirit." Pastorates would be longer and would be terminated with mutual consent instead of "by request," if the Church would permit the Holy Spirit to make known the will of God.

### *God's Will to the Individual*

God has a definite plan for each child of His. Our supreme business is to find that plan and follow it. Daily we must pray, "Not my will but thine be done," and then let go our own will for His. The whole scope of our life, from horizon to horizon, every day in every way, we must "yield ourselves unto God." Romans 12:1-2 gives the blueprints for this, body yielded and mind renewed, self-sacrificed; negatively, that we not be conformed; positively, that we be transformed, each day a living sacrifice unto Him, proving "what is that good, and acceptable, and perfect, will of God." I Corinthians 6:19-20 declares, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Yes, the

Holy Spirit will reveal the will of God to each one of us if we are yielded and willing.

### *God's Way Is the Best Way*

God's will is always the best for us. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." I do not worry about valuable papers whenever they are in the safety deposit box. Paul testifies, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Christ is our safety deposit box! Why worry?

During the bombing of London, in one of the bomb shelters, after one quoted Psalms 91:9-11, the following lines were distributed:

"No bomb or shell can on me burst  
Except my God permit it first.  
So let my heart be kept in peace,  
His watchful care will never cease.  
No bomb above or mine below  
Need cause my heart one pang of woe.

The Lord of hosts encircles me  
And He is Lord of earth and sea."

"Why do I drift on a storm-tossed sea,

With neither compass, nor star,  
nor chart.

When, as I drift, God's own plan for me,

Waits at the door of my slow-trusting heart?

Drifting, while God's at the helm to steer:

Groping, when God lays the course so clear:

Swerving, though straight into port I might sail;

Wrecking, when heaven lies just within hail.

Help me, O God, in Thy plan to believe;

Help me my fragment each day to receive.

Oh that my will may with Thine have no strife!

God-yielded wills find the God-planned life!"





# YOUTH PAGE

RALPH COLBURN-National Youth Director



## Living for Jesus--

### AT SCHOOL

#### CLASSROOM HONESTY

There is a popular philosophy abroad these days that implies that a thing is not very wrong if you can get away with it and not be caught. There are just two things wrong with this idea. First, it isn't true, and second, even if it were, "Thou God seest me," and that same God says, "Be sure your sin will find you out."

I've heard Christian young people talk very lightly about cheating in a test, or faking an excuse for absence. And if you should question them about it, they might ask, "Well, what's wrong with that? Everybody's doing it."

That does not constitute a valid reason for a Christian engaging in it. Everybody will have to answer to God for it, too.

It's not fair to yourself to cheat. You lose your self-respect, and you may lose your ability to tackle problems honestly.

It's not fair to God to cheat, for others in seeing your dishonesty may well say, "That's a Christian

for you. Just as bad or worse than anyone else." Christ is reproached because of your failure.

And it's not fair to others to cheat, for it certainly sets a bad example, and it may give the cheater an unfair and undeserved advantage for a time.

Dr. Bob Jones has said, "There is only one thing to do in any circumstance—and that's the right thing." Don't jeopardize your testimony or your self-respect for the sake of any advantage unfairly gained.

"And whatsoever ye do, do it heartily, *as unto the Lord*, and not unto men" (Col. 3:23).

The way to do a great deal for Christ is to keep doing a little for Him.

Every day marks a step forward or backward in the Christian life.

Prayer works;  
Prayer is work;  
Prayer leads to work.

## It's an Idea--

### INCREASE MISSIONARY INTEREST

Last week we talked about missionary meetings, and increasing missionary interest. Well, here's another good idea along that line. Adopt a missionary! Maybe your church already has one whom you are supporting, or whose membership is there. Write a letter every month or so to that missionary, and ask for personal letters in return, with items about the work that would be especially interesting to young people.

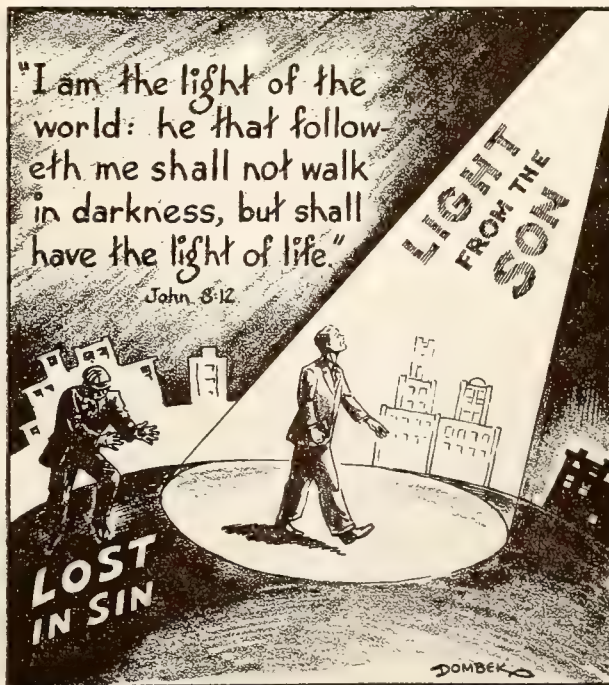
You might pick a missionary from both Africa and South America, and you'll find that the letters from those missionaries will mean a lot to your group. And when your missionary comes home on furlough, be sure to arrange a special meeting of your B. Y. F. in honor of that missionary. Maybe he or she will bring you some curios or costumes from the field that will be the property of your B. Y. F., to be used and displayed to promote interest in that field.

## News Notes--

### OSCEOLA YOUTH HAVE INSTALLATION BANQUET

January 16th, the B. Y. F. of the Bethel Brethren Church of Osceola, Ind., held its annual installation banquet, honoring the new officers for the incoming year. It was held at the Hotel Elkhart, in Elkhart, Ind., with 30 present. Program was furnished by a splendid quartet from Goshen College, and a challenging message from Rev. Mr. Bridges of the Baptist Church of Mishawaka concluded the evening.

New officers are Carl Nihart, president; Duane Goss, vice president; Medrith Herriman, secretary-treasurer; Nola Hartman, chorus leader; and Jack Yerger, usher.





# Why Is a Problem Child?

FIFTH AND FINAL ARTICLE

By RAYMOND F. BURCH, Long Beach, Calif.

## Adolescent, the Embryo Adult

"Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity" (Eccl. 11:10).

When a parent finally and fully convinces himself that an adolescent is an embryo adult who is in the process of leaving his childhood behind him, it becomes an easier matter to find a common meeting ground for discussion.

Some parents derive a great amount of satisfaction from being accepted as the final authority by their children in everything pertaining to their very existence. Consequently, it is felt by them something akin to losing face when a young adult dares to rise up and challenge his parent's right to continue dominating every avenue of his life. It is merely a case of two people attempting to supervise the same project, with the resultant friction that invariably bursts into flame.

Young people who come from homes where a parental dictatorship exists well on into the teen-years, are the very ones who invariably exceed all reasonable limits when once out on their own, though it be but for a matter of an hour.

Much exertion, time, and wordage is wasted by a parent who attempts to teach "experience" to a teen-ager in lecture form. Youth is so constituted that he is able to learn common sense only by the avenue of his own personal experience. This is a law of nature that cannot be broken, consequently the child who is driven is the one who is certain to rebel.

Looking at experience through the eyes of an adolescent, we behold that comprehensive, practical experience is an entirely new element to him. Up until this transitory period in his life, he has never looked upon eventualities in the light of an adult mind. Now that he is beginning to get a glimpse of the realities, as well as the emotional impressments of life, he oftentimes acquires an inflated opinion of his own prowess.

From time to time—in spite of a parent's constant coaching and lecturing—when knowledge finally comes by avenue of some simple experience, the youth accepts it as a new and exaggerated wonderment, or calamity, that has happened for the first time in creation, and that only to him. This observation tends to irk the average parent to the "blowing-up" point. Nevertheless, the wise parent will remember that he, too, traveled this very same route in years gone by, and will (with this poor, but honest consolation) coax his blood pressure back to normal.

It requires abundant grace to take a "cocky" child gently by the arm and walk with him out of harm's way, but it is the only course left to follow which will assure his fullest measure of faith, respect, and obedience.

The family that weathers this period of storm-cloud in finest form, is the family that has held to a practice of communal worship and has maintained an open discussion forum from the time of the child's infancy.

Some time ago the students in a large college were asked to set down on paper their frank opinions of the chief attributes of a model family. The results are as follows: (1) A minimum of malcontentment in the home; (2) proper entertainment in the home; (3) a fairness in directing and supervising adolescent activities; (4) uniformity in discipline between parents.

In another questionnaire distributed among teen-age students, the greatest fault found in parents was their seeming lack of trust in their children. And while the mothers seemed to show up on the nagging side of the picture, the fathers came in for about sixty per cent of all actual criticism.

One of the strongest latent desires of a child's heart is to be accepted; to feel that he really belongs and is wanted, loved, and trusted. An unnoticed, ignored, or suspicioned child may develop one of two extreme emotions—extreme humility and a feeling of inferiority, or perversity and self-will.

## Adolescent Frustrations

"Whoso keepeth the law is a wise son; but he that is a companion of riotous men shameth his father" (Prov. 28:7).

The adolescent's life is strangely full of frustrations. It is only natural for him to attempt almost all he does on a sensational level. He is an extremist *by nature—not by choice*. There has been awakened within his being the potentialities for mate-love, but he must needs find some substitute absorption, such as work, play, music, art, or a hobby to offset this oftentimes misunderstood emotional stress.

Too, his natural capabilities for accomplishment increase and he feels an irresistible urge to attempt Herculean adult tasks. More often than not, these urges lead him to attempt all manner of reckless and foolhardy stunts that help turn older heads gray with worry and apprehension. This is the period when the young adult feels he is stepping forth into a new and conquerable world in his own strength. The schools of today play up this theory before the minds of the pupils from day to day until they visualize themselves marching forth as mighty conquerors in their own power.

Such legends as this are to be seen inscribed over the archways of almost every school, college, and university of America:

"Success is not reached by a single bound.

But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,

And we mount its summit round  
by round."

This feeling of a child's self-adequacy can be largely avoided when the very early years of his life are impregnated with the truth that Christ is the basis and supply for all true wisdom, guidance, and strength of character.

Psychiatrists claim there must be a greater degree of satisfaction in one's life than frustration, in order to maintain the balance of a sane and sound mind. The ravages of



war have only too sadly proved the reliability of this rule.

In the case of the adolescent, he must have substitute satisfactions in order to offset direct satisfaction which is denied him. Thus, a parent would do well to encourage worthwhile hobbies for the child before he reaches adolescence. It has been well said that "the family that plays together, stays together."

A boy or girl without a hobby during adolescence is like a car without a brake when it comes to the steep down-grade. Teen-energy must be expended, even though it be expended in disaster. Parents are wise at this point when they stop *doing* for their children and begin to create the impression of *doing things* with them. It is a help sometimes to remember that the child is preparing, in his haphazard way, to do for himself in the future, all the things that his parents have done for him in the past.

When it comes to getting into unhappy situations and minor intricacies, the majority of active adolescents have a unique penchant for blundering into any accessible involvements on the horizon.

Many of these difficulties could be avoided were it not for a universal weakness among teen-agers of a lack of sympathy for the other fellow. Because of this fault, which often brings about misunderstandings and complications, the youngster should be made to understand early in life that he is the one to be held responsible for his own acts and must accept any and all ensuing consequences.

### Petting

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

One of the chief reasons why it is so difficult to draw teen-agers into focus with God's standard of acceptance, is due to a fear that they may have to draw themselves out of focus with the world's accepted standards. For instance, it is an accepted standard by the mass of high school pupils today that a date calls for some measure of petting in payment for the evening's entertainment. Whether adults care to accept such a statement or not, it is a fact that the majority of adolescents today do resort to some form of petting and they freely admit it.

Whether it be light petting or deep petting is simply a matter of conviction or of fear in the minds of the individuals concerned.

Every adolescent should be fully educated to understand that petting, whether it be for the sake of a thrill or merely because it is an expected gesture, tends to prevent the development of a finer comradeship between two people, thereby defeating the very purpose and longing of the hearts of those involved.

This wave of moral laxness is due primarily to three causes: the home, the entertainment world, and naturalistic teachings spread abroad from the classroom. It is in these three places that the greatest part of a child's life is spent, and it is here that the child receives his major training—for good, or bad.

Today we see a strange and alarming trend among the youth of our land. The sanctity of marriage, reverence for things holy, the seriousness of death, and the respect for the feelings and rights of others, are fast being swept beneath a cascade of *teen-contempt* and *adoles-cynicism*.

In the past few years we have seen a swift downward sweep from that which was nearly normal, to the most abnormal craving for anything that is sordid, brutal, and mayhemistic.

John Houseman, writing in *Vogue*, January 1947, says, "... the public appetite for violence continues unabated. The ether waves are vibrant with criminality and horror. . . . The very comic strips which brighten the lives of our children are devoted, with few exceptions, to incidents of lawless brutality. A

random perusal of the comic sections of last Sunday metropolitan papers yielded a harvest of no less than seven murders (the lifeless bodies of the victims being exhibited in four instances), two robberies with violence, one case of torture, two cases of criminal assault, and one of abduction with clear intent to rape—not to mention numerous instances of hill-billy mayhem and interplanetary violence."

Then he goes on to state that one time sex and parenthood was illustrated by such symbols as storks, Easter eggs, and bunnies in juvenile entertainment. "Now," continues Mr. Houseman, "all this is changed. The fantasies which our children greet with howls of joy run red with horrible savagery. Today the animated cartoon has become a bloody battlefield through which savage and remorseless creatures, with single-track minds, pursue one another, then rend, gouge, twist, tear, and mutilate each other with sadistic ferocity. . . ."

The author then quotes the words of Mr. Siegfried Kracauer, an experienced analyst in the field of social-aesthetic criticism, "Films saturated with terror and sadism have issued from Hollywood in such numbers recently as to become commonplace."

Mr. Houseman then states, "It is not their (the "tough" films) surface violence but the neurotic reaction that accompanies it. It is not the act of brutality that is repellent but the indifference with which it is regarded by those who commit it and those whom it affects."

Thus we have a gist of the most common theme of the most popular recreation of today, by a man of the world.

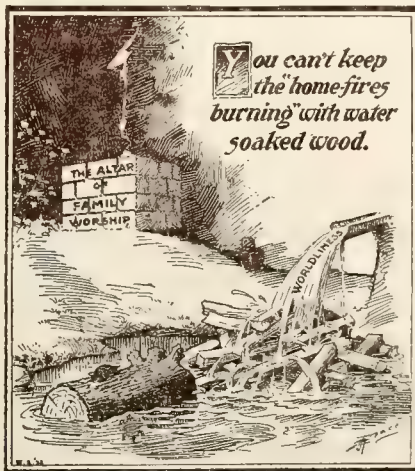
### In Conclusion

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7).

"Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding" (Job. 28:28).

When the trident prime factors of a child's life—his home, his school and his recreation—are all affinities for evil, the child himself has little opportunity for being anything other than an unfortunate affinity for evil, unless the Church finds some way to reach out and offer more than one hour a week in Sunday school.

During the course of one year, it



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is estimated that a child spends about 4,500 hours in his home, 2,000 hours in a miscellaneous fashion, 1,000 hours at public school, 650 hours in recreation, but only 52 hours in Bible school, providing he is a regular attendant.

In other words, the child who is a regular attendant at both Bible school and day school, spends 20 times as many hours in secular training as he receives in systematic Bible teaching. During the months that public school is in session, the average Sunday school attendant spends 30 hours per week in day school to one hour of Christian training.

The child who receives no Christian training outside of the Bible school's 52 hours per year, faces a 167-per-cent greater pull by the world than by the Sunday school. In other words, the world claims 167 hours to only one for Christ.

It should give each Christian parent a turbulent jolt when he remembers that the pagan day schools of our land claim more than one-third of his children's waking hours, five days a week for the entire school term.

The question is, can we find some way to correct this grave situation? Is there any way that these 1,000 school hours each year can be salvaged for Christ?

The answer is, definitely *yes!*

Several denominations are setting the pace in this critical matter by establishing parochial schools all over the nation. In this way children may become recipients of a needful fundamental Christian training along with their regular curricular studies.

There could be no finer combination possible for any Christian parent who has sincerely tried to train up his child in the way he should go, so that he might not depart from it, than to have that child step out of the home each day into the wholesome atmosphere of a Christian school.

While the problems surrounding such an undertaking may be many and great, yet others are marching forward victoriously under the banner of the Cross.

The child who has received a thorough Christian training in elementary school ought to be sufficiently well grounded to meet any and all of the false teachings propounded by junior high and high school bibliomaniacs.

## GOOD NEWS REVIVAL, FREMONT AVE. BRETHREN CHURCH, SOUTH PASADENA, CALIF.

A little over four years ago, we took over a Bible class which was meeting in a home in Pasadena. Devoting part time to this field as the district evangelist, we opened a definite Brethren work in a hall in the region of South Pasadena within three months. Within three more months, a Brethren church was organized with between 22 and 30 charter members. From these beginnings, the Fremont Avenue Brethren Church in South Pasadena has come. Wife and I have our church membership there now and our son-in-law, Thomas Hammers, is the faithful pastor. The Sunday school averages over 120.

From January 4 to 18 it was our privilege to be the evangelist in this church in a good news revival. The pastor thoroughly prepared the church for these meetings in every way. There was the best of unity and fellowship. The pre-prayer meetings were well attended. A day of fasting and prayer was observed. Much personal visitation was done. The best of special and congregational music was presented.

The spirit of revival possessed the hearts of the people. The decisions were definite and personal. There was a genuine quickening of the church. Much seed was sown that will yet bear harvest. There was a stabilizing yieldedness that will produce greater faithfulness, we are sure, in the worship and service of some. In this most difficult field there was a real revival. Yes, they are possible anywhere today when the church is willing to pay the price. We praise the Lord for this one. The pastor will report the facts and figures.—*Charles H. Ashman, evangelist.*

The Fremont Avenue Brethren Church of South Pasadena has been enjoying some rich spiritual blessings from the hand of the Lord in recent weeks for which we want to praise His wonderful name.

Recently, special meetings were conducted in the interest of revival and evangelism, with Rev. Charles H. Ashman as the evangelist. Unique indeed was the privilege for the writer, for it was under the min-

istry of "Dad" Ashman in Johnstown that I was called into the full-time service of the Lord and now he is a member of the very fine congregation I am privileged to serve as pastor.

We all praise God for the faithful, fearless preaching of God's Word, so presented by Evangelist Ashman as to spare neither saint nor sinner, but at the same time pointing us to the wonderful Savior, willing to forgive, cleanse, and save to the uttermost.

God blessed us as the Holy Spirit led 14 believers to make clear-cut decisions of vital importance in their Christian experience. Five others confessed the Lord Jesus Christ as Savior. On the closing night, three obeyed the Lord in baptism.

On the Friday night following the meetings we enjoyed one of our very finest communion services with our highest attendance to date of 62 persons from our own local congregation.

This past Friday night, January 30th, our church sponsored a youth rally with a "free" banquet, which was attended by 55 young people and 17 adults who served in various ways to make this the finest thing the church has done to date for our youth. Rev. Ralph Colburn, our National Youth Director, headed a very fine program as speaker, with David Willis, senior at the Bible Institute, as master of ceremonies.

Our recent annual business meeting revealed the fact that during the past year approximately \$12,982.00 in tithes and offerings were presented by God's people for various phases of the Lord's work. In the 14 months we have been privileged to serve this church it has been our joy to receive 35 persons into the membership of the church and today our family numbers 76. Our hearts are filled to overflow with praise for "the miracles of grace" we have seen in conversion this past year.

For the past 10 weeks my work as pastor has been greatly hindered by personal illness, but how I praise God for a people whose love seems to know no bounds, and for Romans 8:28.

Pray for us that we may be able to reach the people of our community and particularly the youth.—*Thomas Hammers, pastor.*



From time to time we have mentioned the attendance or decisions of a certain day, but have not given any additional information about the Canon Brethren Church of Taos, N. M. The attendance at the regular services has been growing steadily since arriving on the field in September. The months of December and January have shown the greatest growth. On the first Sunday of December we started a contest that should last two months. The entire Bible school was divided into two groups with a captain for each side. A fine Spanish, leather-bound Bible was the first prize for the individual who would bring most new ones during the two months. A New Testament was given as the second prize. The entire winning side would enjoy an evening of fellowship in our home.

The contest started out rather slowly, but by the first of January a great deal of interest had been aroused which continued throughout the month. The attendance on the first Sunday of December was 87, which was above average, and on the closing Sunday it had grown steadily to 141 in Bible school. The first prize was given to Mrs. Varos, who brought a total of 65 new ones. The contest gave us many new contacts and introduced our church to some who are coming regularly as a result. We are praising the Lord for these victories.

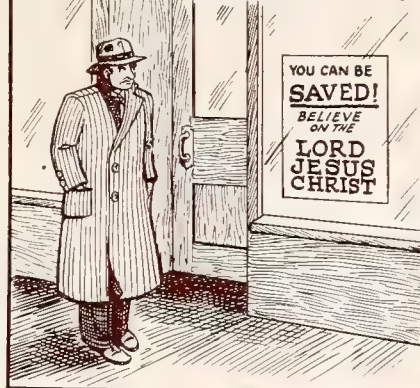
A two-month report of attendance follows. The Bible school average attendance was 95, morning services 98, evening services 71, and prayer meeting 34. A weekly club for boys and girls was attended by 33 every week. The Christmas program held on Wednesday, December 24, was attended by 192. During this period several decisions were made for the Lord.

At a recent business meeting a Brethren constitution was adopted for the church and the fiscal year was changed to correspond with the national program.

Rev. Rubel Lucero and the pastor, Rev. Albert Kliever, will be the evangelists for a two-week revival meeting held February 8 to 22. Rev. Ralph Colburn, National Youth Director, will bring one message for a special youth meeting.

During the months of December

FOR YEARS JIM RESISTED THE CALL TO ACCEPT CHRIST AS HIS PERSONAL SAVIOR.



NO MATTER WHERE HE WENT HE ALWAYS MET THE SAME PLEA.



RESISTING THE CALL OF THE HOLY SPIRIT NO LONGER, JIM GOES INTO THE MEETING AND ACCEPTS CHRIST AS HIS PERSONAL SAVIOR.



and January we have held eight services in Arroyo Hondo, a village 12 miles from Taos. The attendance has varied from 22 to 82. We believe that we shall soon have a Brethren church in Arroyo Hondo. In addition to this new church, Brother Lucero is working in and around Albuquerque and will be starting regular services in two or three places. The Lord has been very good to us and we praise Him for the victories which have been won for Him.—Albert W. Kliever.

### REVIVAL AT CHEYENNE, WYO.

We spent eight days with the First Brethren Church of Cheyenne, Wyo., Jan. 21-28. The Brethren testimony here has been established only about four years. The membership is still small but faithful. The services were held in the hall which they have been using, because their new, neat chapel church was not quite ready.

Seldom do you find the spirit of revival so quickly possessing the

hearts of the people. Beginning on Wednesday night, ere Sunday, the revival had begun. Sunday, at the fifth service, great victories were won for the Lord in the most sincere and voluntary response to the call of the Spirit in the Sunday school we have ever witnessed when 26 children confessed Christ as Savior. More confessions were witnessed in the evening service with expressions of genuine repentance. Souls were saved and members renewed and quickened. There were two adult first-time confessions and three adult reconsecrations in this short period.

The Home Missions testimony here is being established through the untiring ministry of Bro. Sam Horney and his faithful co-workers. We have confidence that it shall continue to grow and that rapidly as they enter a new field and a new building. We rejoice that we could serve the Lord and this home mission church for this short season as evangelist.—Charles H. Ashman, evangelist.



# Anointing With Oil for Healing

Sermon Preached on *THE GOSPEL TRUTH* Radio Program

By MILES TABER

In the fifth chapter of the Epistle of James we are told what Christians should do in case of illness. These instructions are so generally disregarded today that God's people are missing many blessings that the Lord would delight to give them. As James said in the fourth chapter of his epistle, "Ye have not, because ye ask not."

On the other hand, many, having missed the blessing of the Lord have turned to so-called faith healers and have been led to accept false doctrines in the hope of being healed. We take it as axiomatic that whatever divine healing there is must be in harmony with the Word of God. So we turn to the Bible to learn the truth on this subject, and we find it summarized in this fifth chapter of James.

A few introductory remarks should be made. First, these instructions are for Christians, in this present dispensation. The epistle was written by a Christian, and he addresses his readers as "brethren." One of the specific instructions for healing is to call for the elders of the church. That certainly places this teaching within the church age.

The second remark is that the end in view is the recovery of the one who is sick. The anointing with oil in the name of the Lord is not a "last rite" for dying men, it is a means of bringing about the recovery of sick men. It looks to healing, not death.

A third introductory remark is that these instructions are for Christians, not unbelievers. If the listener has not yet received the Son of God to be his own personal Savior from sin, he needs to recognize that he deserves nothing from God but wrath. Not being a child of God by faith in Christ, he cannot claim the promises of God to His children. For any unsaved person, the first step toward healing of the body must be healing for the soul. That healing we can promise instantly the moment you believe on Christ, for God has said, "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no question as to the will of God here, for He is "not

willing that any should perish." Sinner friend, just take God at His word, and you can be saved this moment. That is far more important than healing for the body.

Assuming that the listener has taken this all-important step of trusting Christ for salvation, we approach God's instruction book for physical healing. And we learn that the first step is to learn a lesson in patience. In James 5:10, 11 we are instructed, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

If the prophets suffered affliction, if Paul had a "thorn in the flesh," then it may be that our affliction is God's will for us at present. Like Job, we may need to learn to wait patiently until God's time comes to send deliverance. If so, then we will not get healing by fretfulness, anxiety, and impatience. The first lesson we must learn is to bear patiently the afflictions that a loving Father chooses for us. Remember, it is the prayer of faith that will save the sick, and faith is trust. We cannot begin by distrusting our heavenly Father. We must begin by believing in God's love and care—that whatever answer He sends will be dictated by His infinite love and mercy. If we "count them happy which endure," we must learn to find our greatest happiness in being in the center of God's will, even if that involves patient endurance. True happiness comes when we have learned to be content where God wants us to be.

The second step toward healing is what another has called "practicing the presence of God." James states it in verse 13, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." That is a brief description of a life that shares all of its joys and sorrows with the Lord. If there are afflictions, problems, difficulties, they are taken to the Lord in prayer. If the

heart is filled with joy, it is most naturally expressed in singing praise to God. Don't expect God to hear your prayer when you are down, if you don't live for His praise when you are up.

This is not the desperate call for a church rite on the part of one who has found his pleasures in the world. It is but the natural expression of a heart that takes everything to the Lord, joy as well as sorrow. We once heard of a business man who said to some church solicitors, "The only time I see you folks is when you need money." The Lord must find it necessary to say to many of His children, "The only time I hear your voice is when you are in trouble." In I Corinthians 6:13, Paul says, "Now the body is . . . for the Lord; and the Lord for the body." That is the right order—first your body must be wholly for the Lord before you can expect the Lord to heal your body. Give Him your body when it is well and strong, share with Him your pleasures, and you may expect Him to hear your prayers when you need Him most.

Having prayed for himself, the sick Christian is not to stop there. The next step is in verse 14, "Is any sick among you? let him call for the elders of the church." This is in itself an act of faith. There is no need to call for the elders unless it would do some good. So the very calling for the elders is evidence of faith on the part of the sick one. For this reason, he himself must do the calling. This is not something that the family does for him after he is unconscious; it is his own act of faith. It is an expression of his faith in the value of united prayer. It is faith in the Lord's special promise, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). It is obedience to the command in the 16th verse of our chapter in James, "Pray one for another, that ye may be healed."

However, before the elders pray for the sick one, there are two things that they should do in prep-



aration for the prayer. First, they should anoint him with oil, for the 14th verse reads, literally, "Let them pray over him, *having anointed him with oil.*" The prayer is the main thing, but the anointing with oil is a part of the divinely given procedure. Why God commanded this, we may not be able to say. It may be as an aid to faith. It may be a symbol of the anointing of the Holy Spirit. But regardless of why God commanded it, the simple fact is that He did command it. And since faith is the readiness and willingness to act in obedience to God's revealed will, the one who would pray the prayer of faith cannot reject God's clear command.

To say that this anointing is useless, unnecessary, and to proceed to prayer without it, is to brand the prayer as an act of unbelief. Faith will obey, even without understanding why. So it is immaterial whether we understand the full reason for the anointing or not. The sick are not healed by our understanding, but by our faith. Effective faith issues in obedience, and obedience, by putting us in the place of blessing, increases our faith that the answer will come. That is why the ministers of the National Fellowship of Brethren Churches anoint the sick with oil in the name of the Lord before praying for them.

A second thing that the elders must do before praying for the sick is stated in verse 16, "Confess your faults one to another, and pray one for another." Before entering into a season of prayer for healing there must be a time of confession of sin. The elders in charge of the service must see that this is done. For since all sickness is at least indirectly the result of sin, and since many diseases are the direct result of the individual's own sin, it is foolish to pray for healing until the sin has been dealt with. For if the sickness is the chastening of the Lord on a Christian who has been sinning, the chastening will not be removed until the sin is confessed.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). It is on the basis of this confession that the promise is given in verse 15, "If he have committed sins, they shall be forgiven him." No man's sins will be forgiven simply because the elders have prayed for his healing. But if the prayer has been preceded by gen-

uine confession of every known sin, then forgiveness is certain, and the healing also is sure if the sickness was in the nature of chastening for those sins. Both the anointing with oil and the confession of sin are necessary in order to make possible the prayer of faith.

That leads us to inquire, What is the prayer of faith? For the promise of verse 15 is, "And the prayer of faith shall save the sick, and the Lord shall raise him up." Let it first be noted that while all of the foregoing preparatory steps are necessary, all of them together will not bring healing. They only prepare the way for the prayer of faith; it is in answer to that prayer that the Lord raises up the sick one. Next, note that while it is said that

given. It is God speaking to us as He spoke to Zacharias through an angel, "Fear not, Zacharias; for thy prayer is heard" (Luke 1:13). If God gives the faith to believe that He will answer, then it is certain that He will answer. It is not enough to pray; we must learn to wait for the answer, the assurance that God has heard.

Let us be tempted to think that this kind of praying is too high for us, James gives us an Old Testament example in closing the chapter. He says that Elijah was a man "subject to like passions as we are," just an ordinary man. He prayed for three and a half years of drought and got it. Then he prayed for rain, and it rained. The Lord is saying that when a godly man prays in dead earnest, God delights to answer that prayer, and He will do it unless there are reasons which make it impossible. God challenges us to meet His conditions and claim His promises to supply our every need.

"Is any sick among you?" If so, we urge you to read carefully the fifth chapter of the epistle of James, following every instruction carefully, and trusting God to do what He has promised. If you begin with patience, continue in obedience, and end in faith, God will hear and answer.

God answers prayer in the morning,  
God answers prayer at noon,  
God answers prayer in the evening,  
So keep your heart in tune.

#### TUNE IN

National Brethren Radio Hour

#### THE GOSPEL TRUTH

WHKK—Akron, Ohio.—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.

the prayer of faith shall save the sick, it is really the Lord who raises him up. But the Lord makes the definite promise, without exception, to raise him up in response to the prayer of faith. Manifestly then, the most important question of this whole discussion is, What is the prayer of faith?

Certainly it is not every prayer for healing. Nor is it every prayer offered by the elders of the church after due preparation. Nor is it anything that we can work up in ourselves by wishing hard enough. Faith is the gift of God. And only God can work in our hearts in any given case the valid conviction that He will heal. The prayer of faith is not simply faith that God *can* heal, but is faith that God *will* heal.

This assurance is not the result of autosuggestion; it must be God-

#### THE GOSPEL TRUTH MAILBAG

Davidsville, Pa.—Please find enclosed \$5.00 for the preaching and singing the Gospel of Jesus over the air. We enjoy hearing your programs and believe they are an inspiration to others. We pray the Holy Spirit will use your programs to help those who don't know Jesus to know Him as Lord and Savior and also to strengthen in the faith those who know Him. We are happy to help in making the Gospel of Jesus known by the way of radio.

Sunnyside, Wash.—We of the Sunnyside Church count it a privilege to hear the Gospel Truth in this area. Several have joined the Brethren Radio League, and you will find their membership cards enclosed, also a check covering the amounts of their gifts toward its support.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for March 7, 1948.

Matthew 26, 27, 28.

## PASSION AND TRIUMPH OF THE SON OF DAVID

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### Brethren Emphasis

The only clear statement in the Word of God giving the proper mode of Christian baptism is found in this lesson. Other Scriptures will support the teaching found here, but we must come to Matthew 28:19 to establish beyond question the form that God intends Christians to use in baptism.

Brethren people need to know exactly what the Word of God teaches on this subject. Even unsaved people in our classes should have this teaching, so that when they do accept Christ they will already be informed as to how they should be baptized. Since this passage will be in our lesson only once in a six-year course, every class should be sure to study this portion of the lesson today.

Additional help may be found in "The Faith," by Dr. Louis S. Bauman; "This Do," by Dr. Herman A. Hoyt; and "We Believe," by Rev. Luther L. Grubb. Be sure to teach triune immersion, not as merely a Brethren tradition, but as a part of Christ's commands for the Church.

### The Lesson and You

There is a tendency in these days to be satisfied with obeying only half of the Great Commission. As we read it there are four elements in this commission: "Go . . . teach (make disciples) . . . baptizing . . . teaching." The first two parts comprise the work of evangelism, going to people everywhere and persuading them to accept the Lord Jesus Christ as their Savior. That great work should not be slackened by

any means. But there are indications that many of us stop here without finishing the work we were commissioned to do.

Of course in radio evangelism, tract evangelism, and most personal evangelism, it is impossible to follow up with baptism and teaching. But even in our churches the same tendency is evident. In reports of revival meetings that come to our office it is not uncommon to read of 50 or 60 confessions, but only 10 or 12 are baptized and received into the church.

Without slackening the work of evangelism, isn't it about time we began to emphasize the second half of our job? Christ commissioned us to baptize and teach as much as He commissioned us to evangelize. God's program does not end at the church altar. He is not satisfied until the convert is thoroughly instructed in the Word, is living a

holy, separated life, and is himself busily engaged in seeking the lost.

Perhaps we would be even more successful in evangelism if we put more emphasis on the rest of the Commission. Often our evangelism fails because it is not backed up by a holy, working church.

### Review Questions

(Based on the Brethren Quarterly)

1. Was the crucifixion of Christ a defeat for God's plans?
2. What is the most important question in life?
3. Name five miraculous signs that accompanied the death of Christ.
4. What is the significance of rending the veil of the temple "from top to bottom"?
5. Did Christ's disciples or His enemies understand most about His predicted resurrection?
6. How does the slowness of the disciples to believe make their testimony more valuable?
7. Is the Church commissioned to go "to the Jew first"?
8. What mode of baptism is taught in Matthew 28:19?
9. What is meant by the word "teach" in Matthew 28:19?

### Discussion Questions

1. How could your church more effectively train its converts?
2. Could the water in Pilate's basin cleanse his sin? Does the water in the baptistry or footwashing basin cleanse from sin today?
3. How did the Pharisees serve the interests of Christianity by sealing the tomb and setting the watch?
4. Does the promise at the end of the lesson depend on our keeping all four parts of the Great Commission?

### BIBLE-READING SCHEDULE

Monday	February 23	Numbers	3, 4	Luke	18
Tuesday	February 24	Numbers	5, 6	Luke	19
Wednesday	February 25	Numbers	7	Luke	20
Thursday	February 26	Numbers	8, 9, 10	Luke	21
Friday	February 27	Numbers	11, 12, 13	Luke	22
Saturday	February 28	Numbers	14, 15	Luke	23
Sunday	February 29	Numbers	16, 17	Luke	24
Monday	March 1	Numbers	18, 19	John	1
Tuesday	March 2	Numbers	20, 21	John	2, 3
Wednesday	March 3	Numbers	22, 23	John	4
Thursday	March 4	Numbers	24, 25	John	5
Friday	March 5	Numbers	26, 27	John	6
Saturday	March 6	Numbers	28, 29	John	7
Sunday	March 7	Numbers	30, 31	John	8





"I am the way--"  
(See next page)



# Grace Theological Seminary



Editorials by

PRESIDENT ALVA J. MCCLAIN



## Shall We Sell the Post Office?

Newly appointed Postmaster General Donaldson, hailed by many as a "career man" rather than the usual politician, announces that in spite of the fact this year's receipts have broken all records, nevertheless the postal department is running straight into a period of the largest deficits in all its history. And, furthermore, he sees very little that can be done to change the situation.

This is always the difficulty with anything managed by human government. Every department builds up its own self-centered bureaucracy, generally far over-staffed beyond its needs, and no political party has the courage to whittle it down to a reasonable size. This does not mean that the Post Office is the worst offender, nor does it mean that there are not many employees who earn all and perhaps more than they are paid. The Post Office, as a matter of fact, is one of the best administered departments of the Federal Government.

It is interesting to recall, however, what the late John Wanamaker, great Christian merchant of Philadelphia, offered to do after serving efficiently for several years as Postmaster General under President Harrison. He was so aroused and disturbed by the difficulties of running the department economically, that he offered to buy the postal department from the Government for five millions, guaranteeing that he would pay taxes on it, provide more efficient service for lower rates, and at the same time be able to clear a million dollars profit annually for himself! When asked how he would begin, Wanamaker replied that he would immediately fire half of the employees. There is no question but that all our present governmental activities, which are essential, could be managed with half as many people.

## The High Cost of Being "Governed"

People quite often forget that *we the people* always have to pay the bills for whatever the government does for us. Only fools suppose that by committing a matter to the government we can get it done for nothing. But that is not the worst of it. Human government not only makes us pay for everything it does for us, but it

## —OUR COVER PICTURE—

The falling snows of winter have a way of transforming the landscape into a winter wonderland. The scene on our cover page, with its straight snow-covered walk, easily reminds one of the pure Son of God who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Straight and narrow is that way, but its destination is glorious and it is broad enough to include all who choose to walk therein.

always makes us pay *more* than it should cost. Yet people apparently never learn this lesson.

Consider what happened when the Jewish people became dissatisfied with the simple and direct rule of Jehovah through prophetic judges and demanded a government like "all the nations." In answer to their demand, the Lord warned them of the high price of such government, "The king . . . will take your sons, and appoint them for himself, for his chariots, and to be his horsemen. . . . And he will appoint him captains over thousands, and captains over fifties . . . to reap his harvest, and to make his instruments of war. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers . . . And he will take your men-servants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day" (I Sam. 8:11-18).

## Nothing New Under the Sun

The reader has only to study carefully the above quoted passage to find every item almost that is troubling us so seriously in the realm of government. Notice

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at least eight things that God warned would arise when the people set up a government of their own:

1. *The beginning of governmental bureaucracy.* The government would bring great numbers of people, first, into military service "for his chariots" (11); second, into civil service for various tasks (12-13).

2. *Great expansion of bureaucratic positions.* This will begin in the military service where there will be not only "captains over thousands" but "captains over fifties" (12). In modern terms, they make the units smaller so as to use more generals! The government will also set some men to "run before his chariots," a perfectly useless procedure, except perhaps for purposes of governmental publicity.

3. *These governmental employees will be taken away from normally productive pursuits.* The government takes "your sons . . . your daughters" (11, 13); "your menservants . . . your maidservants" (16). Sons and daughters who ought to be working in their families, other employees that are needed in our stores and factories—these are taken into the service of government, causing serious labor shortages.

4. *The energy of these people is now devoted to maintenance of the government.* No matter how idealistically governments may talk about serving "the people," the ugly fact is that government is interested first and last in its own perpetuation and support. Therefore, the employee's first loyalty must be to the government, which often means the "party" which controls it. Therefore, as the Bible puts it, the government puts the servants to "his work" (16), "for himself" (11), and for "his harvest" (12). Thus their labors become largely non-productive. They merely work to keep the governmental machinery in operation for its own sake.

5. *To support all these employees requires very heavy tax burdens.* Therefore, the government must always increase taxes to keep up with the growth of the bureaucracy. Finally, the government takes "a tenth of your seed . . . your vineyards . . . your sheep" (15, 17). It should be noted here that this was only a tenth of one thing, namely the food of the governed. In our enlightened day, the United States Government costs more to maintain than the value of all our expenditures for food!

6. *Finally the cost of government becomes so vast that it resorts to the actual confiscation of private property.* And so we read that the government will not only take a "tenth" of what the farm or business produces, but takes "your fields . . . your vineyards . . . your oliveyards . . . even the best of them" (14). This is precisely what governments are doing today through confiscatory taxes and socialistic programs.

7. *The confiscated wealth is generally given to the partisans of the government.* Of course, the government will talk grandly about devoting wealth to the "common good," but this is never wholly the case. Often it is taken from the man who earned it and given to the undeserving. In fact, some modern economists have frankly stated the purpose as transferring wealth from one class to another. Thus the Word warns that the government would take the confiscated property and "give to his officers, and to his servants" (15). Once a government gets a large enough number of "officers" and "servants" it can easily perpetuate itself. The formula is simple—Spend, Tax, Elect—as a late government official put it.

8. *The end of the vicious circle is reached when all*

*exist and work only for the sake of the state.* As the Bible states the matter in its final word in describing the progress and growth of the state—"Ye shall be his servants" (17). Thus at last the government swallows up the very citizens who created it. It is to the great credit of the founding fathers of our government that they regarded all such government with a deep and cold suspicion, and one of them remarked that the less government we had, the better off we would be. These men were not anarchists, but only sensible and realistic men.

9. *The final result is deep distress for the citizens of the state.* The Bible says, "Ye shall cry out in that day because of your king which ye shall have chosen you" (18). Note that the trouble has been caused, not by some foreign power, but by the very government that the people themselves chose. Government is necessary, but people who are wise never let it get too big or too powerful. When this happens, the end is the loss of liberty, distress and despair.

#### *What Is the Remedy?*

Two completely secular remedies have been proposed for the high cost of being governed: First, some suggest that we abolish all government—the anarchist proposal. Others argue that we should change the men who control the government. Both have a little merit. We could do with less government, but we dare not abolish it altogether. It is also true that we need from time to time change the men in office. It is never safe to leave even the best men in political power very long. But even these remedies bring no lasting cure for the real trouble.

The real trouble is that the true God has been for the most part excluded from the important business of government. By the very nature of the case, a government which stands for complete freedom of religion cannot officially place its influence and authority behind any religion, not even the true religion. Hence, unless we want to abandon freedom of religion in this country (and I do not), there is only one way to bring the true God into affairs of government: that is, to bring Him into the lives of the citizens who then should elect to office men who know the true God. Until the return of our Lord Jesus Christ, there is no other way. When He comes back to set up His kingdom on earth, all religious freedom (as we know it politically) will come to an end. All nations will be compelled to acknowledge the true God in Christ. It will be safe then to have religion established and supported by the government, because the government will be headed by the True God Himself in Person. Until that blessed day it will never be safe for the state to establish the religion for its citizens. Power in the hands of mere men, especially religious power backed by the state, is a very dangerous thing.

If all the people of this country would accept Christ as Savior and Lord, take His Word as the rule of their lives, seek His face daily in prayer, we could get along with one-tenth of our present government or probably much less. Therefore, as in everything else, Christ is the remedy for the terrible cost of being governed, both now and also in the future.

#### *Blessings at the Seminary*

Our recent Day of Prayer brought, as one teacher put

(Continued on Page 170)



# The Shepherd and His Sheep

By PROF. HOMER A. KENT

Palestine is still a pastoral land. The shepherd and his sheep, as in the long ago, are a vital factor in the life of that country. The customs that prevailed in the days of Abraham and later in the days of Christ still prevail. Biblical archaeology has to do with all things old that have any bearing upon the Bible record. Not only old writings on tablets and monuments but old customs and practices are subjects for archaeological consideration. Thus the shepherd and his sheep are fit subjects for discussion in our series. A visit among Palestine shepherds and their flocks will make some passages of Scripture much clearer than otherwise they would be for there may be seen in living action many of the customs and practices referred to in the Scriptures. In this article the writer proposes to select a few of these which came under the observation of his party in their travels through the land.

One day, in our travels in southwest Judaea under the direction of Dr. W. F. Albright, then director of the American Schools of Oriental Research, we found ourselves in the vicinity of the ancient Adullam. As we stopped at the noon hour for refreshment, we noted a spring at the base of Adullam's hill. Several shepherds had led their flocks to this watering place to water and to rest. There was no effort on the part of the shepherds to keep their flocks separate. They mingled freely. One naturally wondered how at the end of the siesta period the flocks would be properly separated. A little while of waiting made it all clear. When the noon rest was completed the several shepherds meandered off in different directions from the spring. When one shepherd had gone several rods he turned about toward his sheep and made a peculiar guttural sound. He was calling his sheep. The sheep belonging to him were well acquainted with that call and lifted their heads in the direction of their shepherd and slowly made their way toward him. Presently another shepherd uttered his call of a slightly different character with the same result. His sheep knew the familiar sound. This procedure was continued until each shepherd had his flock to himself again.

With renewed force the experience of this occasion impressed upon us the meaning of the words of Holy Writ, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:4-5).

In this same vicinity we learned something about shepherds and sheepfolds. Oftentimes the numerous limestone caves in southern Palestine are used for folds. They are oftentimes ideal for such a purpose. They are substantial, dry, cool, roomy and are easily protected. We found one such cave at Adullam. Since the entrance to this particular cave was a bit too large the enterprising shepherd had enclosed a part of the opening by using some of the loose stones on the hill. Thus the only entrance to the fold was easily guarded by one

shepherd. It is often the practice of shepherds at night after the sheep have been carefully led into the fold to wrap themselves in their flowing garments and lie down to rest at the entrance of the fold. Thus the shepherd becomes both shepherd and door.

George Adam Smith, noted authority on the Holy Land, was one day traveling in Palestine with a guide when he came upon a shepherd and his flock. The shepherd showed them the fold into which the sheep were led at night. He showed them the entrance, whereupon Smith said, "Is that where they go in at night?" "Yes," said the shepherd, "and when they are in there they are perfectly safe." "But there is no door," said Smith. "I am the door," said the shepherd, whereupon Smith looked at him and said, "What do you mean by the door?" Said the shepherd, "When the



—Photo by Homer A. Kent.

## PASTORAL LIFE IN SOUTHERN PALESTINE

light has gone, and all the sheep are inside, I lie in that open space, and no sheep ever goes out but across my body, and no wolf comes in unless he crosses my body; I am the door." This Arab shepherd little realized how like the Lord Jesus Christ he was speaking. (See "The Gospel of John," by Morgan, p. 177.) And as we looked at that opening in the cave of Adullam we could readily understand the two "I am's" of John 10, "I am the good shepherd, I am the door" (John 10:11, 7).

Dipping into the Negeb or South country we find ourselves in a land where there are few streams or springs. Wells become necessary in many places. Here we see the usage of "cups" in connection with the watering of sheep. What are these cups? They are simply stone receptacles hewn out of the limestone rock. Some of them are large, some small, depending upon the need. When the shepherd comes to the well with his flock his task is to draw up the water from the well (compare Isa. 12:3). He then pours it into the stone trough or "cup." He fills it again and again if it is necessary. His supply is often so generous as to cause the cup to overflow. This brings to mind the word of David in his immortal Psalm, "My cup runneth over" (23:5). In



this way the Psalmist expressed the goodness of the Great Shepherd to him.

A visit to the Shepherd's Field near Bethlehem brings memories of earlier days crowding into one's mind. Are shepherds still caring for their flocks in this locality? The writer and his traveling companions met with two young shepherds who had small flocks and who were delightfully cordial. For a little "baksheesh" they granted us the privilege of taking pictures of themselves and their flocks. These shepherd lads seemed to regard their sheep with peculiar affection, fondling them and picking up some of the smaller ones in their arms. We doubt not but that they had names for each member of the flocks.

In the vicinity we looked upon and entered a limestone cave which was then being used as a sheepfold. We drank from a well of cool water and saw the magnificent grove of olive trees which marks the traditional spot of the appearance of the glory of the Lord to the shepherds that first Christmas eve. Everything seemed so like it must have been in the long ago that it occurred to us that the event might have happened only yesterday.

Come with us to the plains of Moab on the eastern side of the Dead Sea. As our party rode along in a noisy motorcar we saw a shepherd and his grazing flock. The sheep were scattered in the pasture. The shepherd was standing with staff in hand on a rocky eminence with vigilant eye. The sheep became startled at the

passing vehicle. They lifted their heads from grazing, looked for the shepherd and rushed to his side as fast as their four feet would take them. To them the shepherd was the one who could quiet their fears. One verse of Scripture came to mind as this scene was witnessed, namely, "The Lord is my shepherd: I shall not want" (Psa. 23:1). In time of fear or need of any kind it is the believer's blest privilege to hie himself to the Shepherd's side to experience the satisfaction of every need.

Space scarcely permits me to more than mention Ain Fara, a few miles to the northeast of Jerusalem, a place especially interesting because tradition insists that this is the place where David received the inspiration for writing the Twenty-third Psalm. In this rugged valley there are springs of water which never run dry, pastures that never fail, and source material for all the imagery that is found in David's masterpiece. Even "the valley of the shadow of death" is there in the form of a fearful rock pass and hiding places for predatory beasts. And what is more, the same sort of shepherd life goes on now as in the days of the sweet psalmist of Israel.

There is much more to be said, but with this assertion we conclude. A visit to the pastures and folds of Palestine is to be convinced that the descriptions, customs, and imagery presented in the Bible respecting pastoral life are exactly the same as found in the land even in this far-off day. The Book of the Land and the Land of the Book are in harmonious agreement.

## Report of Gifts to Grace Theological Seminary

OCTOBER, NOVEMBER, DECEMBER, 1947

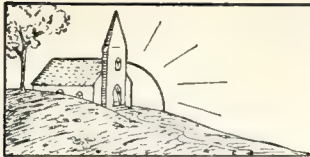
Gifts to the General Fund are indicated by numbers alone; gifts to the other funds are indicated by the following symbols: Building Fund by "B"; Chapel Furnishings by "CF"; Student Aid by "SA"; Student Housing by "SH"; Library Books and Equipment by "LB" and "LE," respectively.

Name and Church (or City)	Receipt No.	Amt.
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R. E. Donaldson .....	14997	\$50.00
Mrs. Florence Garber .....	14998	5.00
Mr. and Mrs. F. E. Simmons .....	14999	20.00
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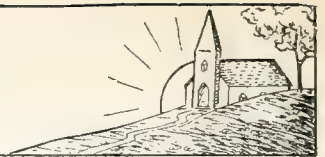
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# SEMINARY NEWS

LaRUE MALLES, Reporter



## ANNUAL DAY OF PRAYER

"Lord, teach us to pray."

Using this phrase as the basis for a few introductory remarks, Dr. McClain opened the Annual Day of Prayer on Thursday, January 22nd. There was one mutual burden as we together were on bended knees in the morning session, that was self-examination and confession. We realized the cleansing power of our loving God very definitely during this time as He fulfilled His promise as recorded in I John 1:9.

The afternoon was spent in praise and thanksgiving, with Professor Sturz bringing an appropriate message from the 107th Psalm. Dr. Bauman spoke to us in the evening and encouraged us in our prayer life, after which we had a period of special requests and general prayer.

The day held unique blessings for all of us and we are continuing to rejoice because of His manifested goodness and mercy in the refreshing hours together on our knees.

## FAREWELL, PROFESSOR STURZ

The chapel hour on Friday, January 23rd, was the time when the student body and faculty joined in expressing best wishes to Brother Sturz as he finished his ministry among us at the Seminary. The service had been planned in his honor, and he was much surprised. A gift of money was presented to him from the students and faculty as a token of appreciation for the blessings which his presence in the school brought to all of us here. We have already missed Brother Sturz and his family, but we are praying for them a fruitful time of labor in the State of Washington.

## AN ALUMNUS RETURNS

Rev. Bernard Schneider, pastor of the Grace Brethren Church in Mansfield, Ohio, was the special speaker during the chapel hours of the week from January 27th to the 30th. He spoke in a practical way concerning the positive and negative aspects of a pastor's ministry in building a church. His messages, though practical, were highly spiritual and brought great blessing to us. We appreciated his words of instruction and we are grateful to Brother Schneider for every message he delivered to us.

## AS THE FINAL SEMESTER BEGINS

Registration day on Monday, January 19th, brought to Grace Seminary three new students. Mrs. Virgil Newbrander, from Cleveland, Ohio, joined her husband in studying here. The incoming men are graduates of colleges in recent days—Calvin Roy, from Augustana College, and Edgar Drechsel, from Columbia Bible College. Welcome into the family circle at Grace!

We regret that due to conditions pertaining to his health, Wesley Haller, from Dayton, Ohio, has been forced to leave school. Our prayers shall continue with Brother Haller in the hope that he may not be delayed too long before resuming his studies.

Eugene Burns has now finished his work at the Sem-

inary so the student body elected Wayne Croker as the treasurer for the remainder of this school year.

The order has been sent in for the academic regalia, which means graduation time is drawing nigh. From the date of this writing (February 9th) there are 99 days until May 18th, but only 52 school days.

The Seminary family has increased in numbers during the last months. Following are listed the proud parents and the prospective students of 1970: Mr. and Mrs. John Harper and David Stephen, Mr. and Mrs. Ward Tressler and Rachel Elizabeth, Mr. and Mrs. Robert Betz and Paul Stephen.

## "WE THANK YOU"

The subject "we"? All students who are here at the Seminary. The object "you"? All who have fellow-shipped in prayer and giving that the Seminary might continue its ministry of equipping men and women to do more effective service for our Lord and Savior. As the offerings have been given during these months for the operating expenses of the school and the building fund, we want you to know how much we appreciate the privileges granted us here. We are receiving because you are giving. "We thank YOU."

## BOOK REVIEW

**THE ACTS OF THE APOSTLES**, by W. H. Griffith Thomas. 96 pp.

This book from the pen of one of God's great teachers of the Word is all that it purports to be, namely, clear directions for the mastery of the book of Acts. It is eminently practical throughout and designed to enable the student to help himself. Within the brief compass of 96 pages Dr. Thomas traces the historical extension, spiritual expansion, and personal element in the early church. With pedagogical skill the author outlines a method for treating the book: what it contains, what it means, what it suggests, and what it teaches. And then he helpfully includes with each section his own work on "materials to be mastered," "subjects to be studied," and "points to be pondered." His chapter on "Special Topics" at the close forms a fitting climax to this handbook to the study of Acts.—Herman A. Hoyt.

## EDITORIALS

(Continued from Page 167)

it, a real revival into our midst, preparing us for the week of evangelistic services held by the local church with Bro. Bernard Schneider as the evangelist. Devotional messages were given by Brethren Paul R. Bauman, Harry Sturz, and the writer. During the week of evangelism, Brother Schneider delivered four chapel messages to faculty and students on the subject "How to Build Churches." The messages were Biblical and very practical, with illustrations drawn from the speaker's own experience, and brought to us both information and inspiration.



# The Antediluvian Age and the Age From the Flood to Abraham

By PROF. ROBERT D. CULVER

*Professor of Hebrew and the Old Testament*

Answering the question: How many years is it from the creation of Adam till the Flood and from the coming of the Flood to the call of Abraham?

Inasmuch as this subject involves primarily a study of the genealogical tables in Genesis, chapters 5 and 11, the discussion begins with a consideration of chapter 5.

## *Recapitulation of the Creation of Man.*

This chapter, which sketches the history of our race from the creation of Adam to the birth of the three sons of Noah, begins with a recapitulation of the essential facts about the creation of man (vss. 1 and 2), viz.: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Some critics have charged that this repetition is due to a "redactor's mistake." But, as a matter of fact, when the purpose of this chapter is discerned, i. e., to give a complete sketch of the antediluvian age, it is clear that the chapter would not be complete without it.

## *The Heading.*

The heading of the chapter: "This is the book of the generations of Adam," is one of 10 such headings in the book (e. g., 2:4, 9:1, et al.). This one is a bit different, however, in that the word "book" is added to the usual formula which is simply, "These are the generations of . . ." Now, the word "book" (*sepher*) may designate any document, whether long or short, as long as it is complete in itself. In Deuteronomy 24:1 a bill of divorcement is called a *sepher* and in Jeremiah 32:12, a title deed is so called. Some have suggested that this may indicate that Moses had in his hands a written document from antiquity, perhaps even antediluvian times, which he was directed by the Holy Spirit to incorporate into Genesis, chapter 5. There can be no doubt that chapter 5 is the book designated. That it may have been in circulation before Moses' time is possible, but of course cannot be proven.

The word "generations" (*toledoth*) does not necessarily mean generations of offspring, in the strict sense, as the fact that it is used of the heavens and the earth (2:4) proves. Leupold, a modern Lutheran commentator, aptly translates, "This is the book of the history of Adam."

## *Limitation of the Purpose.*

Now, it is obvious that the author of this chapter did not intend to list all the descendants of Adam, but rather to trace the descent through these having the primogeniture and the spiritual tradition of the worship of Seth and Abel. He does not even trace the history of Seth's descendants, for only one child of each generation is mentioned till he comes to the three sons of Noah who conclude the list.

## *Definition of Purpose and Interpretation.*

Even to attempt a definition of the purpose of this chapter is to stir up argument. Yet define it one must, if he hopes to interpret the chapter. In fact, a definition

of the purpose of the chapter amounts to an interpretation.

Observe that the chapter proceeds by telling first of the creation of Adam, then by telling that at a certain specific age he begat a son and that after a certain number of years he died. The total years of Adam's life is given before the story of his son is resumed. This process of treatment is continued till 10 generations of mankind have been treated, that is, to the man Noah, except that the age of Noah at his death is not recorded till a later chapter.

It seems crystal clear to the writer of this paper that the purpose of the chapter is to present two things, namely, an exact *genealogy* of Adam's descendants to the sons of Noah and an exact dated chronology of the period during which those generations of men lived. Since, however, believing students of the Word and devout Hebrew scholars do not all take this view, an examination of the subject of general purpose and interpretation becomes necessary.

The first step is to present—

## *Some Proposed Interpretations of the Chapter.*

There are four general views that have been taken.

1. One widely held today is that *this list of ten antediluvian patriarchs is truly a list of 10 men, in the direct line of descent from Adam to Noah but that there are probable gaps in the list left unnamed and it is, therefore, not a chronology at all but only an abbreviated genealogy.*

In support of this view there is some evidence. It is quite a usual thing for names to be left out of Bible genealogies. For example, in the genealogy of Jesus given in Matthew, Jesus' ancestry is traced through the Davidic kings, but King Uzziah is listed as the son of Jehoram, whereas we know that three generations are left out between these two men. Jehoram was the great-great-grandfather of Uzziah. This was regarded as no inaccuracy among the Hebrews in Bible times for such reckoning was common. Furthermore, it was a custom to arrange genealogies in symmetrical form. For example, the Matthew genealogy of Jesus divides the history of the line back to Abraham into three parts, and assigns 14 generations to each part, even though he has to leave out some names to make the figures fit. Proponents of this view point out that there are two extended genealogies in Genesis: that in the fifth chapter which sketches the descent from Adam to Noah, and that in the 11th chapter which sketches the descent from Shem to Abram. They also point out that each of these contains 10 generations and conclude that like the Matthew genealogy there are gaps in the lists to make the two come out each with the same number.

2. Another view is that *the names in the genealogies of Genesis chapters 5 and 11 stand for the men named and their families or nations, not for individuals only, the length of the antediluvian age being reckoned as the sum of the ages of the 10 antediluvian patriarchs.* By this system, the length of the age from Adam to the



flood was 8,226 years. According to this, Adam's family ruled 930 years; the family of Seth began when the family of Adam was 130 years old in rulership, but ruled 912 years after the end of the rule of the Adam family, and so on through the ten names. Further, by this method of interpretation the long life of the patriarchs is really the duration of their families' rulership, not of the individuals themselves. This view is so evidently preposterous that it needs no refutation. It simply does not fit the facts of the record.

3. A third view is that of certain higher critics. It is that *we have in these genealogies some purified but unreliable myths from the earliest period of Hebrew tradition.* Concerning the entire list of 20 patriarchs Ryle says, "Perhaps we should not be far wrong in regarding them as constituting a group of demigods or heroes whose names, in the earliest days of Hebrew tradition, filled up the blank between the creation of man and the age of the Israelitish patriarchs. Such a group would be in accordance with the analogy of the primitive legends of other races. The removal of every taint of polytheistic superstition, the presentation of these names as the names of ordinary human beings, would be the work of the Israelite narrator." (Quoted in *Hastings Dictionary of the Bible*, art., Patriarchs.)

No reply to this is deemed appropriate to this discussion, inasmuch as the view rests upon a very low estimate of the credibility and inspiration of the Scriptures. To reply in full would take us too far afield. It is, nevertheless, a view widely held in liberal circles today, and is the view we would expect to find advocated in the *Hastings Dictionary of the Bible*.

4. The fourth view, and the one advocated and defended in this paper is that *the data given in these two chapters, as it appeared in the original inspired drafts, was an exact genealogical and chronological table of the age from the creation of man to the call of Abraham.*

The reader will observe that the data "as it appeared in the original inspired drafts" is specified. This is because, as we intend to prove, the inspired record written by Moses has suffered through corruption of the text.

Observe also that both line of descent from generation to generation (genealogy) and dated history (chronology) are herein claimed for these portions of the Biblical record.

Observe further that the information of chapter 5 and of chapter 11 are coupled together. We treat them as parts of one whole as far as purpose and interpretation are concerned, for they display the same characteristics throughout.

Next are presented—

*Reasons for Adopting a Literal Interpretation of the Genealogical and Chronological Data in Genesis, Chapters 5 and 11.*

Though we speak of the data as being contained in chapters 5 and 11, there are several items of information necessary to the chronology scattered through the adjacent chapters. The complete list of passages is as follows: Genesis 5:3 ad fin.; 7:6, 11; 8:13; 9:28, 29; 11:10-26; 11:32 and 12:4.

1. The first and most important reason for accepting the literal interpretation of this data is that *it is the only one which fits the clear sense of the passage.* The text simply states that Adam lived so many years and begat a son. Then after giving other facts about the rest of Adam's life it tells that his son Seth lived so many years and begat a son who in turn lived a certain number of

years and begat a son. This method of computation is pursued through 20 generations of mankind. It is obvious that the writer intended the figures which give the age of the fathers at the birth of their sons as the basis for the construction of a chronology. No one has ever proposed any other possible purpose for the numbers.

There is only one possible objection to this, that there may be gaps in the list as in the case of the genealogy of Jesus in Matthew. The simple and conclusive answer to this objection is the fact the two are not parallel in kind, that Matthew gives absolutely no chronological data. He does not give the age of a single man in the list, either at the time of the birth of a son, or at the time of death. It is clear that Matthew intended to give a genealogy only. Matthew could give a perfectly acceptable genealogy according to oriental standards and leave out several generations. But, if Matthew had given the age of the men in the list as Genesis does and said that, e. g., Jehoram was 40 years old when Uzziah his great-great-grandson was born, he would have been guilty of writing untruth. A chronology cannot be obtained by occidental, oriental, or any other standards without continuity, that is, continuous and unbroken line of descent, if the genealogical method of computation is used.

Obviously, Moses would have left out the figures concerning the age of the patriarchs at the birth of their sons if chronology had not been intended. Indeed, such a genealogical table with ages of the men at birth of son and death is very unusual in eastern annals, and the very presence of the figures indicates that something more than genealogy was intended.

2. A second reason, really the correlate of the first, is that *no other interpretation meets the requirements of the passage.* We have discussed these views previously, and presented cause for their rejection.

3. Thirdly, this view was the view *held by the most ancient Jewish interpreters of whom we have any record.* This commends it to us because it reveals how ancient Jews viewed the record, and they, if any, would know if some peculiar twist were to be given these tables in Genesis. Josephus acknowledges that there were 10 patriarchs before the Flood (down to Noah), and that there were 10 after the flood before Abram. He also accepts the Biblical information as basis for chronology in each case, though the exact figures differ from those in our English Bible for reasons to be given later. (See Josephus, *Antiquities of the Jews*, Book I, Chapter III, Section 4; Chapter VI, Sections 4 and 5.)

4. A fourth reason, sufficient in itself, is the fact that *the New Testament approves a literal interpretation of the tables.* The passage is Jude 14, "And Enoch also, the seventh from Adam, prophesied of these . . ." Jude says Enoch was the seventh from Adam. Check the list in Genesis, and he will be found right where Jude places him, the seventh name in the list. Note that Jude does not say, "The seventh in the Genesis list," or, "the seventh worthy of mention," but the seventh from Adam, thus giving independent testimony to the fact that there are no gaps in the list, at least through the first seven names.

*Some Problems to Explain.*

Having now presented, we believe, sufficient reason for accepting the tables in Genesis 5 and 11 as literal chronologies and genealogies, we are left with some problems to explain.



A literal interpretation of Genesis 11 places the death of Noah not earlier than three years before the birth of Abraham, and by one method of computation 58 years after the birth of Abraham. Such an interpretation also places the death of Shem 75 years after Abraham entered Canaan and 49 years after the birth of Isaac. While it is not impossible that this be literally true, all will admit that it is hardly to be expected, and it is hard to see how the whole world, even Abram's parents, should have been given over entirely to idolatry (Josh. 24:2) with those godly old patriarchs still in residence in that very locality.

Furthermore, there are quite well authenticated dated events in Egyptian history as early as 3200 B. C., and in Babylonia as early as 2400 B. C., or even earlier. There is some evidence that the Sothic Calendar of Egypt may have been started in 4221 B. C. Now these events are in a period before the flood, if the account in Genesis 5 and 11 is accepted literally. Of course, in any conflict between the conclusions of fallible historians and the clear teaching of the Word of God will be settled in Christian company in favor of the Bible. But, the question lingers on whether there may not be something wrong with the Bible data or its interpretation rather than these rather well supported dates in history.

These are only a few of the problems. There are others. Therefore we present—

#### *Evidence That There Has Been Corruption of the Text of Genesis 5 and 11, Resulting in Error in the Numbers.*

The reader should be quickly assured that if such corruption of the text is found (that is, changes from the original wording introduced by mistakes in transcription) it is no evidence against the inspiration and infallibility of the original documents, but evidence merely of the fallibility of even good men in their handling of the holy Word of God.

May I add that there is more concrete critical evidence for the belief that these portions of the text of the Hebrew Old Testament are in a corrupt condition than for any other comparable portion of the entire Old Testament.

I believe the following facts will be sufficient to convince the candid reader that the reading of our English Bibles, and of the Hebrew text of which they are translations, is not what it was when Moses wrote it.

1. I introduce first the most convincing piece of evidence. It is the fact that *Luke adds a name to the list of patriarchs in Genesis 5, not found in the Hebrew.* Beginning with the name of Abraham in the genealogy of Jesus in Luke, chapter 3, we read (verse 34 ff.), "Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem."

Count the names and one finds 11 of them. Count the names as given in Genesis 11:10-26 and one finds only 10. Luke has added the name of Cainan between Arphaxad (Arpachshad) and Shelah. Now where did Luke get his information—from the records of the Old Testament extant in his day. Evidently at the time he wrote, the name of Cainan stood between that of Arphaxad and Shelah in the Genesis 11 table.

Now, no matter how much we might wish the discrepancy were not there, it is there nevertheless—count the names and see. Something must be done about it

and there are only two possible explanations: either the name was added to Luke by some presumptuous scribe, or the name was dropped from Genesis. Inasmuch as there is no good manuscript evidence for dropping the name from Luke, and there is fair critical evidence for adding it to Genesis we take the second alternative.

2. A second reason for believing that the present Hebrew text is in error is the fact that *the most ancient translation of the Bible, the Greek Septuagint, the Bible of our Lord and the Apostles, contains the name of Cainan between the name of Arphaxad and Shelah.*" This would lead us to believe that the name of Cainan was in the Hebrew text when the LXX was written, say about 250 B. C., and that Luke got the name from the Hebrew Bible by way of the LXX. The LXX says of Cainan (Gen. 11:13), "And Cainan lived one hundred and thirty years and begat Salah." This would add 130 years to the period between the flood and Abraham.

Now, usually in a case of difference between the LXX and the Hebrew, the Hebrew is to be preferred (even the unbelieving critical scholars generally admit this), but in this case there is other evidence supporting the LXX reading.

This name (Cainan) is also included in one (Luciana) manuscript of the LXX (See *Biblia Hebraica*, Kittel, *ev loco*), in the same position in the list, in I Chronicles 1:24.

3. A third reason for believing that the Hebrew numbers may be in error in our present text is that *the two most ancient witnesses to the text of the Pentateuch, the LXX and the Samaritan Pentateuch unite in adding many years to the age from the flood to Abraham, and in varying the length of the Antediluvian Age.*

The Samaritan Pentateuch is the copy of the five books of Moses in Hebrew in use among the Samaritans from times at least as ancient as the fifth century B. C., and possibly much earlier. It, with the LXX, is an invaluable witness to the text of the Hebrew Pentateuch and, it should be observed, both prove without shadow of a doubt the general integrity of our Hebrew text.

But, the significant fact is that on the point of these two tables in Genesis, they unite in changing the time of each table. The LXX adds years to both while the Samaritan subtracts from the first and adds to the second.

The following charts present the testimony in concise form.

#### CHART I

##### *The Antediluvian Patriarchs*

	Age of each at birth of next, except Noah, whose age at flood is given.		
	Hebrew	Sam'tan	Sept.
Adam .....	130	130	230
Seth .....	105	105	205
Enosh .....	90	90	190
Kenan .....	70	70	170
Mahalalel .....	65	65	165
Jared .....	162	62	162
Enoch .....	65	65	165
Methuselah .....	187	67	167
Lamech .....	182	53	188
Noah .....	600	600	600
Years from creation to the Flood .....	1656	1307	2242



## CHART II

### *The Age from the Flood to the Birth of Abraham*

	Age of each at birth of next, except Shem, where the years after the flood at birth of son is given.		
	Hebrew	Sam'tan	Sept.
Shem .....	2	2	2
Arpachshad .....	35	135	135
Cainan .....	..	..	130
Shelah .....	30	130	130
Eber .....	34	134	134
Peleg .....	30	130	130
Reu .....	32	132	132
Serug .....	30	130	130
Nahor .....	29	79	179
Terah .....	*70	70	70
Abraham .....	..	..	..
Years from Flood's beginning to birth of Abraham .....	292	942	1172

\*It is possible that Terah may have been 130 at the birth of Abram, as a comparison of Genesis 11:32, 12:4, and Acts 7:4 will show. But Genesis 17:17 is hard to explain if this be so. If he was, then 60 years may be added to each column.

Observe that while the three are in complete disagreement as to the age before the Flood, the LXX and Samaritan agree in adding almost a millennium to the period after the Flood.

Now, there is good support for a date about 2170 B. C. for the birth of Abraham. Taking this as our first dated event, working backwards from the birth of Christ, the following dates B. C. obtain for the date of the flood, according to the three accounts: the Hebrew 2,462 years, the Samaritan 3,112 years, the LXX 3,342 years.

Now, though the above facts are striking, as yet we have presented no conclusive evidence that either the LXX or the Samaritan is more reliable on the point of these chronologies than the Hebrew. But this much is evident—the very fact of this wide divergency among the early documents, and the general agreement of the LXX and the Samaritan on the length of the age from the Flood to Abraham opens the door to the possibility that we may not have the original figures in our Hebrew and English Bibles.

There are other arguments which tend to prove that the present Hebrew figures are not those originally in the text. Each is, however, also a piece of evidence that the LXX figures, which greatly increase the length of the age from the flood to Abraham, are more substantially correct. Therefore I present this material as evidence that the LXX chronology is the more acceptable.

1. The most convincing reason for believing that the LXX is a more faithful reproduction of the original text of these tables is the fact that *Luke agrees with the LXX in the inclusion of Cainan in the second list.* Either Luke copied from the LXX, which had this name in the list, or Luke copied from the Hebrew Bible, which we would then presume to have contained this name at that time, but has since fallen out. In either case, Luke was guided by the Holy Spirit in his selection. Therefore, the data now in the LXX on the point of Cainan is approved as part of the true record.

2. The candid judge will observe, in the second place,

that the LXX chronology allows the time needed in the age after the Flood to make the record completely acceptable as far as chronological difficulties are concerned, absolving the text of the difficulties which appear in the Hebrew Bible.

Some of these difficulties in the Hebrew, absolved in the LXX follow.

There is the fact that Noah, Shem, Arpachshad, Shelah, Eber, and Peleg were contemporaries of Abraham, and Shem, Shelah, and Eber lived after the birth of Jacob. This would hardly be expected, since Joshua 24:2 speaks of the fathers of Abraham who lived in Terah's day as being idolaters. This would hardly be expected of Shem at least.

There is also the fact that the 367 years allowed by the Hebrew from the Flood to the entrance of Abraham into Canaan in the 76th year, hardly allows the time necessary to develop the armies, cities, and other evidence of a rather dense population in the Near East which we find in the story of Abraham. He leaves a great city in Ur of Chaldea, he travels through numerous cities in Canaan, he comes into a great civilization in Egypt, he even travels with a retinue of over 300 of his own. Sodom and Gomorrah are good-sized cities which are captured by great armies sent by a coalition of kings from the East. (This all started, remember, from only four pairs of human beings.) It is almost impossible to conceive that such great numbers of men could have grown up in only a little over 350 years. Seventy Israelites who went down to Egypt could only multiply to a group of around three million or less in 430 years in Egypt, and that, as is well known, only because God made them unusually prolific during the period. In modern times there has been only one century during which the population of the earth doubled, and that was the last one.

However, if the LXX figures, 1,172 years from the Flood to the birth of Abraham, 1,247 years to his entrance into Canaan, be adopted, the difficulty is entirely cleared up.

There are other similar problems cleared up by the LXX chronology, but these are enough to illustrate the point at issue.

3. A third reason why the LXX chronology may be regarded as the more acceptable is the fact that *it allows the time for known facts of recorded profane history which the Hebrew does not allow.* I say "known facts." By that I mean facts as well known as any facts in the rather hazy records of history before the seventh century B. C.

Two facts quite certain in Egyptian history which are much too early for the Hebrew figures are the beginning of the calendar and the accession of their first king, Mena.

I quote from the seventh edition of *Archaeology and the Bible*, by George A. Barton, page 12, as follows:

"The greatest aid in fixing Egyptian chronology is the 'Sothic Cycle.' At an early date the Egyptians adopted a calendar which made up a year of 365 days. Their year originally began when the rapid rising of the Nile coincided with the rising of the star Sirius, called by them Sothis. These events coincided on July 19th. As their calendar made no allowance for leap year, in four years their new year began a day too soon, and so on. In 1,460 years (i. e., 365 x 4) their New Year's Day would make a complete circuit of the year. These periods of 1,460 years are called Sothic Cycles. Censor-



inus, in chapters 18 and 21 of his *De Die Natali*, written in 238 A. D., tells us that a new Sothic cycle began some time between 140 and 144 A. D. If a new cycle began in 140 A. D., the previous one began in 1,320 B. C.; the one before that in 2,780 B. C., and the one before that—if they had their calendar so early—in 4240 B. C. Reiser holds that the Egyptians adopted their calendar in 2780 B. C., but Meyer and Breasted hold that it is unthinkable that they should have been without a calendar until that time, as by that date the civilization of the pyramid builders was at its height, they accordingly maintain that the Egyptian calendar was adopted in 4240 B. C."

Now, anyone who has studied Egyptian history knows that these claims for such early dated events are not unfounded. To present the evidence would take us too far afield. If the date 2780 for the beginning of the calendar be the right one, this is still several centuries before the date of the Flood according to the Hebrew text.

The other event of Egyptian history to which reference was made, the accession of Mena, is generally held to have taken place about 3200 B. C., though this is not certain.

Similar facts are true about the history of the valley of the Euphrates and the Tigris. History is dated there back as far as 2400 B. C. by many competent Christian historians.

Again, we haste to point out that if divine revelation requires it, there is no doubt that these dates could be adjusted to an earlier date for the Flood. The question is, does divine revelation require it? Or, are not the LXX numbers to be adopted as the more nearly correct? I believe that they may be.

May the discussion be brought to a close with—

#### *Some General Observations and Cautions.*

If the figures in the LXX are approximately correct, and I believe they are, then the date of the Flood is about 3342 B. C., and that of the creation of Adam about 5584 B. C. The length of the Antediluvian Age was 2,242 years—and of the age from the coming of the Flood to the call of Abraham about 1,247 years.

It is certain that the divergence between the numbers in the Hebrew and the LXX is not the result of accident. Someone deliberately changed them in one or the other as the adding or lopping off, whichever it was, is too regular, in most cases an even century at a time. Therefore the question arises as to who and why. The most plausible explanation ever presented, in my estimation, is that the Jews deliberately shortened the numbers in the Hebrew copies at about the time of our Lord's advent, and that this was done by them to make the period from the creation of man to the coming of Christ much less than 6,000 years, as it was originally in their copies. This they did, according to this theory, because there was a common belief that the Messiah would come at the end of 6,000 years of human history. I'm not sure we should adopt this theory but it is not impossible, for while the Hebrew copies of the Bible were few in Christ's day, and in the hands of an official few, the copies of the LXX were many, and could not be affected by them.

I wish to caution the reader against two errors apt to be indulged in by those who accept the conclusions of this paper. The first error is that of accepting the text of the LXX at every point it differs from the Hebrew, inasmuch as it seems to be preferred in the matter just

discussed. Nothing could be more mistaken than this. Practically all scholars agree that the Hebrew text is much purer than that represented by the LXX of today, which itself has undergone a long process of corruption in transmission, for it received far less careful handling than that accorded by the Scribes and Massorettes to the "Law, the Prophets, and the Holy Writings."

The other error is that of assuming that because there are strong reasons for believing the LXX to be *more nearly correct* in its transmission of these two tables that it is *verbally exact* in its transmission of them. It probably is not, and indeed all the extant manuscripts of the LXX are not in complete agreement even on these two tables.

One more word. I commend the view advocated in this paper to the reader not as one in which there are absolutely no difficulties, but as is the case with so many problems of Biblical interpretation and criticism, as the one which leaves the least number of difficulties unsolved.

## REPORT OF GIFTS TO GRACE SEMINARY

(Continued from Page 169)

Name and Church (or City)	Receipt No.	Amt.
Conemaugh, Pa.— Conemaugh Brethren Church .....	15066	400.00
Peru, Ind.— Peru Brethren Church .....	15067	5.00
Modesto, Calif. (F. E. A.)— Rev. and Mrs. Marvin Goodman, Jr. ....	15068	15.00
Rev. and Mrs. Marvin Goodman, Jr. ....	15069-B	15.00
Long Beach, Calif. (Second)— Mr. and Mrs. William Eisenmann .....	15070	15.00
Leesburg, Ind.— F. B. Miller .....	15071	5.00
Homerville, Ohio— Mr. and Mrs. O. C. Trapp .....	15072	10.00
Rev. and Mrs. Nelson Hall .....	15073	5.00
West Homer Brethren Church.....	15074	26.00
Dayton, Ohio (N. Riverdale)— Charles Hantt .....	15075	5.00
Winona Lake, Ind.— Miss Bertha Abel .....	15076	5.00
Clayton, Ohio— Mr. and Mrs. Wm. A. Siefert .....	15077	50.00
Conemaugh, Pa.— Singer Hill Grace Brethren Church .....	15078	10.00
Dayton, Ohio (First)— Mr. and Mrs. Paul Grisso .....	15079	17.00
Mr. and Mrs. Ronald Grubbs .....	15080	20.00
Mr. Orion Priser .....	15081	5.00
Mrs. Thelma Reed .....	15082	6.00
First Brethren Church (Misc.) .....	15083	16.00
Mr. and Mrs. Roy A. Patterson .....	15084-B	150.00
Winona Lake, Ind.— Grace Theological Seminary Student Body ....	15085	200.00
Falls City, Nebr.— Mrs. H. J. Prichard .....	15086	10.00
Farmer City, Ill.— Mr. and Mrs. W. O. Ward .....	15087-B	20.00
Dania, Fla.— Mrs. Lucy N. Bond .....	15088-B	200.00
Winona Lake, Ind.— Rodeheaver Foundation, Inc. ....	15089 SA	100.00
Panora, Iowa— Dr. and Mrs. J. W. Tibbals .....	15090	100.00
Dr. and Mrs. J. W. Tibbals .....	15091-B	100.00
Allentown, Pa.— Mr. and Mrs. Raymond Kinkel .....	15092	50.00
Donald E. Kunkel .....	15093	10.00
Conemaugh, Pa.— Singer Hill Grace Brethren Church .....	15094	10.00
Morrill, Kans.— Mrs. Nellie Kistner .....	15095	5.00
Mrs. Wm. P. Elliott .....	15096	5.00
Long Beach, Calif. (First)— Dr. Louis S. Bauman .....	15097	5.00
Total .....		2532.20
General Fund .....		\$1771.40
Building Fund .....		660.80
Student Aid .....		100.00
		2532.20

Mrs. Alva J. McClain, Financial Secretary.





# THE GOSPEL TRUTH



Since Rev. Luther L. Grubb is itinerating among the California churches, we have been asked to edit the radio page in the Brethren Herald for the February issue. This we gladly consented to do. Consequently we have been thinking just what might be of special interest to the readers of the Herald and to the ones who have a special interest in the national Brethren radio program known as "The Gospel Truth" radio hour.

The answer to our mental inquiry came from a very unique and profitable source—a series of "Gospel Truth Radio Rallies" being planned for the 15 churches of the Northern Ohio District of Brethren Churches.

The purpose of these rallies is two-fold. First, to secure an increasing interest in the spreading of the Gospel through the medium of radio—the greatest outlet for making the Gospel known to men today. Second, to secure some revenue to assist in liquidating the indebtedness incurred during the first year of launching the national radio ministry. That was a very difficult year in every way. Experience had to be gathered by those responsible for promoting the work. Mistakes were inevitably made, and some of them were expensive to a work just in its infancy. They have not been repeated, nor shall they, and consequently the indebtedness has not been increased, but rather slightly decreased, while at the same time the current cost has been consistently met by the current gifts.

So many inquiries and so much interest has been manifest by Brethren people relative to the personnel and process of our broadcasts that the Northern Ohio District churches are launching these rallies for the interest and edification of the brethren.

The personnel of these rallies is two-fold. First, the Gospel Truth Male Quartet will appear in all of the churches of the area. It will present a varied program of Gospel music, negro spirituals, musical va-

rieties, Gospel Truth news echoes, piano specialties, and Gospel brevities. What an interesting program! Second, representative speakers who have appeared at some time on the Gospel Truth radio hour will speak at these rallies. Rev. Kenneth Ashman, Rev. Bernard Schneider, Rev. Raymond Gingrich, and others are scheduled to appear at stated places and at specific times throughout the churches of the district.

The program for these rallies appears below. We want to state that at this date this schedule is tentative, for not all of the details have been definitely worked out yet. As planned at this writing the programs will be given as follows:

Mon., March 1.....	Wooster
Tues., March 2.....	Cleveland
Wed., March 3.....	Akron
Thurs., March 4.....	Homerville
Fri., March 5.....	Sterling
Sun., March 21 (Morn.)...	Danville
Sun., March 21 (Aft.)...	Ankenytown
Sun., March 21 (Eve.)...	Mansfield
Mon., March 22....	Cuyahoga Falls
Tues., March 23.....	Rittman
Wed., March 24.....	Ashland
Thurs., March 25.....	Canton
Fri., March 26.....	Fremont
Sat., March 27.....	Middlebranch

Printed posters with all the necessary information are being prepared and made available for each church. A free-will offering for reducing the first year's indebtedness will be requested at each rally. It is hoped that this method will serve to stimulate interest in the radio

ministry, encourage the Laymen's League in its sponsorship of the Gospel Truth program, and, together with other districts cooperating in the move, completely clear our books of this indebtedness. Brethren, pray for the progress of The Gospel Truth radio ministry.

## *Meet Our Current Gospel Truth Quartet*

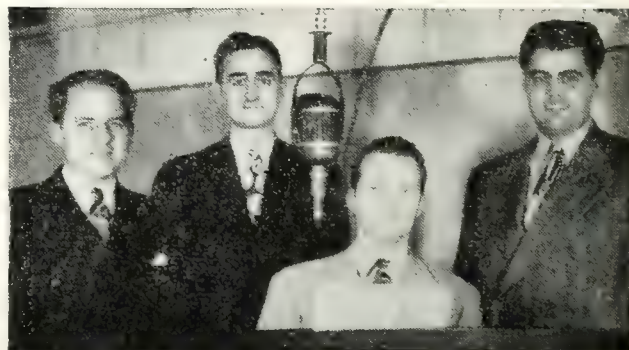
The picture you see on this page shows you the members of the Gospel Truth Radio Quartet heard on each of our radio programs from coast to coast. These are the boys who have brought you such splendid messages in song from week to week and such fine instrumental music.

They are, left to right, Rev. Robert Ashman, first tenor and pastor of our church at Peru, Ind.; Rev. Russell Ward, second tenor and pastor of our Home Mission church at Cuyahoga Falls, Ohio; Rev. Charles Bergerson, baritone and teacher of music at the Akron Bible Institute; and Rev. Gerald Polman, bass and pastor of the Main Street Brethren Church of Meyersdale, Pa.

Rev. Mr. Bergerson is a very versatile musician and while playing the organ and leading the quartet at the same time adds melody in song. He also brings some very splendid and well-executed organ numbers to the delight and blessing of our radio audience.

We praise God for these fine men who make up our Gospel Truth

THE GOSPEL  
TRUTH  
MALE QUARTET







# BRETHREN RADIO HOUR



Quartet, one of the finest in the land, and who do a lot of hard work behind the scenes to produce the programs that you hear through your radio receivers from week to week. We would like to invite any of our friends to witness the producing of the Gospel Truth radio program in order that you may see how difficult and how hard the work is. Remember, there is no remuneration to any one of these men for the amount of energy expended. They give far more in time and talents than others give in dollars and cents to keep the program on the air.

In the future we are going to endeavor to show you pictures of the radio staff, some of the speakers, the engineer, studio, etc., so keep watching these pages.

## GOSPEL TRUTH MAIL BAG

Shippensburg, Pa.—Just a few lines to inform you that I am so grateful for your broadcasts as they have been a blessing to me. My prayer is that many souls will be won through these Gospel messages as we need Jesus in these trying days.

Conemaugh, Pa.—Again I have heard another one of your wonderful messages over the radio as I listen to them each Sunday before I go to church. I am a member of the Church of the Brethren, but I feel as though I am a very close relative and do enjoy your program.

Cheyenne, Wyo.—We look forward to hearing the Gospel Truth each Sunday night and greatly enjoy each program. Enclosed you will find \$1.00 toward the support of the Gospel Truth radio ministry and we want to be members of the Brethren Radio League. May God continue to bless such a wonderful program.

Modesto, Calif.—Time again to send my monthly contribution. Again I say praise the Lord for the Brethren hour. I tell folks about it and am proud to do so. May the Lord use it to satisfy many a hungry heart.

Springfield, Ohio—I heard your

wonderful program this a. m. and was truly blessed. Please send the literature offered. May the Lord richly bless you as you continue in the service.

Johnstown, Pa.—Find enclosed five dollars to help carry your message to the unsaved. I am 69 years old, and I have never seen the world

in need of the Gospel as bad as it does today.

Boonsboro, Md.—I listen to your broadcast every Sunday morning before I go to Sunday school and enjoy it very much. I pray that you may get many souls for your hire. I am enclosing \$1.00 for this worthy cause.

## NONRESISTANCE VERSUS PACIFISM

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM

By REV. MILES TABER

In this series of radio messages we have stated repeatedly that the National Fellowship of Brethren Churches is a group of churches that believe all the fundamental doctrines of the historic Christian faith. Because of this we feel a very definite sense of unity with all of our brethren in other denominations who also believe the Bible. But in addition to these generally accepted fundamentals we believe that there are a few doctrines taught in the Word of God which are more or less misunderstood or neglected by many of our brethren. Our emphasis on these distinctive beliefs and practices is simply for the purpose of sharing these neglected truths with others.

Probably the most misunderstood, and the most unpopular doctrine of our church is the doctrine of non-resistance. But we believe that the principal reason it is unpopular among Bible-believing Christians is that it is misunderstood. In the minds of many sincere Christians, all pacifists, non-resistants, slackers, and traitors are in the same class—undesirable to say the least. But as a matter of fact, the position of the pacifist and the position of the true non-resistant are as far apart as the poles. In fact, we have more in common with our fellow-Christians who misunderstand us than we have with the pacifists.

Our position is stated simply and clearly in John 18:36 in the words of Jesus. For it is first of all His position; it is ours only because it is His. In this verse our Lord addressed Pilate, the Roman governor, in these words, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." Our Lord's position here is non-resistant, but it is not pacifism. For the true pacifist wants to disarm all of the godless nations of the world. But our Lord clearly states that if He were the ruler of an earthly kingdom in this age of godlessness and lawlessness, His servants would fight.

If Jesus Christ were president of the United States, He would insist on maintaining a large army and navy and all of the implements of modern warfare, including the atomic bomb. Of course He is not ruling in this nation, nor in any other nation on earth today. But He clearly states that if He were ruling in one nation, surrounded by godless, ruthless nations, He would have an army, and what's more, they would fight. What Jesus says He would do under given circumstances is certainly right for others to do under those same circumstances. So at the outset we want to make it perfectly clear that we are not pacifists. We

(Continued on Page 186)



# NEWS BRIEFS

Rev. Roy Kreimes, pastor at Danville, Ohio, is reported to be slightly improved, as his pain is not quite so severe. However, he is still very weak, and no visitors are allowed. The church services are being cared for by Mrs. Kreimes and others who have kindly volunteered to help.

Bound volumes of the Brethren Missionary Herald for 1947 are now available at \$6.00 each postpaid.

The Conemaugh, Pa., church was host to the district youth rally in February. Dr. Paul R. Bauman was guest speaker. Eight new members were received into the church following baptism, Feb. 1. Rev. J. L. Gingrich is the pastor.

Rev. Francis Schaeffer, of the American Council of Christian Churches, spoke at the church in Whittier, Calif., Feb. 22. He had just returned from a three-month trip through Europe.

Rev. William A. Steffler will lead in evangelistic services at the church in Johnstown, Pa., March 8-21. Communion will be observed Easter Sunday night, and the Ashland College Choir will give a concert March 30.

Rev. Norville J. Rich, Sr., has accepted a call to the pastorate in San Diego, Calif.

Rev. Ralph Colburn, National Youth Director, arrived in Winona Lake, Feb. 17, to establish his residence and office.

Rev. Wayne Croker, student pastor at Huntington, Ind., states that his pastorate there is only temporary, until June.

Next week's Missionary Herald will be a 32-page Foreign Mission number, giving information and inspiration for the Easter offering.

Recent speakers in the pulpit of the First Church, Philadelphia, Pa., were Rev. R. Ronald Robinson, Rev. Montrose Waite (colored), and Rev. Michael Walsh. William J. Pickett, for 17 years superintendent of the Helping Hand Rescue Mission, died Feb. 3.

Rev. R. I. Humbert's itinerary includes the Midwestern Bible and Missionary Institute, St. Louis, Mo., Columbia Bible College, Columbia, S. C., and Bryan University, Dayton, Tenn.

Zondervan is publishing a new book on the career of Gil Dodds, written by Mel Larson.

Due to a case of smallpox near Winona Lake, Ind., no public meetings were permitted for about two weeks. Church services were dismissed, and the district ministers' meeting was moved to Fort Wayne.

Rev. L. L. Grubb's article, "The Mark of Joy," originally printed in the Missionary Herald, was reprinted in the Feb. 21 issue of the Gospel Herald.

During the recent absence of the pastor, Rev. Leslie I. Hutchinson, three laymen of the Beaver City, Nebr., church conducted the services: Harold Inman, Richard Schleicher and Maurice Davis.

Rev. R. Paul Miller is leading in a Gospel crusade in the church at New Troy, Mich., Feb. 22 through March 7. The pastor, Rev. H. Leslie Moore, is serving as song director.

Notice to 100% churches in Missionary Herald subscriptions: Some of you do not seem to be aware of all your privileges. First, you can include as many subscriptions for non-members as you wish, along with your list at the \$1.50 rate. Second, when new members are received, send their names and addresses to us immediately, and we will start sending the Herald to them with the next issue, billing the church for the number of issues until your common expiration date, at the \$1.50 rate.

Rev. Charles H. Ashman will be conducting evangelistic meetings in Fremont, Ohio, March 8-21.

At Dallas Center, Iowa, 20 individuals have rededicated their lives to

## The Brethren Missionary Herald Circulation

Last week .....	6,683
A month ago .....	6,683
A year ago .....	5,474
Two years ago .....	5,224

the Lord in the last two months. Only 10 were tardy for Sunday school on a recent Sunday. The school is engaged in a friendly contest with the Perry Baptist and Dawson U. B. churches. Services were dismissed February 15 because of the shortage of fuel oil.

The Ghent church of Roanoke, Va., is having the auditorium redecorated.

A new Brotherhood has been organized by the laymen at South Bend, Ind. Rev. Harold B. Street was a recent speaker at the church.

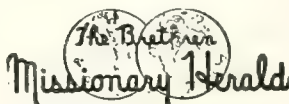
Rev. Harold S. Laird was the speaker at the February Bible conference in Martinsburg, Pa. Dr. John Zoller is holding evangelistic meetings there, Feb. 22 to March 14.

A letter from Chaplain Floyd Shiery in Korea tells of the expected arrival there, Feb. 14, of Mrs. Shiery and their daughter. Brother Shiery enclosed a page of Army photographs showing the work of "Operation CFK" (Clothing for Koreans). Much clothing is still needed there, where Brother Shiery distributes it with a Christian testimony. His address is Chaplain (Major) F. W. Shiery, O-51146, Hq. 20th Infantry, A. P. O. 6, Unit 2, c/o Postmaster, San Francisco, Calif.

A youth crusade was held in the church at Sunnyside, Wash., beginning Feb. 8, with Jim Mercer as leader.

The morning church services of the church in Wooster, Ohio, are being broadcast for two Sundays. Rev. Kenneth Ashman, pastor, directs the morning devotions daily on the local station. A radio rally for the Gospel Truth program will be held in the church, March 1.

More than 11,000 boys and girls have been enrolled in the Scripture memorization program sponsored by the Indiana Rural Bible Crusade. About 67,000 Bible verses have been memorized by the children during this school year. Forty-five boys and girls have learned 1,000 Bible verses each.



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Youth..... Ralph Colburn





# EVANGELISM



## THE POWER OF PRAYER IN TRUE EVANGELISM

By REV. R. PAUL MILLER

Evangelism without prayer is like a body without blood in it, like a printing press without ink, like a well without water, like a power house without electricity. Only the working of the Holy Spirit can produce true conversion that is accompanied by the new birth. Only conversion brought about by the working of the Holy Spirit is the kind that is recorded in heaven.

If the truth were but known regarding many reports of great numbers claimed as saved in some revivals it might shock a lot of preachers and evangelists. Numbers look good to many workers, regardless of how they are counted. It sounds good to human ears. But it is often meaningless in heaven. If many workers could but know how many of the so-called conversions were recorded in heaven they would receive the shock of their lives.

When it comes to the merits of a man's work in winning souls, it is based solely on those whose names are written on the Lamb's Book of Life. Such converts stick. They grow. The pastor doesn't have to run all over Job's acre trying to find them and keep them coming to church. They are the real thing. They get under the load of the work of the church. They never complain at the sacrifices of the service for Christ. They are grounded. They are planted in the soil of the Holy Spirit's ministry. They are real converts.

There is only one way for the Holy Spirit to work in a revival, and that is for the Christian people to get out of the way and make room for Him. Too much of the time the preachers and people fill up the whole picture with themselves, their own efforts and activities, until there is no place left for the Holy Spirit to work. Human limitations so cover the ground that there is left no place for God to work miracles. Saving souls is God's work. Regenerating sinners is the ministry of the Holy Spirit. Sin is a monster too powerful for any man or all men to grapple with and overcome.

We are ever talking about "the old-time revivals," "the old-time power." Rest assured that Peter never talked that way. Paul didn't talk that way. Philip didn't talk that way. To them the present was overtopping anything that the past ever knew. These very references to olden times is a plain admission that today we don't have that which they had. No use talking about the great times of olden days if we are not willing to meet the conditions that they met to obtain the results that they enjoyed.

The outstanding characteristic of the great revivals of Pentecost was the way the disciples looked to God to work the miracle. There was not the slightest dependence upon human cleverness or brilliance. They simply cast themselves upon God and looked to Him. The Scriptures are crystal clear as well as gripping, on this point. The Lord Jesus commanded them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Again it is recorded in Acts 1:4, "And, being assembled together with them, [he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father."

Then in the 13th and 14th verses of Acts 1 we are told that "They went up into an upper room . . . These all continued with one accord in prayer and supplication." The record tells us that 10 days later the Holy Spirit of God began the mighty revival of Pentecost. There were 120 disciples who had spent 10 days in constant prayer to God. At the end of that time the Holy Spirit was able to so work through those disciples that 3,000 sinners were brought to faith in Christ. The Lord knew that the Holy Spirit had to have vessels through whom He could work

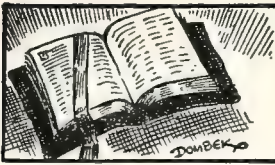
or a great revival could not have come at that time. This is the method that our Lord *commanded* them to follow.

Again, a few days later, after the first persecution, after the first two disciples had been thrown into jail for preaching the Gospel, the disciples once more cast themselves upon God in utter desperation. "And when they heard that, they lifted up their voice to God with one accord . . . Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal . . . And when they had prayed, the place was shaken . . . and they were *all* filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:24-31). They evidently fully realized the principalities and powers they were up against and had no hope of victory except in God's own power. This is Christ's own method for victory in reaching men for God. It is simple, it is plain, it is victorious. It demands no great personality, no educational degrees, no exhaustive organization. It demands pure living. It demands faith. It demands utter devotion to Christ, fearless witnessing and constant prayer. We have sometimes wondered how many would have cried out for salvation on Pentecost if only half a dozen of those 120 disciples had carried on that 10-day prayer meeting. That is about the ratio of response that comes today from the average Christian church.

One thing is sure: if we ever expect to see a great revival in our midst there will have to be some changes made in our methods of evangelism! No use talking about "old-time power" if we don't do some old-time praying. It can't be done on odds and ends of our time. We will simply have to take time out. If the winning of men for Christ doesn't mean enough for us to take time off from other things, then we might as well give up the idea, and reconcile ourselves to going up before God with empty hands.







# Studies in Revelation



## STUDY NUMBER TWENTY-SEVEN

By REV. R. I. HUMBERD

### *A Universal Search*

All heaven is searched, but "no man in heaven" is able to open the book. The reigns are dropped to earth. I heard the world conference of nations open their session in San Francisco. I heard them pause, not for prayer but for meditation. Rather would they recognize the godless nation of Russia than the God of heaven. Verily, they long for peace; they will even cry "peace and safety," but alas, as they lift that fair cup, it will be dashed from their lips as "sudden destruction cometh upon them" (I Thess. 5:3).

All earth is searched for a man to take that book. Medical science graduates a new crop of doctors every year, but sickness and death still stalk across our land. Humanitarians and social service workers sob out their complaints, but slums and poverty are on every hand. Politicians wrangle and scheme, but wars and rumors of wars continue to chill the hearts of the mothers whose sons must die.

The angel's voice penetrates into the regions of the damned—might Napoleon or Mussolini take another try? Alas, alas, it is failure on every hand. "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Rev. 5:3).

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psa. 24:3, 4). And among mortal man, none can qualify.

### *John Weeps*

This is one of the greatest scenes in all the Scriptures. The hopes of all the ages are rested in that book; the interest of all creation is focused upon it, but no man is able to even "look thereon," and John "wept much, because no man was found worthy to open and to read the book, neither to look thereon" (Rev. 5:4).

John wept, and well might we weep if no man could take that book

and make redemption effective. True it is that Christ has died on the Cross; true it is that He ascended back to heaven, but creation still smokes and withers under the curse of sin, and all hope of deliverance is in that book. If no man can break those seals, we are of all men most miserable.

But John's tears have blinded his eyes and hindered his vision. His burst of grief was premature, for One has stepped forth and has presented His credentials.

### *The Lion and the Lamb*

"One of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5).

John looks for a lion and sees a "Lamb as it had been slain, having seven horns and seven eyes" (vs. 6).

Let us pause and remind ourselves that this is "signified" language. In chapter 10, our Lord comes with the roar of a lion, a shout of victory. But here the question is a matter of worthiness, and only as a lamb, in virtue of His blood-bought power of redemption, is He worthy.

Various names are ascribed to our Lord to better set forth His person and the various aspects of His work. To my wife, I am husband; to my children, I am father; to my congregation, I am pastor; to my country, I am a citizen. And so do the various names of our Lord represent different aspects of His work.



### *His Credentials*

John sees a "Lamb" with the marks of death upon it. John had seen those marks before. He had stood at the foot of the cross when the Roman soldier had thrust the spear into His side. And now as the angel's voice has called for one "who is worthy," our Lord steps forward and presents His credentials. He shows His wounds and pleads His death.

But that is not all. There are "seven horns and seven eyes." Seven is God's number of fullness. Horns denote regal power, and eyes speak of wisdom. Thus our Lord, in virtue of His blood-bought rights of redemption, and with all fullness of power, and all fullness of wisdom, steps forth and reaches for the book (Rev. 5:7).

Verily, no less credentials will suffice, and a thrill grips the hearts of all creation. And here is recorded one of the greatest events of all Scripture. Never before have we been permitted to look upon a scene like this; never before were we ever told of a time when every avenue of God's creation is so thrilled, of a time when so much praise is rendered to our Lord who alone is worthy to be praised. As soon as our Lord reaches for that book, the four living creatures, and the four and twenty elders fall down before the Lamb and sing "a new song." Ten thousand times ten thousand, and thousands of thousands of angels cry out in joy and ascribe worthiness to the Lamb that was slain. And mysteries of mysteries, even the animals and the birds and the fish seem to sense the greatness of the occasion and add their mighty volume of "Blessing, and honour, and glory, and power" to the Lamb for ever and ever (Rev. 5:13).

### **BROTHER HUMBERD SAYS—**

"Book of Revelation," "The Holy Spirit," price, \$1.00.



# The Christian's Seal

By Rev. Charles H. Ashman

## "THE WIND BLOWETH" (JOHN 3:8)

This article is being written in Cheyenne, Wyo., and the wind surely has been blowing. It has suggested this study of the Scriptural teaching of the Holy Spirit presented under the type of wind or breath. Jesus said in John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In these words He drew a striking comparison on a vital question, that of the new birth, or regeneration. Infinitely more than what wind stands for in the natural world, the Holy Spirit signifies in the realm of the spiritual.

### Several Striking Passages

In Ezekiel 37, we have the vision of the valley of dry bones. In the ninth and tenth verses we read, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet." In John 20:22, it is recorded of our Lord that "He breathed on them, and said unto them, Receive ye the Holy Ghost." In Acts 2:2, in describing the coming of the Holy Spirit it is recorded, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." These three passages set forth the presence and power of the Holy Spirit under the figure and symbol of breath and wind, as does also the key passage of John 3:8.

### Listen to the Wind!

Yes, listen to the message of the wind and learn of some of the matchless qualities of the person and presence and power of the Spirit. Although the wind at times blows mighty and swift, it brings its sweetest messages when it blows soft as

breath. Not always does the Spirit speak as a "rushing mighty wind," but more often as a "still small voice," gentle, soft, sweet! There are at least seven comparisons we might draw between the natural wind and the Holy Spirit.

(1) The Holy Spirit is the *Breath of Inspiration*. "All scripture is given by inspiration of God" (II Tim. 3:16). All Scripture is "God-breathed." The Holy Spirit is the breath of inspiration. "Holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit is the Author of all Scripture. It would be well if we would change our speech and quit talking and preaching about "two Isaiahs" and "Paul, the author," etc., for the Holy Spirit is the Author of all Scripture.

(2) The Holy Spirit is the *Breath of Spiritual Life*. In Genesis 2:7 we read, "God . . . breathed into his nostrils the breath of life." This surely does not mean that God started respiration as with a pulmotor. God gave to man the very breath of his life; "man became a living soul," not that he was given a soul. Even so, the Holy Spirit gives spiritual life and sustains it by His abiding presence as He indwells us. No wind in the natural world, no life. No Holy Spirit, no spiritual life. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). There are no Spiritless Christians. This false theory, that you are saved and then some time afterwards receive the Holy Spirit, is most unscriptural. You are dead, without spiritual life, without the Holy Spirit. You are still "dead in trespasses and sins." The Holy Spirit brings the life with Him when He comes, and He comes with the "eternal life" which is in the Son. He sustains that life by His very presence also. He imparts and sustains and develops and strengthens spiritual life, making it to be the "more abundant life."

(3) The Holy Spirit is the *Breath of Spiritual Mystery*. He is invisible. He came on the Day of Pentecost as the "sound" as of a rushing

mighty wind. It was the sound that was heard without outward, visible wind. Jesus said to Nicodemus, "thou hearest the sound thereof," but it is implied that you could not see the presence thereof. Dr. Biedermann once wrote, "The tongues were seen, the wind was heard, but neither was felt. Neither flame nor wind was a reality. The tongue of light resembled fire; the sound was only compared to that of a mighty rushing wind." Mystery does not decrease the reality. "The things which are not seen are eternal" (II Cor. 4:18).

(4) The Holy Spirit is the *Breath of Spiritual Guidance*. You can tell the direction in which the wind is blowing. You can set your sails so that it will enable you to reach your harbor. We heard of a tramp who would never walk against the wind. Well, it would do well if we would always go with the Holy Spirit, walk with the Breath of Guidance. Always follow the advice of the "still small voice" of the Spirit. In our evangelism, we seldom extend an invitation without advising, "Now, after all our suggestions as to how to come and what to do, listen to the voice of the Spirit and whatever He tells you to do, you can safely do." Oh, that we would always follow His guidance!

(5) The Holy Spirit is the *Breath of Spiritual Freedom*. "The wind bloweth where it listeth," where it willeth. No one can dictate to the Holy Spirit. He is sovereign. We either walk in, live in the freedom of the Spirit or in direct disobedience to Him. If the Church would yield to the Spirit's sovereignty, the "unity of the Spirit in the bond of peace" would prevail. If we would yield to the Spirit, we would "be free indeed."

(6) The Holy Spirit is the *Breath of Spiritual Growth*. "It is the spirit that quickeneth" (John 6:63). He enables us to "grow in grace." There is no growth in Scriptural knowledge apart from the Spirit. He

(Continued on Page 187)





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT SCHOOL

#### YOU AND THE TEACHER

We hear a lot about human relations these days—foreign relations, labor-management relations, government-taxpayer relations, etc. But today we want to talk about another kind—pupil-teacher relations. How do you get along with your teachers at school?

You're a Christian, and because real Christianity makes its impression on us in every avenue of life, it ought to make us easier to get along with. Yes, it ought to make us better students in school.

You want to live for Christ, you say; you want to have a testimony for Christ on the campus. O. K., let's begin in the classroom, with your attitude toward your teachers. They may or may not be Christians, but you are, so reveal Christ to them through your life.

There are several things that you as a Christian owe your teachers. The first is *respect*. I've heard young people talk of their teachers in pretty uncomplimentary terms sometimes. Maybe you don't like him, or her, but if you can't say anything good about your teacher, don't say anything at all. Disrespect is not becoming to Christian character.

Then you owe your teachers *cooperation*. Don't sit like the proverbial bump on the log in the classroom. Be alert. Act interested. Good listeners inspire teachers to do their best. And you'll discover that learning can be fun. And listen, God can use everything you'll learn, in some way, at some time, no matter how unrelated it may seem now to living the Christian life and serving Him.

Then you owe your teachers *obedience*—obedience in doing your assignments, participating in class, assuming responsibilities, etc. God wants us to be faithful and diligent in *all* things—and do all things for His glory.

And by your being a model Christian in the classroom, you may have the privilege of raising other people's estimation of Christianity as a whole, and of you as an individual. Who knows but what you may thus have a part in the salvation of a soul. And you will have the blessing of God on your life for consistency and faithfulness.

## It's an Idea--

#### KNOW YOUR BIBLE CHARACTERS

For variety in your B. Y. F. or C. E. meetings, why don't you make a list of interesting but little-known characters in the Bible, and assign one to some person other than the leader for every Sunday night. That person is to give a three- to five-minute talk on that Bible character: who he is, what he did, and perhaps his most outstanding contribution to the world.

You might make one list of men of the Bible, and another of women of the Bible. The ones who are assigned these characters will have to locate them in the Bible, read about them, and make a summary of their lives, thus teaching them to use a concordance, and find their way about in God's Word.

You could sandwich this feature in your B. Y. F. meeting, perhaps right after the song service and before the announcements and offering.

## News Notes--

#### BRETHREN STUDENTS AT BIOLA

More than 50 Brethren students are enrolled at the Bible Institute of Los Angeles this year, more than in any other Christian college or Bible institute, including Grace Seminary, in the country! They represent six States and 21 churches. It was your Youth Director's privilege to interview them all recently. They include:

Kenny Chick, Bob Chick, Jerry Graham, David Fuller, Owen Hardage, Vern Hauser, Wesley Pierce and Jeanette Webb, from Compton; Donald Gray, James Newell, James McClellan, Kenny Nottingham, Vivian Mayes, Leila Mellen and Adeline Gordon, from Long Beach; Max Williams, Dean Wells, Sib Edmiston, Judy Schlange and Ruby Miller, from North Long Beach; George Peek, Robert Wilkerson and Louise Strong, from Seal Beach; David Willis, Paul Harrison and Lois Beissell, from South Pasadena; Louise Rosenquist, Rowena Rutherford and Frances Hanna, from Bellflower; Mr. and Mrs. J. C. McKillen and Art Strong, from Garvey; Loren Staudenmeier and Grace Grauel, from South Gate; Sam Gault and Helena Hunt, from Whittier; Bertha Garber, from Modesto; Bill Burk, from 3rd L. A.; Mae Free, from San

(Continued on Page 187)



Brethren Students at the Bible Institute of Los Angeles



# WHY



By REV. HAROLD DUNNING, French Equatorial Africa



The answers to this question are legion, but as one scans the list one is struck with the fact that those most commonly thought to be the reasons are not there.

One of the most popular but mistaken ideas held as to why people become missionaries was very graphically expressed by the chief of police in one of our eastern cities. Upon signing some papers for the missionary he said, "Well, if any one gets to heaven you certainly should." The facts are, as the missionary quickly pointed out to the chief, one does not become a missionary in order that he might be saved, but rather because he has already been saved.

Even the most sacrificial missionary career is inadequate for heaven. The atoning value of Christ's blood alone is sufficient. Salvation is God's gift by grace to all who sincerely believe on Jesus Christ as Savior and Lord. The missionary does not go to Africa to do penance for a wicked past. He is one who has received the assurance that Christ's person and work are adequate for his past, present, and future. He goes to share this hope and blessing with others.

Another misconception is that people become missionaries because they have been frustrated in their life's plans and dreams. The misnamed "old maid" missionary did not become a missionary because she was disappointed in love or "unclaimed," but she willingly forsook this relationship in order to serve Him who is her first love.

An ocean voyage will not make an unsuccessful person a success. If one is not capable as a preacher, teacher, or soul-winner here, he will

fail more miserably on the foreign mission field. Misfits, psychological neurotics, and frustrated persons can never become real missionaries no matter who ordains them and sends them to foreign lands. Missionary work demands spirituality, intelligence, and perseverance. One must be a soul who is freed, remade, filled and consecrated by the personal indwelling of Christ Himself.

But, why be a missionary? Why

## BE A

leave home, loved ones, friends, America with its advantages and travel to inconvenient, uncomfortable, neglected, primitive environments? As has been suggested, many plausible reasons may be given. We would like to observe simply three of them.

### I. The Call of Christ

*First, it is His command that we go.* The Duke of Wellington, when

gives the other half and is true as well as just as important. We read, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is the whole truth—*saved by grace to do the work He has planned for us.* Many professing believers seem to be absolutely ignorant of this important fact. They live, even though they do not openly say so, as though their lives were their own and they could do with them as they pleased.

Now, no real believer has the right to even think this, let alone say it, for the simple reason that each and every believer does not own his own life. The moment the believer accepts Jesus Christ as Savior, at that moment he dies. His life ceases. Hence we read in II Corinthians 5: 14, 15, "We thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." For this reason a writer of the Scriptures, describing the typical Christian experience, says, "I am crucified with

# MISSIONARY

asked if he thought Christian missions were right, asked the inquirer what were the orders of his commanding officer, Jesus Christ. He said that His order was all the answer one should need. Jesus' words are, "Go ye into all the world, and preach the gospel to every creature."

If you are a true *believer* you have been called. When you accepted Jesus Christ as your Savior you not only received His salvation, you were also commissioned to serve Him—"saved to tell others of the Man of Galilee." Ephesians 2:8-9 is precious to us, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." But if we stop there we have only half the truth. Verse 10

Christ." If you are a true believer you cannot say, "It's my life." Your life came to an end the moment you believed. The life you do have now is not your own, it is His. As the verse continues, "Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The believer pos-

???

sesses eternal life. Jesus said, "He that believeth on me hath everlasting life." That is, the believer pos-



REV. HAROLD DUNNING



sesses God's own eternal life given to him by the coming of the Spirit of life into him. Hence, in no sense can the believer say, "It is my life." The life he possesses is Christ's.

I Corinthians 6:19, 20 really clinches this for every sincere believer. There we read, "Ye are not your own, For ye are bought with

## "Go ye

a price: therefore glorify God in your body, and in your spirit, which are God's."

Have we who have claimed Him as our Savior and who rest in His finished work for our salvation—have we recognized also that our life is His? He is our Life. Have we accepted His consecration of our life to live as He has planned that we should?

You cannot say *you* have not been called. He has commanded. The question remaining is *where?* Be honest now, have you ever drawn close enough to Him to hear Him tell you where?

In our home, Saturday was a day Dad always had things for me to do. Hence, Saturday I'd try to be up and away early so that I would be out of earshot when he got around to start the day's chores. I wonder if that is not spiritually true of many believers. They say they have never been called to serve as foreign missionaries, but if one would look into their spiritual history he would find that the real fact is they have never consecrated themselves to serve Him—have never drawn close enough to Him to hear Him call them.

You cannot honestly say you have not been called unless you have volunteered. The writer had a roommate at school. This boy said he was not called to be a missionary. He was prayerfully asked if he had ever volunteered to go. Being a sincere Christian, this probe did its work, and soon the young man surrendered to Christ to obey Him in all things. It was a glorious night a few months later when, during an all-night prayer meeting, this young man whispered to me that he had been called of God to do missionary work. Today he is serving Christ and doing a real job for missions. He had drawn close enough to Christ to hear Him call.

This is the first reason for being a

missionary. Christ has drafted every believer to serve Him. Some He has drafted for home service, others for foreign. He has commissioned you. Have you yielded to Him so that He can reveal to you *where* He wants you?

### II. The Call of the Pagan World

The second reason for being a missionary is *the call of the unevangelized pagan world*. Jesus pointed to this call when He said in John 4:35, "Lift up your eyes, and look on the fields; for they are white already to harvest."

The need of pagan peoples is a hard picture to paint. The need of medical assistance, educational assistance, can be seen, but their real need, their spiritual need, is hard to reveal to those who have never witnessed.

Before going to the field I felt a burden for those lost in heathen darkness, but it wasn't until I lived among them and witnessed firsthand their darkness that I had born

## into all the

within me the compassion of Christ for them and a passion to see them saved.

How I wish I could convey to you just a glimpse of Africa's night! Can you realize that here are millions of people living almost on the animal plane, whose first and almost every thought is concerned with what they shall eat and drink and wear? How I wish I could open your eyes to see how they are enslaved to a devilish fear through their ignorance; how they are sold out to slavish sins, and by the white man and his material civilization pushed down into an even darker abyss of sin. All this is true—true beyond description.

Many object to this, saying they are no worse than people in America. Perhaps this is true, but their plight is worse in one indisputable way. Here if a man would be delivered from his sin, he can turn and find the way, for here the Gospel is proclaimed within every man's earshot. No man can say here, "There

was no opportunity for me to repent and be saved." The radio abounds with true Gospel programs. Almost every town has its Gospel testimony. True, many of the churches have joined the apostasy, but God's witness is in every town, and men, if they will have the light, may have it. But this is not true of the pagan in India, Africa, or such lands. There they sit in darkness. They do not even know a Gospel exists. Christ's name is unknown. Even God is unheard of. In many African villages His name has been used by white men in swearing, but has never been heard there through preaching. What a shame! But it's true, nevertheless.

Can you believe it that there are thousands of little tots, growing up into youth who have never heard even once the story of Jesus? Can you realize that there are thousands of young maidens and young men falling in love, getting married, and starting homes who have never heard of the Savior who alone can set them free and save them? Can you realize that there are thousands of men and women slipping into old age and then out into the valley of the shadow of death without even once hearing of the Shepherd? That is the true picture of pagan lands. There may be much one can say for the pagan peoples. They have many admirable traits. But they are lost souls—souls who need not be lost, for Christ has died for them, but they have never heard. Does this not mean something to you, my friend?

People say to me, "Are you really going back to that awful place?" If you heard the cry of those people as I hear that cry, you would know the answer. Their need, their dark lost condition calls me. Can you, you whose hearts have been indwelt with the Holy Spirit, in whose being the love of Christ has been born,

## world.."

turn a deaf ear to that cry? Is it nothing to you? That is a reason for being a missionary.

### III. The Call of the Task

Finally, *the task the missionary is called upon to do is a worthwhile task, an intriguing job. It calls.*

Once I had to make a hurried trip



to the dentist. As I sat in his chair he skillfully removed the painful member and fixed the other ailing ones. I could not help remarking to him about the satisfaction he must feel in being able to relieve a person's suffering. He admitted that there was a satisfaction in his work, but went on to say that as satisfying as such a job was, it could not compare with the satisfaction one experiences upon leading another soul to Christ.

How true that is! The world holds no thrill to compare with the thrill experienced by the soul-winner. The greatest possible joy on earth is to labor with Him in the winning of a soul.

As I agreed with him I went further and said, "There is only one thrill I know greater than that." Rather surprised, he asked, "There is? What is it?" Quietly I told him of the joy of going into a place where His name has never been heard and telling those who have never heard the wonderful story of salvation for the first time. Smiling wistfully, he agreed.

I then went on and said, "But to me there is a joy even greater than that. And that joy is to stay in that village, live there, and evangelize those people until several believe, teach those people until the real meaning of the Gospel grips them and they are ready for baptism, then instruct them until they can read the Word for themselves, until some among them can take over the leadership, and thus establish in that place a small church of Jesus Christ capable of standing against the heathen tide and witnessing daily for Christ. That is a job worth doing.

As a young man, a young Christian, there were several of us who were always together. We would hold mission meetings, street meetings, etc., together. Among them there was one young man who was definitely called of God into full-time service. He refused this call, choosing rather to make money, settle down, and have his own home. Recently I visited him. He has found what he was after. Though not wealthy, he has managed to make a really comfortable living for himself and his family. His home is very nice. He is fat and comfortable. As we visited together I got a fair cross section of his life. He gets up around 7, washes his face, shaves, brushes his teeth, combs his hair, dresses, has his breakfast, goes

to work, works until noon, knocks off, has lunch, goes back to work until 4, knocks off, comes home, cleans up, eats his supper, reads his paper, goes to a meeting or a business appointment, comes home, goes to bed, gets up, washes his face, shaves, brushes his teeth, combs his hair, dresses, has his breakfast, etc., etc., etc., day in, day out.

As I came out of his home, I thanked God that He not only saved me from hell but that He saved me from such a monotonous existence. How often when coming home in a subway or crowded bus have I heard people say in a bored voice, "Well, what shall we do tonight?" Thank God He saved me from the life this world offers.

How different from that offered by another friend I recently talked with. Here was a man who has spent 20 years—lonely, hard years—pioneering in Africa. As I sat there in his African home, on crude furniture, with only a gasoline lamp for light, my heart thrilled as he spoke of God's blessings to him. He told me how he came into that country, went among these people with the Gospel, learned their language, lived with them, labored for them. There were days of fever, days of monotonous doing the same things, days of heartache as he faced the heathen ingratitude and coldness, days of loneliness for his children left here at home, days of burdens for the

Christian natives; but as he told the story his face glowed. Rising up, he went to a map. Brushing his hand across it, he said, "Twenty years ago there was not a Christian testimony in this whole area." With a humble triumph in his voice he continued, "By God's grace there is now a church here, and here, and here . . ." until he went down through the list of some 17 places. And then he said, "We have a church in embryo in this place, and here, etc.," until he covered scores of more villages. Sitting down, he said, "God has blessed. I'm eternally grateful that He used me, that He took me out of an office there in America and sent me here as a young man and used me to do this."

That, I tell you, is worth something! What a contrast with the life of the other. Here is a real, forceful reason for being a missionary—the privilege and joy of doing this great job, the job of planting indigenous churches in a land where only darkness reigns. What a way, what a glorious way to spend one's life!

What more shall I say? What more can I say? He has called. Lost men in gross darkness call. This challenge of a worthwhile life's work calls. Is it nothing to you? It is a call and a challenge to you. Quietly now, volunteer to Him that He might direct your steps into His life plan for you.





# NONRESISTANCE Versus PACIFISM

(Continued from Page 177)

are not trying to disarm the United States in the present crisis. We have no representatives in Washington, seeking to undermine our national defense.

As we understand the Bible, this is a godless age, and it will grow worse as it approaches its consummation. There are no Christian nations in the world, not even the United States. With only about half of our people being affiliated with any church, with only 2% attending the Sunday evening church services and less than that number attending the prayer meetings, with tobacco and liquor being consumed in greater quantities than ever before, with two out of every five marriages ending in the divorce courts, with the Lord's day being profaned, with a rising tide of crime, especially among children, this is not a Christian nation.

Now the simple fact is that a nation that does not acknowledge God can not rely on His protection. As you read the history of Israel you note that when the nation honored God, God gave them peace and prosperity. But when they departed from God, He delivered them into the hands of their enemies. Actually, when an Israelite fought for his country under those circumstances, he was fighting against the will and plan of God. Now since no nation in the world today is Christian, none of them can depend upon God to protect them. God punishes them, one after another, when their iniquity is ripe, using other nations to inflict the punishment as He used Nebuchadnezzar of old. Even America can not go on sowing as she is, without reaping the wrath of God in the desolation of her land. Since, then, the nations can not depend upon God to protect them, because of their sins, their only defense is in carnal weapons. And since this is their only defense, they would be foolish to disarm. On the basis of this statement of our Lord, we are not trying to convince the unregenerate nations of this world that they should disarm. Since they will not have God to reign over them, they will have to take care of themselves as best they can.

But though the Christian is a citizen of his country in this world as well as of heaven, his highest obli-

gation is to His Savior and his God. His conduct must be regulated by his divine Lord. So when Jesus says, "My kingdom is not of this world," He contrasts His kingdom with the kingdoms of this world, and the specific point of contrast is the matter of fighting with carnal weapons. Worldly kingdoms are built on, and maintained by, force, but the Christian belongs to a different kind of kingdom, a kingdom of love.

If it is asked whether a Christian must not be willing to fight in order to preserve liberty and justice among nations, we might ask in return whether force has been very successful in this endeavor. This last war with its millions of casualties was fought to preserve and establish around the world the four freedoms. But now, two years after its close, where do men know freedom from want or freedom from fear?

But rather than engaging in argument, we turn again to the words of our Lord. Jesus is in the garden of Gethsemane. Judas has betrayed Him to a fiendish mob. Peter draws a sword in defense of His Master. If ever a sword was drawn in a just cause, it was that sword in Peter's hand. He was defending the Son of God against godless men who intended to kill Him. But Jesus turned to Peter and said, "Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:52-54).

The Lord made three important statements in these three verses, statements that clarify His position on the use of force in this age. The first is that fighting leads to retaliation, and those who kill will be killed. This is not true of every individual, but it is a principle that is generally true. The early colonists that fought the Indians were in turn massacred, while for the most part the peace-loving Quakers were not molested. The nation that introduced poison gas got poison gas back. The nation that launched a campaign of indiscriminate bombing was laid waste by the bombs of their enemies. The nation that first used

TUNE IN

## THE GOSPEL TRUTH

National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)

BOX 2—WINONA LAKE, IND.

the atomic bomb may well meditate on this principle. But surely this business of killing and being killed is not the business of Christians.

The second significant statement of our Lord in this passage is to the effect that the child of God has divine protection. Jesus knew that He could have the immediate protection of myriads of angels if He prayed, and that were God's will. The statement is often made that if the Christian will not fight, then he is left without protection. That statement is true—if there is no God. But if there is a God, and if He is our Father, and if we are living in His will so that we can claim His protection, then we have the only 100% effective protection that there is. This is the fundamental difference between the Christian and the unbelieving nations of men. The Christian is a child of God, bought at infinite cost, and when he abides in the will of God, nothing can happen to him that God does not permit. Of course one may sneer at this, and put more confidence in steel than in God, but such a one can hardly be called a Christian. One becomes a Christian by faith, faith in a God who is equal to every crisis.

The third statement of the Lord in this Scripture lesson is that sometimes it is God's will that the Christian should suffer. It was so in Christ's case. He came into the world to die for our sins. His capture by that angry mob was a part of the divine plan. It seemed to Peter that everything was going wrong, but actually everything was working out according to the plan that had been revealed in the Old Testament prophecies. Sometimes we are



asked, What would you do if so-and-so should happen to your family? The inference is that God would permit a situation to arise in which the Christian's only honorable way out would be to disobey God. I deny the inference! As long as my Father is in heaven, I am as safe as He wants me to be. My business is to obey Him, using every legitimate means to protect my life and property, but never stepping over the bounds to forbidden means as a "necessary evil." If I obey Him, it is His business to take care of me. And if He wills that I suffer, I will not improve my lot by disobedience.

That carnal weapons are forbidden to the Christian is evident from many passages of Scripture. For example, in II Corinthians 10:3, 4, Paul writes, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" Again in Ephesians 6:12, he writes, "For we wrestle not against flesh and blood . . ." The conduct of a Christian toward those who injure him is clearly defined in Romans 12:19, 20, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink . . ." This is exactly the opposite of the methods of war, which are to take vengeance in one's own hands, and to deliberately plan the starvation of whole nations. That may be the conduct we may expect from godless nations, but it is not the spirit of Christ.

A few concluding remarks will be in order. First, this doctrine of non-resistance involves more than merely refraining from combatant military service. It must be applied equally in every human relationship. It requires one to love his personal enemies, and do good to them. It prevents a Christian from going to law with a fellow Christian, making him willing rather to suffer loss. In fact, we may doubt the sincerity of anyone who seeks to avoid military service on conscientious grounds, who is not living conscientiously in other matters. It implies the greatest dependence on God to take care of us when we are often left without any protection—except Omnipotence.

Again, this doctrine does not excuse us from taking risks equal to

those taken by men who fight. This is not an alibi for staying home in comfort while others do the fighting for us. The Christian loves his country, and is willing to die for it, but being a Christian, he cannot kill for it. But of all men he should be most ready to expose himself to danger as he ministers to the bodies and souls of those who suffer. For if anyone is going to die it may best be the Christian, for he is ready to die. He cannot kill a Christian, for he is his brother in the Lord. He cannot kill an unbeliever, for then he damns that soul to an eternal hell, without another chance to be saved. But he himself is ready to die when it is God's will.

Listener, are you ready? Would you meet God as a friend? If an atomic bomb had burst in your community last night, where would you be today? "Believe on the Lord Jesus Christ, and thou shalt be saved."

## THE COMIC MAGAZINE

Have you noticed how large a stock of comic magazines the drug store, or corner store, is carrying? Today there are over 100 different comic magazines published in our country which sell 40 million copies monthly to an estimated 90 per cent of the children. Our children know far more about "Superman," "Tarzan," "Cosmo the Cat," "Captain Marvel," and "Señor Tamale" than they do about David, Abraham, Daniel, and Paul.

A famous dietitian has written a book, "You Are What You Eat." Does the same principle apply to our minds? Do we become, psychologically, like what our minds feed upon? If so, woe be unto us and to our children! We are feeding them trash, whereas the Word of God commands us to teach our children God's Word. "And these words, which I command thee . . . shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:5-7).

In other words, we and our children shall live in an atmosphere of Bible and sacred things in our homes. Instead of a blessed diet of daily manna, think what our children, and the general public, get for daily consumption from the

## THE CHRISTIAN'S SEAL

(Continued from Page 181)

is the Interpreter and Teacher of the Scriptures which He has inspired. Reader, turn to I Corinthians 2:9-14 and read this passage setting forth how that the Spirit alone can give us spiritual understanding of the Word of God.

(7) The Holy Spirit is the *Breath of Spiritual Testimony*. Jesus said, "After that the Holy Ghost is come upon you . . . ye shall be witnesses unto me." Preaching, teaching, singing, testifying, all service without His presence is "in the energy of the flesh" and as "sounding brass and clanging cymbal." Spiritless preaching! Spiritless teaching! Spiritless singing! See Ephesians 5:19. Spiritless testimony! Spiritless service! Spiritless living! How empty and vain! How indispensable is the Holy Spirit, the Third Person of the Godhead!

corrupt movies, the murder-packed "soap-suds" dramas over the air, and the highly emotional comics. The cold fact is, we are raising a generation of juvenile neurasthenics, irresponsible brats—generally speaking. The breakdown of the home is being closely followed by the breakdown of society.—*Christian Victory Magazine*.

## YOUTH PAGE

(Continued from Page 182)

Diego; Edward Thomsen, from 2nd L. A.; Carl Brydon, from 1st L. A.

Betty Beeler, from Beaver City, Nebr.; Mr. and Mrs. Foster Tresise, from Cleveland, Ohio; Betty Motter, Jack Dixon, Charlotte Peters, and Bob Cowan, from Ashland, Ohio; Lena Mead, from Mansfield, Ohio; Hazel Belcher and Robert Griffin, from Sunnyside, Wash.; Horace Lackey, from Roanoke, Va.; Galen Lingenfelter and Victor Rogers, from Leamersville, Pa.

Included among these are two student pastors and one assistant pastor—George Peek, of Seal Beach; J. C. McKillen, of Garvey; and Carl Brydon, assistant at 1st L. A.

(Sorry, the picture I took of these didn't come out, as you can see!)

A chip on the shoulder indicates wood higher up.



boldness that comes from the consciousness of divine power, will degenerate into pride and arrogance. The servant of the Lord *with authority* must ever remain a *servant*.

### Review Questions

(Based on the Brethren Quarterly)

1. How does Mark present Jesus to us?
2. What is a key word of Mark's Gospel?
3. Where did Jesus usually spend the Sabbath?
4. Why did Jesus reject the testimony of the evil spirit?
5. Is demonism merely a disease?
6. What is the palsy?
7. Of what materials were oriental roofs made?
8. What was the palsied man's greater need?
9. Were the scribes correct in their reasoning, that it was blasphemy for any mere man to claim the power to forgive sin?
10. To what conclusion were their consciences leading them?
11. How did Jesus know what the scribes were thinking?
12. What is the meaning of "the Son of man"?
13. In what four words does Mark set forth his statement of faith?
14. Could Jesus be called a good man if He is not God?

### Discussion Questions

1. Does belief in the deity of Christ save an individual? Can one be saved without believing in His deity?
2. What does the story of the four men who brought the palsied man to Christ teach us today about the use of unusual methods in evangelism.

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for March 14, 1948.

Mark 1, 2.

## AUTHORITY OF JESUS CHALLENGED

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

It is true that Mark presents Jesus as a servant, but He is a servant *with authority*. The President of the United States is a servant of the people, but he is a servant with authority. A policeman is a public servant, but he serves with authority. So Mark does not show us Jesus Christ as a menial slave, but rather as a divine messenger from heaven who came to do the Father's will with *authority*.

This Servant of the Lord is introduced immediately as the Son of God, the Lord, one greater than John, one baptized with the Holy Spirit, acknowledged by the Father, ministered to by angels, one who commands men to follow Him and they obey, one with authority over evil spirits, sickness, the forgiveness of sin, and the Sabbath. He came as a servant to do the Father's will, but He came clothed with the authority and power of heaven.

It is significant that this divine authority was first recognized in His teaching, rather than in His miracle-working. It was in the synagogue in Capernaum that "they were astonished at his doctrine: for he taught them as one that had *authority*, and not as the scribes" (Mark 1: 22). The scribes were always quoting "authorities," but He taught with authority. In all of the recorded teaching of Jesus we do not find Him saying, "Some believe . . ." "Let us suppose . . ." "Could it not be true that . . .?" "The weight of scholarship is on this side . . ." No, He taught the people what He *knew*, in language they could understand. It is no wonder that Mark later tells us (12:37) that "the common people heard him gladly." He did not burden them

with the dry dust of the scribes' books. No doubt He had studied them, but He taught the people the things that He knew, with *authority*.

Sunday school teacher and lay witness for Christ, it is the hope of those who are preparing this course in which the Bible itself is being studied, that you will learn more, than ever before to teach and witness with the freshness that comes from personal experience with God. Study the Word, and commune with God, until you are a messenger sent from God. Say what God lays on your heart. You are a witness, not a record player. If you want to know where the Lord received His power, read Mark 1:35.

But while our Lord had all power and authority, He was still a servant—He came to minister. So Paul says, "That I abuse not my power (authority) in the gospel . . . have I made myself *servant unto all*, that I might gain the more" (I Cor. 9:18, 19). There is always danger that the holy

## BIBLE-READING SCHEDULE

Monday	March 1	Numbers 18, 19	John 1
Tuesday	March 2	Numbers 20, 21	John 2, 3
Wednesday	March 3	Numbers 22, 23	John 4
Thursday	March 4	Numbers 24, 25	John 5
Friday	March 5	Numbers 26, 27	John 6
Saturday	March 6	Numbers 28, 29	John 7
Sunday	March 7	Numbers 30, 31	John 8
Monday	March 8	Numbers 32, 33	John 9
Tuesday	March 9	Numbers 34, 35, 36	John 10
Wednesday	March 10	Deut. 1, 2	John 11
Thursday	March 11	Deut. 3, 4	John 12
Friday	March 12	Deut. 5, 6	John 13
Saturday	March 13	Deut. 7, 8	John 14, 15
Sunday	March 14	Deut. 9, 10	John 16, 17



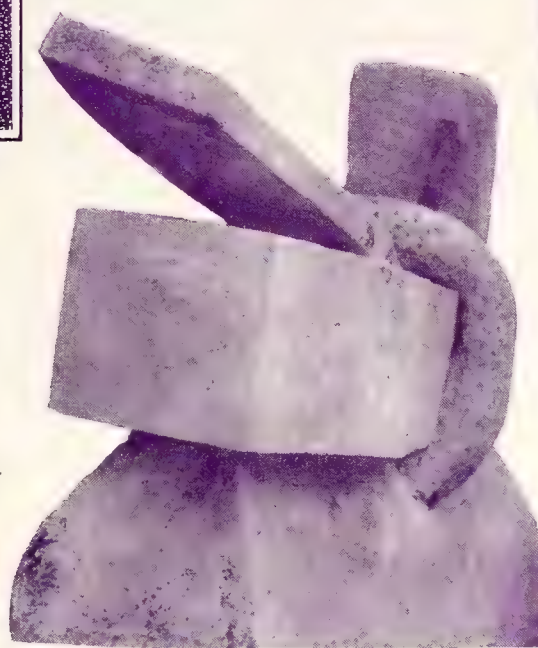
*The Brethren  
Missionary Herald  
Vol. 10 - No. 9*

*He Arose!*

*Foreign  
Missionary Number  
March 6, 1948*

*For Us -*

*Alone?*



Tomb in cemetery at Rio Cuarto, Argentina  
(See Editorial)

For God  
So loved  
*The World*  
That He  
Gave His  
Only Begotten  
Son that  
*Whoever*  
Believeth  
In Him  
Might not  
Perish but  
Have  
Everlasting  
Life!

"Up from the grave He arose!"  
For you and me—not for those  
Who live by chance on heathen strand  
And not in privileged "Christian" land?  
WAS IT FOR US ALONE?

His great "Vict'ry o'er the grave"  
Was that He our lands might save—  
And not those lands whose darkened night  
Shuts out that ray of hope and light?  
IS IT FOR US ALONE?

And now,—He lives forever!  
Your sins' bonds; mine, to sever.  
But can it be that Calvary  
And resurrection victory  
WERE WROUGHT FOR US ALONE?

Millions yet have ne'er been told  
Easter's story, though 'tis old.  
We keep it to ourselves as though  
That stream of life and love did flow  
FOR YOU AND ME ALONE.

Rise! In His new life and pow'r  
Tell the Story evermore;  
He 'rose again for all the race—  
For all 'tis free, redeeming Grace.  
'T WAS NOT FOR US ALONE!

*How Shall*  
They believe  
In Him of  
Whom they  
Have not  
Heard?

*How Shall*  
They hear  
Without a  
Preacher?  
And

*How Shall*  
They Preach  
Unless they  
Be Sent?



# EDITORIALLY SPEAKING



By DR. LOUIS S. BAUMAN, Editor

## COME ON, NOW, CHRISTIAN! DO YOU BELIEVE IT?

I went to church tonight. I heard the preacher preach about Dives, the rich man, and Lazarus, the beggar.

Whether I am in accord with all he had to say about this "parable"—which he declared was *not* a parable—is neither here nor there. However, as to the terrible fate of a lost soul, no man who believes the Bible to be the Word of God can very easily discount the horror of it all. It is enough that Jesus said of one lost soul, that it were better for that man if he had never been born!

However, the thing that amazed me tonight was the attitude of the preacher's hearers toward his message.

He spoke of the agony of having just your finger pressed for a moment upon a hot stove. Then he tried to have his hearers meditate upon what it would mean to have the whole body cast into a lake seething with fire and brimstone! Then he declared his belief that the sinner who went into eternity without Christ, out of "Christian" or pagan lands, went into the lake burning with fire and brimstone to be "tortured" throughout ages upon ages upon ages—on and on—never ending—ETERNITY! One stands amazed at the horror of it all!

But, the thing that amazed me tonight was this: the majority of those who heard the preacher describe a fate that must stagger the imagination of the mind of man—the majority seemed to agree with all the preacher said! They believed, with him, that the vast multitudes in the heathen world, without Christ, are headed towards that awful, awful doom! They believed with the preacher, that unless a heathen hears of Christ and accepts the salvation that He alone can give, that heathen is a soul eternally lost, and, being lost, into that fiery lake of fire and brimstone he will go, there to suffer an agony beyond the mind of man to conceive! And yet—and yet—and yet—and yet—(dare I say it?)

—scores of these people are not going to surrender the price of a good meal at this coming Easter time, to save those who have never heard of the salvation of our God! Yes, many will give five dollars or ten—five or ten dollars out of the two, three, or four thousand dollars that they will earn and spend largely upon themselves within a year. Yes, there will be a few who will give as much as one hundred dollars each, and we will think of them as "liberal souls." But, what is even a hundred dollars to give—yea, a thousand—yea, a hundred thousand—if it will carry the message of salvation to a single soul and save from an ETERNITY of suffering such as that!

No, I shall not say that I believe *all* the preacher said. However, I do believe *all* that the Bible has to say about

Paradise and Heaven, and Hades and Gehenna. I believe that the most terrible tragedy that can come to a human soul is to enter into eternity without Christ! That which I do believe makes me feel that life itself would be the merest trifle to give, if giving it would save one single fellow-traveler from the doom that surely awaits him if he dares to go to the judgment bar of God without Christ as his Mediator.

But I repeat—the amazing—the astonishing—the almost

unbelievable thing is that even professed Christians say they believe what the preacher preached, and then, "when the plate is passed" for the missionary offering, they will reach down into their pockets and pull out a little of the spare change which they happen to find there, and give just *that* to save these multitudes from the awful doom!

Sometimes I wonder—I *honestly do!*—whether we should not first cry out to God to have mercy on the professed "Christians" who *believe so much* and yet *do so little*, before we spend time praying for the poor heathen who must die without having had the slightest chance to grasp a Savior's hand!

YES, GOD HAVE MERCY ON US ALL FOR THE

## Isa. 42-4

Dedicated to my friend, Rev. Louis S. Bauman, D. D.

Robert Harkness

He shall not fail nor be dis-cour-aged, till He have set  
judg-ment in the earth: and the isles shall wait for His law.

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## TERRIBLE CONSEQUENCES OF OUR SELFISHNESS AND NEGLECT!

Come on, now, you who profess to possess the Spirit of Christ! Do you really believe that the soul who enters eternity without Christ is lost—hopelessly lost? Then before you lay that Easter offering on the plate, consider the tremendous import of what you profess to believe! Then, take a good look at the size of the offering you are willing to make to save those for whom Christ died as well as for you. Does the offering truly measure the Spirit of Christ within you? Does the offering indicate that you honestly believe what you profess to believe. Come on, now—DOES IT?

### OUR COVER PICTURE

Our "Cover Picture" is a picture that I (the editor) took when I visited Rio Cuarto, Argentina, 25 years ago. During my entire trip, leading into or through Peru, Chile, Argentina, Uruguay, and Brazil, I saw images of a dead Christ everywhere—images to which the devotees of Roman Catholicism kneel and worship. What hope the dead Christ gave them was beyond my understanding.

South America is the land of crosses. Mountain and plain, palace and hut, church and roadside shrine—all surmounted by crosses! Apart from the representation



*"THE LORD OF THE GOOD DEATH"  
(Latin American Dead "God")*

of a tomb that failed to hold its prey—this tomb in this Rio Cuarto cemetery—not one single picture or monument or anything else did I see that spoke of the *risen* Christ. And, "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:17-19).

Thank God for the faithful little band of Brethren in the province of Cordoba, who are proclaiming the *risen* Christ, and changing the feeling of despair to the feeling of hope in tens of thousands of human hearts!

*"EVERY MAN WENT UNTO HIS OWN HOUSE;  
JESUS WENT UNTO THE MOUNT OF OLIVES."*

It was on "that great day of the feast," when His voice rang forth over the multitudes about Him: "If any man

thirst let him come unto me and drink!" And, now the shadows of the night stealthily crept down over the earth. The crowds began to disperse. "Every man went to his own house." And, though the Savior of men had offered every man the water of eternal life, not one of them invited the Lord of glory to a place to rest His head that night! Yes, "Every man went unto his own house," but "Jesus went out unto the Mount of Olives!"

"He saw the sun—whose torch of light and heat  
His breath had kindled—in the west grow dim;  
A thousand lamps flashed out for homeward feet;  
Not one was trimmed, or candle set for Him!"

It all seems so strange. "Every man to his own house," but "the first-born of every creature, *by* whom were all things created," and *for* whom all things were created (Col. 1:15, 16)—He "went out unto the Mount of Olives." There the kindly grass bent low its stems to give Him pillow, and the wondering boughs leaned over to give Him spread. "Every man went unto his own house," but the Creator of heaven and earth "had not where to lay his head" (Luke 9:58).

There can be only one explanation: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

Now *that* was the spirit of the Christ: He became poor that others unworthy though they be, might be rich. But is it not written, "Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9)? And, verily, who is there among us who has this spirit of the Christ? There is none, you say? Speak not so fast!

Have we not just been reading the life of one who, in "undaunted hope," possessed peculiar abilities for which the world would have offered its wealth, yet He went forth in "sweat, blood and tears," oft pillowing his head on the bosom of Mother Earth, while we at home went each one unto his own house? Yes, he, like his Master, became poor, that thousands might become rich. Nor was James S. Gribble the only one. A noble company has followed in his train! But, must it be so? Shall we go, "every man to his own house" this day, and permit the Christ, in the person of His ambassador, to go "out unto the Mount of Olives"? No, no! Be it not so! We must see to it that the ambassador of the Christ also has a house to which to go and lay his head, when the task of the day is done, and the long, long trek through the bush is over!

### CHANGE OF ADDRESS

Will our readers take note that, though mail will continue to reach me if addressed to 1925 E. 5th St.—the Long Beach First Brethren Church address—yet mail should now be addressed to my residence—1330 E. 3rd St., Long Beach 12, Calif.

In order to continue my work in connection with the Foreign Missionary Society, and to write some books I have promised to write, it became absolutely necessary that I get my tools out of the boxes wherein they have been for the past year, and have a bench on which to put them. The best solution seemed to be to fix up the garage at my home for a study, and move the car into another garage back on the alley. I now have a very comfortable study right at our back door. Of course it is not quite so nice as the one I occupied so many years at Fifth and Cherry.

When Rev. A. B. Machlin introduced me to a con-



gregation in Amarillo, Tex., recently, he (who had been inside so many pastors' workshops all over America) told that congregation that the study at Fifth and Cherry was the most beautiful and well-arranged of any he had ever been in with the possible exception of that of Dr. Riley in Minneapolis.

However, no earthly abiding place is permanent, and when I gave up the pulpit at Fifth and Cherry, the study went to my successor along with the pulpit. But I am very happy in more humble quarters, satisfied ever because I am still in the service of Him whose study was in the corner of a carpenter's shop, and whose pulpit was a rock on a hillside or in the prow of a fishing smack.

#### BOARD MEETING AT WINONA LAKE

Just as soon as possible after the arrival home from Africa of the Barnards and Dr. Kimmell, the Foreign Board is to hold its midyear meeting, which is highly essential to its work. The African delegation went into session with the African Field Council at Bassai (all the missionaries except Miss Mary Emmert being present) on February 10th. They expected to continue in session for from ten days to two weeks. Immediately thereafter, Rev. and Mrs. Barnard and Dr. Kimmell will board a plane for home. They should arrive sometime the first week in March. It seems that, because of pre-Easter services and other engagements, the week following Easter is the earliest time to bring together all the members of the Board. Therefore, that week is tentatively set for the Board meeting. The Brotherhood should pray much for this meeting, at which the entire policy of our foreign work is due for close inspection and change, where change will increase the efficiency of our missionaries and our missionary dollars.

#### MRS. CLARENCE SICKEL AT WINONA

Mrs. Sickel expects to arrive in Winona by the 28th of February, and will be domiciled with her children, Mr. and Mrs. Jack Churchill, in the Brethren Missionary Residence.

Our Sister Sickel recently arrived in California—home for a well-deserved furlough. Due to a dearth of missionaries in the homeland, she will be glad to do some pre-Easter deputation work among the churches in Indiana and Ohio, but pastors using her should remember that her strength at present must be conserved as much as possible. Do not make any unusual or unnecessary demands on her in the way of travel or entertainment, as she ministers. If you wish her to bring a pre-Easter message, write her directly, Box 98, Winona Lake, Ind.

#### GIL DODDS

Elsewhere in this magazine we are printing verbatim what a great worldly newspaper in Chicago had to say of Gil Dodds—the lad who holds the world's record for the fastest indoor mile ever traveled by human feet, so far as the records go. Gil Dodds is a Brethren boy, and a licensed minister. His father is a Brethren minister, and until recently the pastor of the little church in Mexico, Ind., where the writer was pastor 50 years ago.

I personally know Gil Dodds—know him to be a sincere, consecrated Christian lad—humble, mild of manner, quiet, devoid of braggadocio—one who can keep his head and walk clean even on the streets of Babylon. Gil Dodds believes he holds the enviable place he does

in the world of sport because God has answered his prayers. And the Chicago newspaper is honest enough to admit that it is altogether possible that just there lies the secret of his success. *Gil Dodds has no doubt of it.* We once heard of a scared negro who, wanting help from on high to make a speedy get-away from a place of danger, prayed as he ran, "Lord, you pick 'em up! I'll put 'em down!" But Gil Dodds believes that the Lord honors his simple faith by not only "picking 'em up"—but also "putting 'em down." He gives God *all* the glory! How refreshing is such a youth these days! What an example for the thousands upon thousands who watch him as first across the line!

#### CAN YOU NAME THEM?

On page 212 of this issue of the Herald you will find the picture of every one of our foreign missionaries now working under the Board. The picture includes one national pastor who has endeared himself to the hearts of many during his visit to the United States, even Ricardo Wagner.

Now, the editor presents to the readers of this magazine a challenge. I want you to be downright honest, however, in the acceptance of it. Can you, without going back and looking into the printed records, or without asking the assistance of anyone else turn to that page and write down the names of each one of these missionaries? The editor very much doubts whether there are many people in the Brotherhood that can do it. Oh yes, you know about them all, but which is who? Especially, which woman belongs to which man, and which woman belongs to no man? It looks to the editor as if a successful answer to the very last question ought to start some fine young men off to Africa as missionaries.

Now if anyone can name, or thinks he can name, every one of these missionaries, will you write down their names, as they appear in horizontal arrangement, and send them in to the editor. Everyone who can do it deserves special mention in the Herald. Come along, now; try your hand, and above everything else, acquaint yourself with your own missionaries. You will have to agree that they are a mighty fine looking bunch. That is because they love the Lord.

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#### "THIS BELONGS TO GOD"

The old woman handed two dollars to the parish worker saying, "This belongs to God and I want the church to have it." Then she explained, "I just sold my silkworm cocoons and received twenty dollars for them. Before using any of the money I first took out God's share. I am sorry that there is not more but I hope that I shall have a larger sum next year. This is my first crop since the war."

The balance remaining represented the only cash this elderly woman would have until the next crop is raised. This faithful Christian is a communicant of the Church of the Holy Spirit, Wusih, China. She walks five miles to church, over roughly paved roads, in spite of the fact that she is of the generation with bound feet. Her only son and sole support was killed in the war but the mother continues to live in the old, partially wrecked home. In the little garden plot she raises a few chickens and vegetables. The chickens are an uncertain quantity, as soldiers, too, like chicken.—*National Council of the Protestant Episcopal Church.*



# Messages From Board Members

## THE MISSIONARY PASSION

By LOUIS S. BAUMAN, *Long Beach, Calif.*

The missionary passion was the mastering passion of the Lord Jesus Christ, the Savior of the world. So long as a single lost sheep remains astray upon the mountains, the shepherd passion will continue to throb supreme in the breast where dwells the Spirit of God. It is utterly a fundamental element to all genuine Christian life. When the fire of that passion begins to burn low, churches, as well as individual Christians, stand in grave danger of losing all semblance of divine life. When the missionary pulse of a church grows weak, that church becomes a mere social institution of little value to a lost, sinful race, or it dies altogether. Overwhelming evidence forces itself upon us from all directions that when churches or individuals lose the burning passion for proclaiming the Gospel "to every creature," they become only wax works—beautiful, perhaps, but otherwise pitiful imitations of living beings.

## WHY A GREAT EASTER OFFERING?

By REV. W. A. OGDEN, *Johnstown, Pa.*

"Then Jesus came and bid my darkness flee . . ." But He came because men who lived before me refused to let the Word of the Gospel die with them and be sealed with them in their graves. There is but one element in missions, so far as we are concerned, and that is the human element. *If men who possess the Gospel of God's grace do not proclaim it, those who do not possess it will never have it.*

I was recently visited by two young "missionaries" who believe that if men do not hear and heed the Gospel in this life, there will be another opportunity given them in the world to come, and there they will both hear and heed it. In spite of this erroneous view, their missionary zeal puts most of us to shame. If we believe men will be given a chance to be saved after death, why should we be too much concerned to take them the Word of Life now? But believing as we do that the soul that dies without Christ is eternally lost, should make us the best missionaries in the world.

Our missionary offering this Easter should be the greatest in the history of the Brethren Church for these reasons:

1. The time is short. Surely our day in which to labor is fast running out.
2. The mission fields we now occupy, and, in fact, the fields of the world, are open to the Gospel. This may not be true tomorrow.
3. There are yet many great unreached centers of population for whom *someone* is responsible. The Brethren Church will enter these fields as rapidly as funds and workers are available.
4. We are still in the inflation period where incomes are large, but it takes at least two dollars to purchase



*From left to right—Bauman, Koontz, Kent, Kimmell, Miss Geraldine Judd (Office Secretary), R. D. Barnard (General Secretary), Mayes, Ashman, McClain. Bryson Fetters, now a member of the board, was elected since this picture was taken.*

what one dollar used to buy. We can give more, and more is needed.

Suppose we all do a little "voluntary rationing" in the matter of missionary giving and determine to increase our personal gifts by, say, 10 per cent. Labor is asking for greater increases than this just to have a "subsistence wage." Let's do at least as much for the Lord as we ask "the boss" to do for us.

## THE TASK ONLY BEGUN

By REV. HERMAN W. KOONTZ, *Roanoke, Va.*

At this time of the year it is well for the Brethren Church to face frankly its missionary efforts over the years, analyze its defeats and victories, and gird itself for the tremendous task of evangelization that must yet be done before the Lord returns.

Forty one years ago the Brethren Church decided that the Argentine Republic and neighboring states would become the new field for missionary work. Two years later, the Yoders and Miss Bertha May Bell left for the land of the Southern Cross to pioneer this work.

Now, 40 years of missionary effort in the Argentine are behind us. During this time, a faithful few missionaries have evangelized dozens of towns and cities. But we are made conscious of the fact that even with all this effort there are 100 more places in our present field in the province of Cordoba that need to be reached.

Africa presents just as great a challenge to the Brethren Church. In 1917 the Brethren Church decided upon French Equatorial Africa as its second great field to evangelize, and a year later the Gribble party set sail for that dark continent. Thirty years of missionary endeavor have passed in the heart of Africa. Thousands have been saved, and many thousands have the Word of God preached to them. But here again we face a



task that is far from being completed. We are told that there are 440,000 yet to be reached!

These two fields present but a small part of the world need, but they are the definite responsibility of the Brethren Church. So as long as God keeps an open door into them we are bound to pray, give, and go, until all have the chance of receiving Jesus Christ as Savior and Lord.

## THEY STARVE FOR BREAD

By PROF. HOMER A. KENT, *Winona Lake, Ind.*

Multitudes of hungry people were crying for bread in the land of Egypt as well as in the surrounding countries. A devastating famine had afflicted the land for seven long years. A situation of appalling tragedy faced the populace.

But there was a way out. God had a man who was the key to the situation. His name was Joseph. For seven years prior to the famine he had been storing up grain against these lean days so that the granaries must have been bulging. When the people cried by reason of their hunger, Pharaoh said, "Go unto Joseph." He had bread. He was willing to alleviate their need. Thus he was the man of the hour.

Let me make a present application. The world today is starving for the Bread of Life. Everywhere there are hungry hearts. It is true that many do not realize their real need. But it is present just the same. The Lord has seen fit to commit to the care of the Brethren Church certain parts of this starving world to see that they are supplied with the life-giving portion. Sections in French Equatorial Africa and Argentina are our responsibility. In these places there are multitudes who are starving spiritually. They know not what is their lack but their hearts are hungry for that satisfying portion which only God can supply.

To them the Brethren Church stands in the same relationship as Joseph stood to the starving people of his day. We have the Bread of Life. Our granaries are full. We have plenty and to spare. The more we give away the more we will retain. That is the way with this miracle-working Bread of Life.

Can it be that we shall fail in our responsibility? Is it possible that we shall let the multitudes keep on starving because we expend no effort or make no offering to alleviate their awful need? Easter time is the special time when we give attention to dispensing the Bread of Life to those in foreign lands. Let us open wide the doors of the granary that many may feed on this food of heaven and live eternally. The response we make at this time will largely determine how many will have the hunger of their souls satisfied. "Give ye them to eat," says Jesus.

## FIVE MISSIONARY HOWS

By REV. CHARLES H. ASHMAN, *Los Angeles, Calif.*

Christianity is preeminently a missionary religion. The law was intended for the Jew. Others were permitted to become allied with them through the proselytizing system, but the Jews sent no missionaries to others. They always gave their testimony, even in captivity, but they sent no missionaries to spread the law. It was exclusive, distinctive, separative. The Jews prided themselves in this very thing—that they had something the

other nations did not possess. But, when "grace and truth came by Jesus Christ," it was intended for the world. Christ established Christianity as a world religion, to be made such through missionary evangelization.

Note a few significant things. The first message was a missionary one. The angel of the Lord said to the shepherds, "I bring YOU good tidings of great joy, which shall be to ALL PEOPLE." The first disciple of Christ immediately became a missionary. Andrew immediately—first, before he did anything else—found his own brother, Simon, and won him to Jesus Christ.

The first prayer taught was a missionary prayer. "Thy kingdom come." It will never come until the Bride of Christ is completed through missionary endeavor.

The first resurrection message was a missionary message. Jesus appeared to His disciples in the evening of the first resurrection day and said to them, "As my Father hath sent me, even so send I you."

The first command was a missionary edict, "Go ye into all the world."

The promise of the Holy Ghost was inseparably related to missionary enterprise. "Ye shall receive power . . . ye shall be my witnesses"—the two are inseparable!

Jesus Christ is a world Savior. The Gospel of Christ is the light of the world.

The Church of Christ is a world institution. God's program for this age is for the world. *Christianity is preeminently a missionary religion.*

In the tenth chapter of Romans there are five missionary "Hows." They follow that wonderful passage in which the simplicity of the method of salvation is so wonderfully expressed in these words: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Wonderful! Marvelous!! Matchless!!! Behold the simplicity, yet how profound!

Now immediately following this passage the five missionary "Hows" are propounded. They present the problem and responsibility of making known to all men this wonderful message of salvation by faith.

First: "HOW then shall they call on him in whom they have not believed?" So fine a scholar as Moule, of Cambridge, maintains that all through these five great missionary questions the translation ought to be "can" instead of "shall." It is the conjunctive verb. It conveys the staggering impossibility of God's great program of salvation being carried out without missionary endeavor. "How can they call upon Christ in whom they have never believed?" Why have they never believed in Him? Because they have never heard of Him.

This leads to the second missionary "How."

"HOW can they believe on him of whom they have never heard?" Ignorance never led anyone to God or Christ. Knowledge always gives light that leads to salvation, if accepted in belief.

This leads right on to the third missionary "How."

"HOW can they hear of him apart from a proclaimer?" Without the telling, proclaiming, there can be no hearing. In high school, we debated for several days as



to whether there would be sound in a forest when a tree fell if there was no animal or person present to hear. Well, one thing sure, there is no hearing of the Gospel without its being proclaimed.

This leads up to the fourth missionary "How."

"HOW can they proclaim unless they are sent?" Paul is making a plea here for the Church to release her forces in evangelization. "*Unless they be sent*" contains in it a veiled charge that they had been held back. The Jews who had become Christians still were held in the narrow confines of their jealous reserve and did not take readily to Paul's program of evangelization of the gentiles. They were like a Mexican who once attended our church. He was asked to bring some of his friends, but replied, "I want this good church all to myself!"

Now, Paul gives us a fifth missionary "How." This one is not a question, but a declaration. He writes,

"How fair the feet of the gossellers of peace, of the gossellers of good."

Here in these "Five Missionary Hows" is given to the Church one of the most distinct and urgent of her "marching orders."

Six steps are outlined from ignorance to salvation.

*Preachers are to be sent.*

As they go, they are to preach Christ.

When they preach Him, men will hear.

As they hear, they will believe.

When they believe, they will call upon Him.

When they call upon Him, they will be saved.

Paul stamps this gosselling of salvation through Christ with glory and beauty. "How fair the feet of the gossellers of peace." Sometimes the feet grow weary, and with heaviness they drag slowly along. The burdens are so heavy and the journey so long. There are so many who know not Christ. But, Jesus says, "How beautiful the feet." A proclaimer of the Lord is engaged in the most glorious and beautiful and beatifying mission among men.

Then Paul asserts the necessity of this Gospel evangelization. Without questioning God's plan in the least, he asserts it.

Man can be saved only through a personal calling on the Lord.

This personal calling demands personal believing.

This personal believing is dependent upon personal hearing.

This personal hearing is dependent upon, not God speaking from Zion, not the sending of angels from heaven, but upon the sending of missionaries to preach the Christ!

## DIVINE ELECTION AND FOREIGN MISSIONS

By DR. ALVA J. MCCLAIN, Winona Lake, Ind.

"*I have chosen you*" (John 15:16). In all the category of Christian truth there is nothing more precious than the truth of God's electing grace. Although we may not understand its mystery, we can rejoice in the assurance that, if we are truly born from above, from all eternity we were chosen to this great salvation. And this is also true of churches, as well as persons. Nothing lies outside the sovereign will of God. But this is not the whole truth.

"I have chosen you" the Lord says, "*that ye should go and bring forth fruit.*" What we call "election" is never

an end in itself. We may not be able to explain *why* God chose certain persons to be His children, or why He chose some churches to be His churches, but we can know the divine *purpose* in this choosing. It is that we might "*go*" and "*bear fruit.*" This is not only the purpose of election, it is also the only sure *evidence* of such election.

Do we claim to be the elect people of God? Do we believe that our Brethren churches are among the elect churches of God? Then let us demonstrate our high calling by *going* to a lost world and *bearing fruit* by winning the lost to salvation in Christ. But there is still more to be said.

"I have chosen you," He says, "*that whatsoever ye shall ask of the Father in my name, he may give it you.*" God has chosen us, not only to salvation, not only to go and bear fruit, but also to *pray*. Here again we need to demonstrate our right to be called the "chosen" of God. The elect of God are elected to pray. If there is no prayer, there will be no going, and if no going, there will be no fruitbearing. And if no fruitbearing, there is no evidence of our election. Best of all, the answer to our prayers is also within the elective will of God. He has chosen us to pray, and if we pray, God will give.

## "GO YE!"

By BRYSON C. FETTERS, Berne, Ind.

"Go ye into all the world and preach the gospel to every creature." This is our Lord's command. God does not call all people to go personally to the foreign field. But, all Christians can pray and give. At this Easter season may we as members of the Brethren Church give as the Lord has blessed and assume our individual share of the responsibility of sending the Gospel to the ends of the earth.

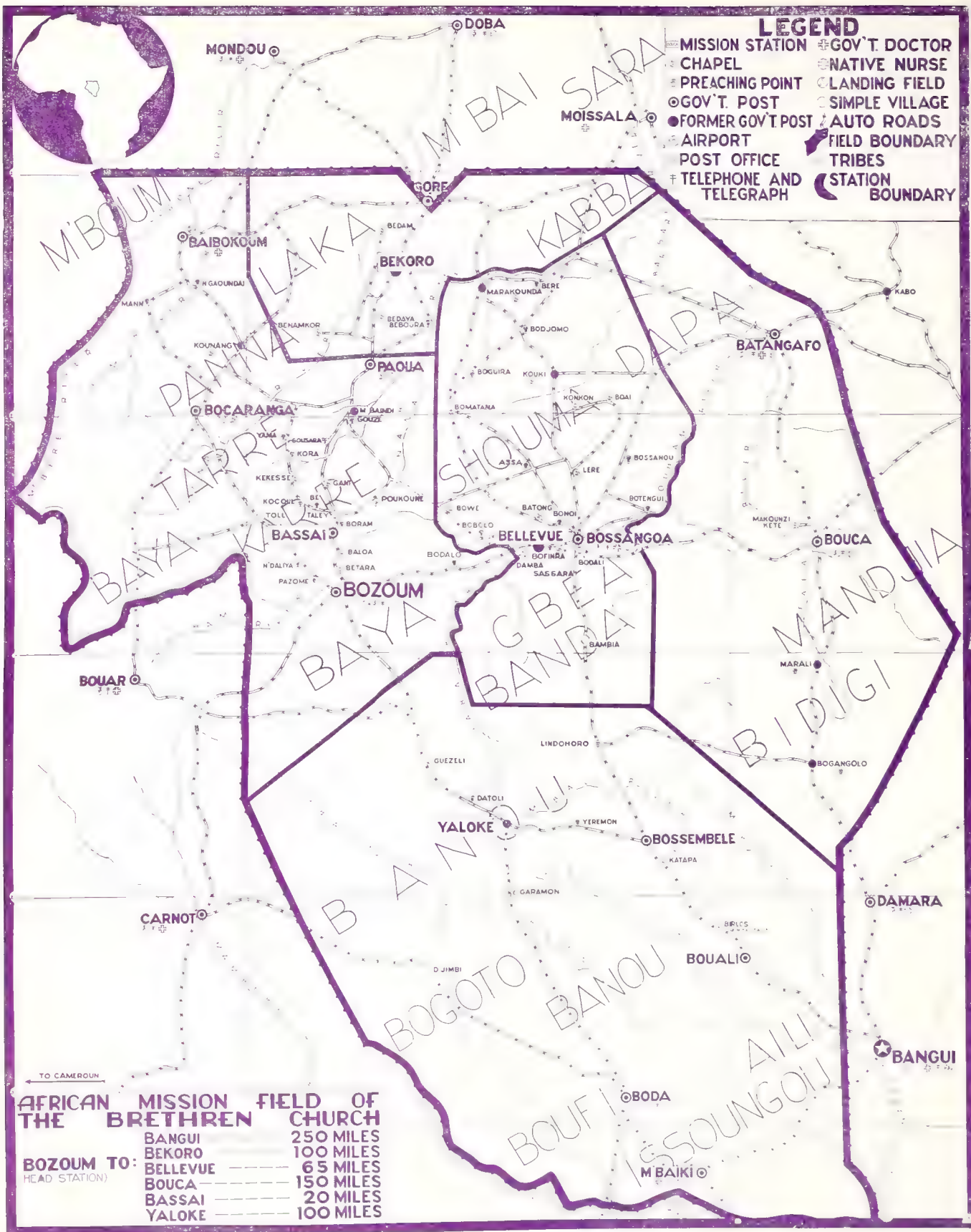
## WHAT IS THE CHRISTIAN GOSPEL?

What is the Christian Gospel? It is information about God and Man revealed in Jesus Christ. This information and its effect, when received, are the most important things in the world. It is information not to be found anywhere else, and the results of its emphasis cannot be produced in any other way. These are simple and irrefutable facts.

How did we get this Gospel? It was brought to our ancestors by missionaries, Christian men and women whose own zealous conviction made them proclaim it abroad. That is the only way any people have ever received it—someone brought it to them and to their forefathers, and this is the only way it can reach people today.

Has anyone a right to receive this information and not to pass it on? No one has such a right and no one will pursue such a course if he values the Gospel. As Principal Rainy Scotland used to say, "A man's missionary interest is the measure of his evaluation of Christ." If Christ and what He does for us seem of any account to us, we will not be indifferent to the efforts to acquaint men about Him. If we value Him above all things else we will, with David Livingstone, set no value on anything else in comparison with the obligation and privilege of making it possible for every man to know Him and His salvation.—Dr. Robert E. Speer.







# African Weather Report

By Miss Ruth Snyder, Bellevue, French Equatorial Africa

Believe it or not, in tropical Africa, just six degrees from the Equator, we are shivering. Nights find us under several layers of bedding. Mornings find us bundled into sweaters—nice warm ones at that! Such is Africa!

Then, lest someone question this statement, let me report on the afternoons. The sun has been doing his

eyes, and look on the fields, for they are white already to harvest."

A more valuable crop than cotton, a more precious product of the fields than grain, awaits the sickles of the reapers. So you lean back in your comfort and ease with the sigh, "My, how glad I am for the missionaries in Africa!"

The missionaries in Africa share your joy. We are happy to be here. We are glad for the privilege of being co-workers with the Lord of the Harvest. Since we share your joy, will you share our burdens? What could burden us more than the fields that are ready for the harvest, but *no one to reap the grain?* Remember the laborers still are few! Perhaps the Lord needs *you!*

We look toward the north. From there comes the fine white dust that settles on our papers as we work. Dust is not all one finds in the north country. A race of giants, among whom are some six feet six inches tall, is waiting for the harvester.

We look toward the south. High trees shelter the tribes of this tropical paradise. Are you interested in anthropology? Africa's most ancient tribes hide in this primeval forest as they wait for the swinging sickle that reaps the harvest for the Master.

We look toward the east. Long open roads are ready for the reaper who shall put out his sickle to cut sheaves from some of Africa's largest tribes.

We look toward the west. Is the situation different there? No; here, too, all wait for the husbandman of God. *Will he arrive before the harvest is ended?*

Should the crops rot in the field because there is no one to harvest them? Africa is rotting under the double burden of ages-old wizardry and the ancient "new" ideas that penetrate even to earth's remotest nations.

Share with us our burdens. You aged, send us your



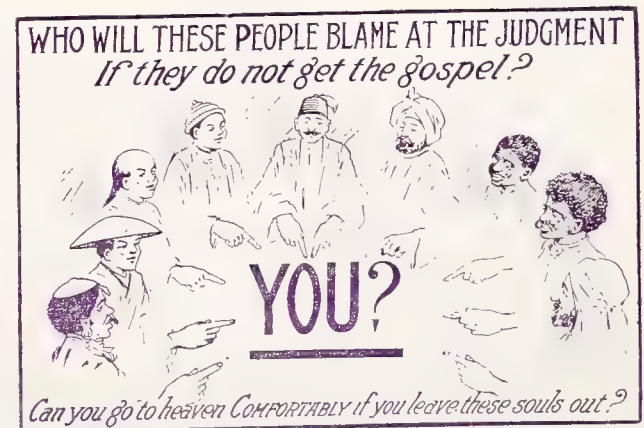
*"A More Valuable Crop Than Cotton"*

blazing best to uphold the reputation of this Wonderland of Africa. All the Alices who arrive in this land of fable about 3 o'clock in the afternoon will find things just as they expected. Not a leaf is stirring. Not even an African is stirring if he does not find it imperative to do so. For the sake of the veracity of this report, permit me to explain that this particular phenomenon is not confined to the afternoon. This is the hour during which the most wear and tear is put on the fans. And so Africa is Africa still.

Almost three months have passed since a drop of rain has fallen on this dry and thirsty land. The dust along the roads is getting deeper and deeper. The dust in the living room is, alas, uncontrollable. All good housewives grieve more in the dry season. And so Africa enters the window.

Are you expecting brilliant sunshine in this land of sunny fountains? Expect it not! This same dust which grieves the white house ladies mounts high in the atmosphere and blots out that clear-cut edge one desires of a beautiful summer day. Could it be that light could shine through this curtain of dust? And so Africa pricks one's conscience because Africa lacks the Light.

And so we arrive at the heart of this weather report. The season of the year covered by this report is the harvest time. The cotton is being picked, the grain is being stored. "Behold, I say unto you, Lift up your



sons and daughters. You younger ones, grasp the opportunity to attempt great things for our Lord. You who are able give of your means to equip the harvesters. All of you, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."



# "Those Are Idol Altars"

By Russell D. Barnard, Bozoum, F. E. Africa



How often as I have gone through the native villages, the missionary accompanying me has pointed to some peculiar man-made thing and said, "Now, that is an idol altar." Even as we travel along the roads of Africa we are reminded of this heathen idolatry. Possibly as we go over the crown of a hill, and approach a tiny stream, we will see a bunch of grass tied on a pole, and there may even be an earthen jar on the ground by the stick. This is an altar. It may be to the god of water, that the water fail not; or it may be a highway god, that the rains will not wash the roadway too badly.

Either as we approach or as we leave many villages we will see a peculiar little wigwam made of grass. It may be only a few inches high, or it may be three or four feet in height. A stone or an earthen pot is beside it. It is the garden god, and without it, of course, there could be no good gardens, and the cotton will probably blight!

In a village in Panna-land a few weeks ago, we saw quite an assortment of idols and altars in front of a little mud house. The occupant must have been very religious. Some sticks about an inch in diameter were driven in the ground like a little stockade. They were about two feet high. A stone shaped something like a dish, was on either side of the little stockade. Two or three well-ripened eggs were on the one stone, and a few handfuls of meal were in the other. But in back of a post of the veranda of the house we saw two grotesque little figures representing little men. They were about 10 inches high. In front of them there were some pieces of broken pottery with some food offering on the pottery. We tried to get a woman to bring the idols out in the sun so we could get a good picture of them, but she ran away and would not touch them. Finally we persuaded her to sit down by the idol assembly and have her picture taken. We've noticed one thing: so often the pottery at the idol altar is broken pottery. Of course, it doesn't make much difference, for the idols aren't their friends anyway. Natives don't love their idols. They fear them, and seek to appease them.

Up in the Bekoro field, Brother Kliever took us to see "THE BIG WOMAN"—a very well-known and much-reverenced altar. The goddess here is supposed to control the gardens all through the countryside. I expected to see something very outstanding, but instead there were just two large stones, with a smaller stone between the two. One big stone was balanced on the little stone on top of the other big stone. It was quite out of the ordinary in its arrangement, and this caused the natives to believe it to be strong medicine. Eggs, flour, and kaffir corn were offered on the altar. It was believed that no one dared plant anything in the vicinity of the altar—that if planted the crop would fail. One of the Christians in the community called the old lady's bluff and planted kaffir corn, beans and pumpkins all about the stone. I never saw finer gardens in Africa than these were. I took pictures of them which I hope



to show you. I want to help those Christians to humiliate the "BIG WOMAN."

Over most of our field there is a kind of tree cactus which is believed to be very strong medicine. It is strong if thorniness has anything to do with it. Villages



*"A peculiar little wigwam made of grass . . . A stone, or earthen pot is beside it."*

everywhere have these cactus trees. Sometimes there will be one big tree for a village, and sometimes one householder will have them all about his house. One chief has them planted about his village, and when Brother Sheldon talked to him about it he said, "Ah, that is very strong medicine! Wild animals stay away,

and my village isn't sick because of those trees." Sometimes a piece of broken pottery is at the base of the tree, but more often the tree itself is the altar.

This is cotton picking season, and in the village a few days ago we saw an altar to the cotton god. Two posts about five feet high were about three feet apart. On a string between the two posts there was the man's mat bed; his spears were also leaning against the posts. Tied from the top of one of the posts there was a small basket of cotton, a basket made just like the mammoth baskets in which the cotton is carried to market, but this one was only about six inches in diameter. An old blind man was sitting near the altar under the veranda of his house. He was thanking the cotton god for a good harvest, and praying for a good market. The old man would sleep without his bed mat for the night, and possibly in some uncomfortable way, to show his thanksgiving.

Hunting gods are worshipped everywhere. You can readily see (and often smell) these idols. One or two posts are set up, and the skulls, teeth, jaw bones, and often other bones of the animals killed are hanging upon them. It is a fragrant (?) offering until quite a few days have passed, after which the sun and the flies purify the offering.

So we could write on and on, telling of the altars on this part of our field, and in that. We've taken many pictures of these idols, but since we do not know how they will develop, we cannot be sure that any pictures will accompany this article. At least we will have many when we return, and will write again, and will be happy to show them to you in all our churches.

But idols—"we know that an idol is nothing" (I Cor. 8:4). St. John told all Christians, "Keep yourselves from idols" (I John 5:21). One of the things that rejoiced St. Paul's heart with respect to the early Christians was that they "turned to God from idols" (I Thess. 1:9). But how shall these people know? They will not learn it from the idols, nor from all nature, nor from ungodly men. You and I, or our representatives, the missionaries, must tell them. They will probably not



# *"QUITE AN ASSORTMENT OF IDOLS AND ALTARS"*





turn from idols until they are ready to turn to the Lord Jesus Christ as personal Savior. The need is so great—the need for more missionaries, MISSIONARIES.



Village idols are supposed to protect the villagers'.

MISSIONARIES! "Pray ye therefore the Lord of the harvest that he will send forth labourers unto his harvest."

### A PRAYER

By HOWARD THURMAN, *San Francisco, Calif.*

*O God I need Thee!*

When morning crowds the night away  
And the tasks of waking seize my mind,  
I need Thy Poise.

*O God I need Thee!*

When clashes come with those  
Who walk the way with me,  
I need Thy Smile.

*O God I need Thee!*

When love is hard to see  
Amid the ugliness and slime,  
I need Thy eyes.

*O God I need Thee!*

When the path before me lies,  
I see it—courage flees—  
I need Thy Faith.

*O God I need Thee!*

When the day's work is done,  
Tired, discouraged—wasted;  
I need Thy Rest.

### THE SMOKE OF A THOUSAND VILLAGES

The smoke of a thousand villages  
Where Christ is little known.  
Seeps through the morning sunlight  
And drifts towards His Throne.  
From Heaven's height in sorrow  
He bends to touch and bless  
Some heart whose loving service  
Can bring them happiness.

(From "Poems of the African Trail," Elwood L. Haines. Reprinted by courtesy of Morehouse-Gorham Co.)

### SUPPOSE!

Suppose I were to see a blind man unknowingly approach the brink of a high precipice, and that I were to sit by without concern or any effort to warn or to save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright?

The death of a body, which might have been (but was not) prevented, is a terrible thing, but what about the preventable death of a human soul—perchance of many souls—for which God may hold *me* responsible?

If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul? *If thou "givest him not warning . . . his blood will I require at thine hand"* (Ezek. 3:17-21).—Selected.

"Stay with us. Tell the white people we are waiting." Five years have passed and no missionary has since visited these people.—Appeal of African chief to A. McKinnon.



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#### MISSIONARIES ON FURLOUGH

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# *“White Man, Where Have You Been All These Years?”*

## WHAT IS YOUR ANSWER?

(Adapted from an article by Rev. F. W. Borcham in the “Missionary Herald” of the Baptist Missionary Society, England.)

I slept and behold I dreamed a dream and saw a vision. A Congress of the Universe was being held on a star so far away as to be scarcely visible from the earth through our most powerful telescopes. Other delegates were gigantic Martians, quaint little Moon-men, pompous representatives of other planets and strange looking figures from unknown worlds.

The assembly—which consisted of some thousands of delegates—met in the open air beneath a vast dome of over-arching forestry. The debates were conducted in a strange language generally understood by most of those present but of which I caught the meaning only of occasional words. The Earth and its affairs seemed insignificant from that remote standpoint, and yet I was conscious of the fact that it was receiving a good deal of attention from the assembly. Now and again they pointed to the distant speck that I knew to be our world and looked at me with curious and questioning gaze. I felt embarrassed and uncomfortable.

One evening when I was taking a solitary stroll, I came upon two of the delegates sitting on a quiet hillside talking the strange language that I could with some difficulty comprehend. They were looking toward the Earth and, from what I caught of the conversation, were talking earnestly about it.

“Am I right,” I asked, “in thinking that the Congress has been discussing the Earth and its affairs?”

“You are quite right,” replied one of the men; “your world is an inscrutable mystery to all of us.”

“In what respect?” I inquired.

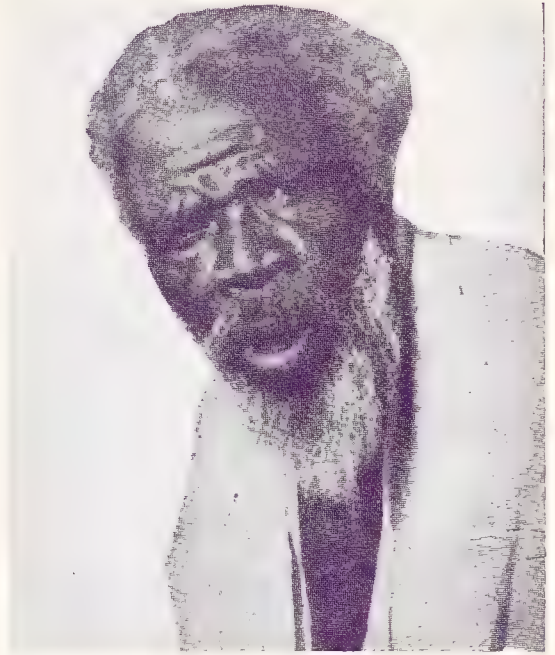
“It is said,” he explained, that the Son of the Great God Himself entered the life of your little insignificant planet as a human being.”

“That is true,” I replied; and somehow that familiar fact seemed more amazing than it had even before appeared.

“It is even said,” continued my companion, “that there He did marvelous deeds of love, spoke wonderful words of truth, and that, in spite of all of this, He was rejected, and laid down His life for the salvation of the men on your small planet.”

“That is true,” I replied. “I cannot explain it.”

“But that,” replied the spokesman, “it not what seems most astonishing to us. It is said that although the Son of the Great God died for the men of your planet nearly two thousand years ago and left as His parting command to His followers that they should tell all their



*“White Man, where have you been all these years?”*

fellow men of His love and make known His way of life with the promise of His power to help them—that nevertheless very few of your fellow men on the Earth have as yet received His message. Is that really so?”

I felt extremely uncomfortable and could only say, “But very many of them have been told about it!”

“How many?” they asked.

“Perhaps a third of mankind know something of His coming,” I replied, “but they are not all His followers.”

“Perhaps,” interposed one of my companions, “this Earth-delegate will explain the situation to the Congress tomorrow?”

Here I was confronted by the most appalling difficulty that I had ever known. A sacrifice of God Himself for men, a promise of His power and a command to His followers—and yet the commission not carried out in nearly 2,000 years! How could I explain, to the satisfaction of the Congress, the situation that seemed so inexplicable to these representatives of other globes? I sat there, my face buried in my hands, battling my way through a surge of stormy thoughts. But the more I thought, the more impossible it seemed to offer an explanation.

\* \* \*

With a shudder, I awoke and behold, it was a dream. But the question remains unanswered.

Reader, if *you* were asked to explain the situation to delegates from another planet, what would your answer be?



# UP FROM THE ASHES

By Harold L. Dunning, Bossembele, F. E. A.

From our little house here at Bossembele one can look out over all the post. In front of us are the government buildings surrounded by large and beautiful trees. To the right is the emergency air field, green and refreshing. To the left one can see the course of a small stream marked by the dense foliage bordering it. Over on the next hill are the roofs of the Catholic mission buildings. All around us are different native villages. At night there are always the drums to put us to sleep.

Our hearts are encouraged by the work done here at Bossembele. The day we left in November of 1944, I had looked with sinking heart on the ashes of the burned chapel building. It was symbolic of the work here. Through the fall of its teacher, Boumele, the work here of sixty-some members had fallen into ruin. Only seven or eight sustained the blow and did not fall. Early in 1944, Marc Volongou was sent by God to pastor the work here and immediately the devil struck again through the burning of the chapel. This year, 1944, was as black as the ashes left by the fire.

Sunday attendance at that time was less than 100. Week-day meetings had eight or less. The small congregation faced the rebuilding of the chapel with little heart. True, many had given sacrificially, but this giving was only the part of few; the bulk had little or no interest. Volongou, though, had faith—a working faith. He organized his work in the surrounding villages and watered this with much prayer.

The next three years were lean ones. Much work and very little in return. Marc is no young man, and these years have taken a heavy toll. Many have been the times he has gone hungry because his gardens had not yet matured. Then his enemies laughed him to scorn, telling him he was crazy to work so hard with "the affair of God." Had not his missionaries all left him and fled? His reply that God still was with him meant nothing to them. He kept on preaching, praying, and guarding his little flock. With him, laboring faithfully, was a young lad named Maurice Molipo.

Then God gave him another helper. A mason named Yombo, a Christian man, offered to help him build the chapel. Other members had given money but would not help with the work, and the money given was not nearly enough to pay workmen. Yombo and his helper then started. The three of them worked, and soon other members came too, and after nine months the chapel was built. Yombo refused all offers to pay him anything. He had done this for God.

But even their new building and the new spirit in the church did not break the ice. After three years only five were ready for baptism.

Then came the Catholics. Quickly a chapel was thrown up on the other hill nearby and the "put-put" of the priest's Ford could be heard throughout the region.

Marc kept on preaching and teaching and praying. Maurice kept on, too. Yombo and his aide, now a baptized Christian, kept on, too. Then, one day, things



VOLONGOU AND FAMILY

*(The child standing in front, little Claudine, has gone to be with the Lord. Her death was a great shock to the family.) "Through the fall of its teacher . . . the work here had fallen into ruin. . . . Marc Volongou was sent by God to pastor the work. Volongou had faith . . . a working faith . . . Marc kept on teaching and preaching and praying . . . Then, one day, things changed . . . Yes, a revival had come."*

changed. Indifferent men and women began to show up in church and with them many children. Attendance jumped over 100, over 150, near 200. Best of all, scores began accepting the Gospel—between 15 and 20 per Sunday. Backsliders returned and confessed. Someone came forward to help by taking charge of the prayer center at the village of Gombala, another at Yongoro, another at the coffee plantation, another at Goungou. Then one day the Banda asked, "When are we going to have a prayer place in our village?" Yes, a revival had come!

The critics, a little taken back, but still in there kicking things down, said "Yes but where is your missionary?" The news! Dr. Taber and family had reached Yaloke! Miss Tyson was back! New missionaries, the Hills, were there! Still kicking, the critics pointed to the empty house near the chapel and said, "Where, though, is *your* white man?"

Then, a further piece of enemy propaganda. The major chief stopped Volongou and said that the priest was telling them they should drive Volongou away be-



cause he was spoiling their villages. "How?" countered the preacher. Laughingly, the chief pointed to the nearby prayer meeting place, and then said that he and the other chiefs did not quite agree with the priest. Then seriously he asked, "Will your missionary ever come again? You know these whites. I'm afraid of them!" "Soon he will come, but God is always here," was the earnest reply of faith.

What a day of rejoicing it was when our car pulled in and the little house was at last occupied. What joy was in the face of the preacher that Sunday as he invited the missionary into his pulpit to preach, and what a joy it was to the missionary to open the Word before that sea of happy black faces!

But what a challenge faced him! He was handed a list of those wanting to know the Way of Life—over 150 of them. He checked the poll and found over 60 backsliders who needed immediate attention. He then checked his corps of workers: Volongou, Molipo, Yombo, and, perhaps, Elizabeth, exhausted the list. He then checked surrounding villages. Four within walking distance not yet with a work in them, and then, beyond!

Here was an opportunity, but was the church here capable of handling it? Can these 110 inquirers be reached and really helped before the world, the flesh, and the devil can scatter them? To do this job only four workers are available. (This church being only one of a string under the supervision of the missionary, he could devote only a portion of his time to it.) How inadequate?

Yes, but God is with them to strengthen them. Now things are under way. Village converts' classes are organized. Reading classes are going full steam. A local Bible school for training of more workers is meeting each afternoon. All that can be done is being done, but oh, the amount *not* being done!

To help us there is one thing you can do: pray daily for the following:

1. Marc Volongou, that his health may be sustained and he may have constant victory in his personal life.
2. Molipo, the assistant teacher, that he might also be granted daily victory and help, especially now as his time to be married approaches.
3. Yombo, Rene, Liyongo, Yandoko, and others in the local Bible school, that they might be blessed in their studies.
4. That each prayer leader might be empowered in his ministry.
5. That copies of the lessons for instructing converts might be made available.
6. That a Junior Church might be organized, teacher provided, suitable teaching material made available.
7. The continued protection and blessing of the testimony of the church here.
8. That the Lord's blessing might rest on the reading program so that this church may fast become a 100% reading church.

*Brethren, pray for us!*

### "UP" WITH YOU!

These words are on the wall of an African church in Kansas City:

"Wake up, sing up, preach up, pray up, pay up. Stay up and never give up, back up, let up or shut up until the cause of Christ in this church and the world is built up!"

## MY MISSIONARY CONVICTIONS

By the EDITOR

*I believe—*

That every man, woman, and child on this earth needs God infinitely more than they need anything else whatever. Neither life nor death matters if a man has God.

*I believe—*

That God has graciously planned to reveal Himself to man, and thus meet man's supreme need, through Jesus Christ.

*I believe—*

That the revelation of the wondrous grace of God in meeting man's supreme need is a heritage of the Church of God, but a heritage held *in trust* for all mankind.

*I believe—*

That the supreme task of the Church—in fact, the only real reason for its existence—is to fulfil the obligations of this trusteeship.

*I believe—*

That in the fulfilment of this all-important trust, the Church has the sole responsibility—no other institution on earth being coexecutor with it.

*I believe—*

That the Church, in the discharge of the obligations of its trusteeship, should be moved with a sense of tremendous urgency and should brook no discouragement of purpose.

*I believe—*

That however much the Church as a whole may be unfaithful to her trust, yet the failure of the Church as a whole can never absolve any individual member of the Church from his or her responsibility to do the utmost that in him is, to make known to the whole world the riches of God's grace so freely given in Christ Jesus.

### THE DAY BEFORE

Some time some ordinary day will come,

A day like this, filled to the brim

With ordinary tasks, perhaps so full

That we have little time or thought for Him.

And there will be no hint from silent skies,

No sign, no clash of cymbals, roll of drums,

And yet that ordinary day will be

The very day before our dear Lord comes!

The day before we lay our burdens down,

And learn instead the strange feel of a crown,

The day before all grieving will be past,

And all tears wiped away at last, at last.

When we shall bid farewell, nor see again

That bitter-sweet, life-long companion, Pain,

But through unmerited, unfathomed grace,

Our rapt eyes shall behold our Savior's face!

O child of God, awake and work and pray!

That ordinary day may be today,

And yet the setting of tomorrow's sun

Will find a billion souls still here, unwon!

*Martha Snell Nicholson.*



# Argentina---Our Opportunity

By Johanna Nielsen, Rio Cuarto, Argentina, S. America

Easter time draws near, and the Lord gives us one more chance to show our love and gratitude by our offerings to the Church's great work—MISSIONS! Perhaps a view of this field, with its promise and its needs, as it appears to me after an absence of years, may stimulate some of you to dig down deeper for this offering.



JOHANNA NIELSEN

Thus far I have seen a bit of the work only in five of our stations: Tancacha, Almafuerite, Corral de Bustos, La Carlota, and Rio Cuarto. But I have met all the pastors, including the national pastors, and their families, and in them lies the great hope for Brethren work in Argentina. Given a group of men and women who love the Lord, who love to WIN SOULS, who "know why they are here"—there is HOPE! I believe we have such a group. I am looking forward to the privilege of working with a band of consecrated workers.

As I went by train through town after town between Rio Cuarto and Corral de Bustos, big towns and small towns, all showing signs of material progress and nearly every one *without one little glimmer of Gospel light*, my heart burned within me with a great longing—that in each one of these towns along the railroad lines running out of Rio Cuarto, we may soon have a lighthouse sending out into the darkness at least a tiny gleam of light. We think it a pity that so many parts of our own United States have no Brethren testimony, and so it is, but think of these



BRETHREN CHURCH IN RIO CUARTO

*"Our Mission Station could hardly be better—right in the heart of the city on a main street."*

towns without *any* Gospel witness! These towns cannot be reached until we have more workers. Pray ye therefore that the Lord "send forth" and the workers be ready to be "sent."

Our workers now are greatly handicapped for lack of cars. Brother Schrock, for instance, would leave Cabrera to care for his Bible institute class in Tancacha on Monday, and not be able many times to return until Wednesday—a trip of only a few hours by auto. Our first great need is WORKERS; the next, transportation for the workers.

Last Saturday, January 10th, our young people left Rio Cuarto for their annual camp in the Sierras. What a fine group they are—clean, wholesome young lives, about 55 of them! This morning a letter from Brother Schrock says real decisions have already been made, and they are having a wonderful time. The very fact that such a camp is possible shows that changes are coming to Argentina.

The camp site is lovely, and is particularly beautiful this year because of abundant rain. We understand that it is for sale and are hoping we may be able to buy it for a camp and also for a rest-home for missionaries on their vacations. That would mean the erection of a two- or three-room house, as all the camp equipment we have for housing is tents and for families with little children that is not so good. Another nice project for someone.

In the last few years Rio Cuarto has grown from a



MESS TENT AT BRETHREN CAMP

*"All the camp equipment we have for housing is tents."*





THE TENT MEETING IN DECEMBER  
HAD SPLENDID ATTENDANCE . . .  
MORE THAN 100 CAME FORWARD."

country town to a city of 75,000 or more. Its business section is full of new buildings. Streets are paved; there are extensive new residence districts. It is more than ever a railroad center, all trains being made up here. Argentina's air base is just outside the city. Theaters and amusement zones have multiplied and are crowded on these summer evenings.

Our mission location could hardly be better—right in the heart of the city, on a main street, with bus stop right in front, almost at our door. We need a good illuminated bulletin board where some Bible text may give a constant message to the hundreds passing by both day and night, most of whom have little or no idea of what we believe and teach. The two churches that have bulletin boards find that many stop to read its message and announcement. A neon sign with "CRISTO SALVA" ("Jesus Saves") really should face the one across the corner that reads "Cinematografo" ("Movie"). Bulletin boards would mean much in all our missions, for advertising must pay here as everywhere.

Early in February the conference will be meeting in Rio Cuarto, when folk from all our churches come, bringing mattresses and bedding, and we hope to have cots for many to use this year. A larger attendance than ever is expected. I think they fed 90 at their *biggest* meal last year. All accommodations are furnished right here on our own ground—one tent for dining room, another for men's dormitory, and the ladies' bedrooms all over the house. BUT, there is no hot-water heater! Imagine caring for that number of folks without that!

Throughout the year Rio Cuarto serves as host to be-

lievers who have to come here to change trains, and have to spend a few hours or a day or so waiting for their connection. It means a very great deal in good will and fellowship, but it seems an unnecessary hardship for the pastor's wife who is hostess to have to be without this convenience.

Corral de Bustos has an outstanding group of believers. In their prayer meetings everyone prays, and for definite things, and they know when their prayers are answered, and so faith grows.

The tent meeting in December had splendid attendance, with the tent full, and perhaps twice as many outside listening attentively night after night. The last two or three evenings, when opportunity was given to accept and serve the Lord, more than one hundred came forward, and the last night ninety of them came forward and gave their names. Visiting has shown that most of these were merely expressing their agreement with what was preached, and most of them have not attended the regular services since, but some real decisions were made, and certainly there is even more of sympathy and good will toward our work than before. Quite a number of the business men of the town were among those who attended and expressed their approval. The only meeting place they have is the hall of the pastor's home. That has served very well, but is filled almost to capacity, and more adequate quarters are needed.

The Lord provided wonderful weather at Corral de Bustos, but the tent meeting that followed in La Carlota was not favored thus. This is a windy country, but that

#### A COMMUNION SERVICE IN ARGENTINA

*"Tancacha is always a joy to visit. . . At the communion service . . . one could not help but be impressed by the spirit of reverence."*





week outdid itself, with wind and dust and then cold that kept folks shivering and reduced attendance greatly. However, when the weather was not too bad, we had quite good attendance, and even when it was bad the believers were very faithful in attendance and there were always some from the outside.

The vacation Bible school that was held in the tent during this same ten days was also handicapped, but the children did not seem to mind the dust too much. They seemed to have a good time. One member invited her sister's three children to come from another



*"We hope to see great things in Almaguer. It is the most beautiful of all our mission points."*

town to visit her in order that they might attend the school and services. They went home happy, with awards for memory work and attendance, and, we trust, with a greater love for the Lord and His Word.

On Sunday, the 21st, the Christmas program was given in the hall, with a full house. This hall is not very adequate either, and this little group is laying aside a fund for building a church. The Hoyts brought me to Rio Cuarto on December the 22nd, and remained here, only returning to care for services, until the new son arrived January 3rd. Lynn Arthur had to be modified to Arturo Lyn to conform with Argentine law, but it does not seem to worry him in the least.

Tancacha is always a joy to visit, with its fine group who love the Lord and live really separated lives. At the communion service I was privileged to attend, about 40 were at the tables, and one could not help but be impressed by the spirit of reverence that prevailed. I think there was not even a whisper. There are a number of those who were in my classes in the vacation Bible school who are now fathers and mothers. From such Christian homes we expect to see workers come forth. The Dowdys are now in Almaguer, and will also have charge of this work in Tancacha.

Almaguer is particularly difficult just now, for a young priest is on the job and the ladies' Catholic action is on the alert for every child who attends our Sunday school. Many have come once, enjoyed themselves, but never return, for the home is visited and bribes and threats do their work. Nevertheless we hope to see great things in Almaguer. It is the healthiest, most beautiful of all our mission points, and we hope to make it a Brethren center, with Bible institute, orphanage, home for aged believers (in a land where there are apt to be only Catholic relatives to care for them, these are sorely needed), a Christian hospital, and some industrial work that will help solve the problem of maintenance

for the young people we want in our institute. These are only visions just now, but could be wonderful realities if God's children in the U. S. could only see their opportunity. Almaguer is the government employees' vacation resort.

Rio Tercero is only a few miles away, and is the home of Argentina's munitions plants. It has mushroomed from a small town to a city, with thousands of people that have come in from all over the country. It is an opportunity that may never present itself again to start a work among people who are not rooted to old friends, old customs, old ideas, and give them the old, old story of the Gospel that most of them have never heard. This is the privilege of the pastor who has charge at Tancacha and Almaguer, and is a job that could challenge full-time service. Houses are at premium, just like our own well-known housing shortage, and thus far no place has been found to hold services. House-to-house work has been done to some extent, and there has been a response that justifies the hopes held for a permanent work here.

The older established works in Laboulaye, Cabrera and Huinca Renanco are moving forward. Cabrera has taken on new life under the ministry of the Schrocks, and in spite of the fine opportunity that Corral de Bustos offers, they feel badly about leaving Cabrera. They have won the hearts of the faithful in Cabrera, a number of whom have only become "the faithful" under their ministry.

So the future looks bright for our work in Argentina, in spite of the many ways that Satan uses for hindering. Satan is mighty, but not almighty as is our Lord. How wonderful it is that the ALMIGHTY GOD will take poor human tools such as we, and use us to His glory; that He will accept our offerings from the abundance that He Himself gives, and will reward us for giving back to Him some of that which really is His own! Sometimes I wonder whether His people really believe it! May we not be ashamed at His appearing because we have kept back selfishly either ourselves or what we have!

## FROM "POST SPORTEM," CHICAGO SUN-TIMES

There's just a little more to that world's record indoor mile run by Gil Dodds in 4:05.3 the other night... Dodds a licensed minister, has an intense belief in the power of prayer... At 5 p. m. before Gil took the boards in Madison Square Garden, New York, Chicago's Youth for Christ Director Bob Cook sent him a wire from his 3,000 teen-agers saying: "We'll be praying for you to set a world's record tonight."... At the rally that night in Moody Church, while Dodds even then was readying himself for the test in New York, those same teen-agers prayed for approximately one minute that Dodds would set a new mark... One minute of prayer, four minutes, five and three-tenths seconds of running, a new world record by 1.1 seconds... Tonight, in Hotel Stevens, the Youth for Christ hold their fourth annual banquet and one of the speakers is Wheaton College's Chuck Schoenherr, who tied for the individual football scoring championship of the nation last fall with 115 points... *It would seem that prayer can play a big role in sports...* and that sports is playing a big role in the Youth for Christ movement.



DODDS



## TESTIMONY OF ANGELA V. de MARTIN

*First Convert in Corral de Bustos, Argentina*

(Sent by Dorothy Maconaghy)

I am very happy that I can write these words, since by means of them I can express what the Lord has done in my life. As a child I knew something of the Word through a Christian shoemaker. I remember that he gave me tracts and read passages of the Bible to me. But I, influenced by wrong advice, threw away the tracts after leaving his shop. How repentant of this I am now having lost so many years of happiness.

When I became a grown young lady, I met a young man whose parents are Christians. How many opportunities the Lord gave me! We were married, and for



THE MARTIN FAMILY, CORRAL DE BUSTOS

*Mrs. Martin, saved Nov. 12, 1946; Mr. Martin, Christmas Eve, 1946; Lidia, six years; Alicia, seven months.*

a long time I attended evangelical meetings, but I always went against my will. How many times during the preaching of the message there was a real battle waging in my heart! I recognized that I was a sinner and wanted to be saved, but I always went away from the meeting, and sin again held me. Satan did not want to lose his prey.

However the Lord patiently continued knocking at the door of my heart. I remember the day that I found a tract in the door. I was surprised because in this town then there wasn't any evangelical mission. I made inquiries and then one afternoon met the pastor and his wife.

Inviting them to my home, we conversed. We continued seeing one another, and one night, the happiest of my life, visiting in the pastor's home and conversing, I again felt the Lord knocking at my heart. I did not want to lose this opportunity, perhaps the last, so I opened my heart for the Lord to enter. How happy I was! I remember there were tears in my eyes. I cried for joy to know that because of the blood shed on Calvary I had eternal life. I was another redeemed sheep.

That night I prayed, giving thanks to God, and asked

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## "THE SENORA WON'T LIKE THAT!"

By LYNN SCHROCK, Cabrera, Argentina, S. A.

To appreciate the above title we must go back a few weeks to an afternoon when we had a "Happy Hour" here in Cabrera. That afternoon, as usual, we sang choruses, had a Bible story, "Bible Town," and an object lesson. At the close of the object lesson we stressed that God has given an invitation to all to come to the Lord Jesus Christ to be saved. That afternoon four or five children came to us after the service with tears in their eyes to ask us more about how to be saved. Among these was a little girl who is eight years old. And she, with the simple faith of a child, opened her heart to Jesus.

A few days passed by before Lois and I visited her home. But one afternoon we left the twins with a girl and went out to visit. The second place we went to



THE SCHROCK TWINS

was the home of this little girl. We do not understand yet why she had not told her mother of the decision she had made, for she has been very bold to speak of the things of the Lord. Nevertheless, that afternoon she did tell her mother of this decision. Her mother was very much impressed and mentioned that she believed that the little girl would be firm.

This gave us an open door to speak to the mother of her own salvation. And with a readiness that we must confess surprised us, she asked the Lord to come into her heart. Hardly had she finished praying before she asked, "Could you folks come over here some time when my husband is at home and talk to him like you have talked to me this afternoon?" The following day we gave them a Bible. Both the little girl and her mother read it daily.

Some days passed, when one day the little girl came to the meeting hall with her fingernails painted a bright red. (I should preface the following by saying that we had never mentioned anything about makeup to the people.) Nevertheless this little girl, even before Lois noticed it, said, "Señora (or Mrs.), look! My aunt painted them. I cried and told her that the Señora (referring to Lois) won't like that! But she did it anyway!" Lois, delighted to see the discernment of this little believer, then reminded her that it didn't make so much difference what *she* thought, but rather that the believer should seek to please the Lord Jesus.



# A BLACK CHRISTMAS

By "Bob" Williams, Missionary, French Equatorial Africa

"Twas the night before Christmas and all through the house, not a creature was stirring, not even a—." Well now there might have been a few mice scampering about the little grass house that night. But the missionary and his family were sleeping pretty soundly. They well knew that there would be no sound of sleigh bells nor would there be any jolly old Saint Nicholas urging his nimble reindeer up across the house-tops. For this was sure to be a black Christmas. For this was Christmas down in central Africa, where Christmases are always black, where snow is unknown, where Saint Nick is unknown; yes, where Christmas and the gift of God's love to men were, only a few years ago, entirely unknown.

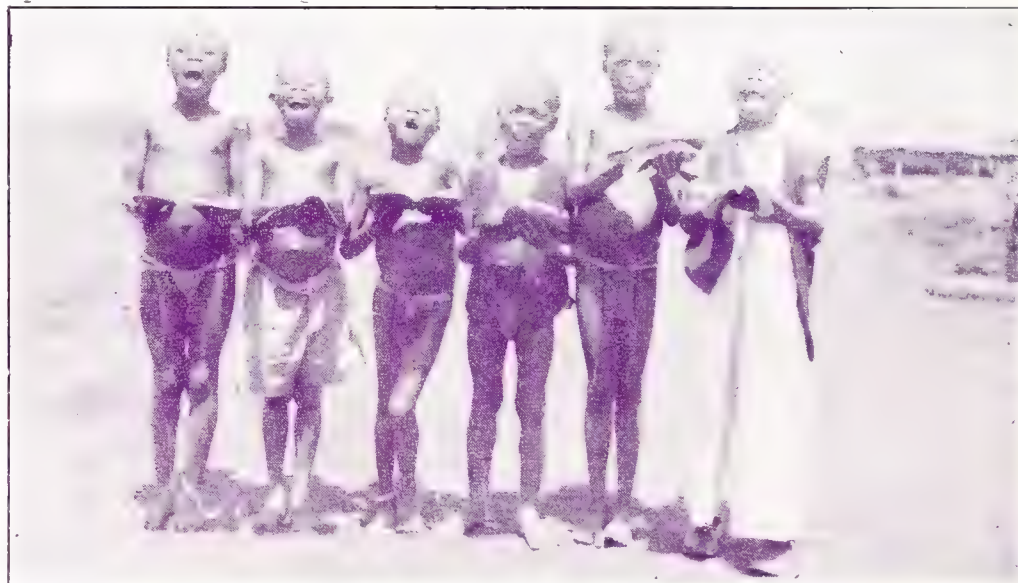
And suddenly we were hearing music—"It came upon the midnight air . . ." Or were we really awake? Or were we, in our dreams, hearing again "that glorious

people had something to sing about that no angel ever has or ever will experience.

They had met to celebrate Christmas—these people whose only gods, just a few years ago, had been the helpless gods of wood and stone, whose songs had been devoted to cursing, whose nights had been spent in drinking and dancing and screaming themselves to a frenzy of demoniac proportions. They were meeting to sing praises to the God of heaven for His marvelous love in sending His only Son into the world to be their Savior.

They had first met the evening before, Christmas Eve, expecting to sing until midnight. But a threatening storm had driven them in at about 7. "Early in the morning," the missionary had said, "they could meet for another Christmas service, if they wished." It was not yet morning, but they must meet and make up for the time they had lost the evening before, mustn't they?

"BIA TI NDJONI  
AGA AOUE!"  
  
JOE FOSTER'S  
SEXTET AT  
BOUCA.



song of old"? No we were not dreaming. We were actually awake and hearing music, floating in on the night air. But as we awakened to full consciousness, we realized that the voices would hardly be confused with angelic voices. And yet . . .! Well, we could begin to distinguish the words and the tunes—"Alleluia! Alleluia! Alleluia. Father of mine—Mother of mine—Brother of mine believe on Jesus. Soon the Angel Gabriel is going to blow his trumpet" (native song). And then, "*Bia ti ndjoni aga aoue . . .*" ("It came upon the midnight clear"). And then, "*Mbi louti na ndo Jesus Christ . . .*" ("On Christ the Solid Rock I Stand"). And then another and another and another song of Zion, song of praise to the Lord, arose on the night air. Maybe you wouldn't agree with me, I admit, the music, according to ordinary standards, perhaps, would not have rated too highly. And yet to us it was beautiful—maybe almost as beautiful as an angelic choir would be. Those

It was just 1:30 at night and some of them had already gathered and were beginning to sing. And they continued to gather and gather until, by daylight they were nearly a thousand strong lifting up their voices in songs of praise unto the Lord. When the missionaries finally went to join them, soon after daylight, the place was black with them. They were running out of strength to sing, and the music wasn't quite as musical as it had been. But they weren't running out of joy!

There was a little program prepared. Some had learned verses or passages from the Sango New Testament that they wanted to repeat. They appeared in classes or groups. There were no individual recitations (It is not uncommon for a group of native children to learn a whole passage or story, such as the story of the Prodigal and repeat it in unison.) Or maybe they had

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# 'WHEN ARE YOU COMING BACK?'

By Miss Ruth Kent, Bellevue, F. E. A.

Won't you come along to the Banda village with us this morning? We are going for a week so you must gather everything you need for that length of time. There will be nothing there but a rest-house which has nothing in it except a place to make a fire. We must remember to take along everything from beds and food to lanterns and quinine. This includes table, chairs, cooking utensils, and towels. (We did forget the flashlight.) If we forget anything we will just do without it. Part of the load must be our boy and his load, and that may vary from nothing to large baskets full.

The desire of every missionary is to make known the Gospel to those who are ready and wanting to hear. Therefore, as often as our regular work permits, we like to get out as often as possible to the villages far away from the station which have no chapel near for them to attend. When the children of the school went home for their vacation, Ruth Snyder and I had this opportunity.

After the car was checked for gas and oil, we started out for our first trip in Africa. Of course it was not a new experience for Ruth, but she had never had the experience of going to the "bush" in a car.

The road was good so we were able to travel at a reasonable rate of speed most of the way. When we came to Bossangoa, we stopped to do some shopping for salt, and to see what was in the stores. We stopped at villages along the way to tell them when we would be back for a service. By 11 o'clock we came to a rest-house—the only one along that road, and about 50 miles from Bellevue.

The guard for the rest-house met us and soon the "little chief" came to greet us. Our load was put in the house and unpacked. In no time we were at home and eating our lunch. After rest, the curious ones came for a service. They were told they should come every morning and evening and bring others with them. The message sounded good to their ears. So each time more came. There had been no missionary there for a long time.

In this village there lived the "big chief" of the canton, and since he was paralyzed, he had other men to help as chief. After the morning service the next day, we went to see him. When we told him we had come to tell of Jesus who had come to save us from our sins he said, "One God is enough for me!" On first thought this may seem all right, but he had heard of Mohammed and did not believe that Christ and the Holy Spirit were of the Godhead. He told us, however, that he wanted us to stay in order that the women and children could hear, so they would be good. He wished to have a "big, good" village. What he mean by "good" I do not know.

We gathered the people every morning and evening to tell them the Gospel and also to begin reading with them. We could not teach them to read well in one week, but I was very much surprised to see what they could learn in that time. We hope it gave them a desire to learn more from those who could read in the village.

The interest increased from the first meeting through to the last. This village was different from most others in that the people left us alone until time for the meetings. Usually one man would come to see if we were ready. Then he would send word to the others to come. Apparently he became tired of walking back, so one day he used his head instead of his heels. We heard a noise outside and went to see who was around. There this man had fastened a piece of a metal barrel to a tree, and when it was time for the others to come he would hit this with a stone. When we left Saturday morning, he took this with him to the village to use to gather them after we left.

During the week there were more than 50 who said they believed Christ died for them and their last words were, "*When are you coming back?*" There were no baptized Christians in the village, but two men showed enough interest that they said they would gather the people together for prayer and reading of the Word. What more can they do? What would *you* do? Wouldn't *you* ask, "*When are you coming back?*" There must be some of you who will say, "*I can go!*" If *you can not go, what will you do to make it possible for someone else to go?*

WHEN ARE YOU  
COMING BACK?





## MAKING AFRICA A WORLD PARTNER

By EMORY ROSS

*Sec., Africa Committee, Foreign Missions Conference*

Africa is a test of what the United Nations really want to do. Africa is not in a position, now to put much political or economic or other pressure on other nations in its own behalf. They are at the moment free to choose what they will do about Africa—freer than they are about any other continent. What they choose to do will have widespread effects in two directions: outside and in Africa. Outside Africa their decision will immediately strengthen or weaken the confidence of millions apprehensive as to the real intention of the United Nations to establish justice for all. In Africa their decision will determine whether the world has really learned about dealing with colonial and "dependent" peoples or whether Africa, too, must fight in bitterness for the place it wants and can deserve.

The Church has a heavy responsibility in this matter. The Christian mission in Africa made almost everywhere the first foreign contribution to African awakening, literacy, education, public health, agriculture, travel abroad and knowledge of the outside world. It was everywhere the pioneer in teaching and demonstrating the Christian principles of brotherhood, justice, freedom, and worth and dignity of the individual. It has helped to open to the African the vision of what he may become, along with all other peoples. It has had its human limitations and failures in all these matters, but it has remained in Africa and abroad the strong and persistent force in all of them. Directly, and indirectly, through public opinion, it has helped to lead governments into progressive policies and in the past 30 years some of them have registered enormous change. Others have not. . . .

The churches need steadily to expand their foreign service. There are new things to do. And in many parts of Africa they should better cover the territories they are in, in this next critical generation, and where territory is unoccupied it should be entered.

There are things of basic importance to be done:

Apply all the good that has been learned these past six years and more in the use of pictures in reaching the mind and soul of man. . . . There is real service to be rendered Africa in education and evangelism through pictures. . . .

Strike illiteracy in Africa with all the force that can be mustered: A country 95% illiterate is pathetically helpless in the modern world. It need not remain so. It must not for its own sake and the world's.

Produce, distribute and use literature in Africa for Christian advance, in volume and variety and with a co-ordination and continuity not before achieved—such a quality-quantity advance in this field in which the Church has always led that it will constitute virtually a new effort.

Create first-rank theological seminaries or the fullest training of the Christian ministry. They can scarcely be said to exist now. A capable trained ministry should be a major aim in this generation.

Missions are the benevolent arms of the local church reaching around the world, assuring the last and the least that Christians care.—*Farrell D. Jenkins, in "The Methodist Layman."*

## FOR THEE!

When I am dying how glad I shall be  
That the lamp of my life has been blazed out for Thee!  
I shall not mind in whatever I gave,  
Labor or money one sinner to save.  
I shall not mind that the way has been rough;  
That Thy dear feet led the way was enough.  
When I am dying how glad I shall be  
That the lamp of my life has been blazed out for Thee!

—*John Martin Cleaver.*

\* \* \*

Missions are not a part of Christ's program for His Church but the *whole* program. The Church must be missionary, not by persuasion, but by nature, as the Body of Christ through which He thinks, loves, and works with a holy passion for a world redeemed.

—*The Lutheran.*

\* \* \*

Give not from the top of your purse but from the bottom of your heart.

\* \* \*

The Kingdom of God can never be established by raising money but it can never be extended without raising money.

\* \* \*

"I have never made a sacrifice in my life."—*David Livingstone.*

\* \* \*

"How little the Church yet knows of her glorious Lord, that missionary work can ever be counted sacrifice! To be His ambassadors, His witnesses, His fellow-workers, to share, in some measure 'the fellowship of His sufferings,' that we may 'know Him and the power of His resurrection,' and in some deeper, fuller sense, 'win Christ'—how can it but be *gain*, infinite and eternal?"—*Hudson Taylor.*

## REAL GIVING

When you face a Puerto Rican woman to whom you've given clothes for her eight children and know that she has walked 15 miles to bring you seven eggs, three egg-plants, and two green peppers; when you know her family of 12 lives in a two-room shack with a tiny bit of land, one chicken, and an income of \$3.50 a week; when you realize how often you give a pair of shoes because they don't fit or a wornout dress to someone less fortunate, whereas this woman has brought you literally *all* she has—then you begin to be humbled by those you went to teach and you learn that the greatest act in the world is to give.—*Jean Humphreys Harbison, Adjuntas, Puerto Rico.*

## NEED THE DOCTOR'S MOTHER?

A wounded Catholic soldier was approached, during the war, by a Protestant chaplain. "I do not want to talk to you; you haven't the right attitude toward the mother of God." "I believe God chose Mary to be the mother of Jesus," answered the chaplain, "but she is not the one we need. You are wounded and sick; do you need the doctor, or the doctor's mother?"

It brought a needed lesson; our sin-sick souls need the DOCTOR—not His mother.—*Ex.*



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Him to speak to my husband. He answered. My husband made his decision and a short time later our little girl of six years of age, in her innocence, took advantage of the opportunity offered her.

Today what happiness and joy there is in my life! I feel the desire to speak to others of what the Lord did for me and for all those who repent and let the Savior come into their heart.

Many times I have had the opportunity to speak of the work of our Lord and the reply that the people usually give me is this: "I don't want to be an evangelical because one has to give up certain things and it isn't possible." It is true that it isn't possible if we depend upon ourselves but if we turn to the Lord, how different it is!

I can assure you that dancing and the movies were two things that I liked very much. It seemed impossible for me to give them up. Today, thanks to the Lord, I don't even remember the things of the world. I'm happy, having the Lord in my life. How much truth there is in the words of the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

### LET HUMAN NATURE HAVE ITS WAY

An earnest student of child psychology, also a parent, firmly believed that children should be given everything they asked for, thinking that if the child was early appeased the ego would develop properly later. The poor man, faithful to this theory, tried it on his daughter, who refused her food at lunch one day. "Well, dear," he said, "what would you like to eat?" "A worm out of the garden, please, Daddy." Faithful Daddy brought a worm out of the garden. "But, Daddy, I want it cooked." The worm was cooked and served again. "Oh, but Daddy, I want you to eat half." Daddy, concealing his nausea, swallowed half a worm. "Daddy," said the child, you ate the half I wanted."—*The Harvester*.

We face a humanity that is too precious to neglect. We know a remedy for the ills of the world too wonderful to withhold. We have a Christ who is too glorious to hide. We have an adventure that is too thrilling to miss.—*G. P. Howard*.

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learned a new song, or perhaps it was just an old song that some class wanted to sing again for the occasion. In which case the congregation was likely to forget, after the first verse or two, that it was supposed to be a special. And it was likely to end up with almost the whole congregation joining in. Then some of the students from the government French school, with their teacher, gave some verses and a song in French.

And then the native pastor arose to tell the Christmas story. It was the story of the wise men. "We have seen His star and come to worship Him." "Mary knew," the black-faced pastor said, "that they were great men and trembled when she saw them. Why did they come, these men from a far country? Because they were truly wise and sought the truth. Perhaps because a wise man named Daniel, who had come into their country as a captive years before, and had grown in wisdom above them all, had taught them the wisdom of his people and his God, the true God of heaven. Let us also be wise and come to Jesus."

And as a conclusion there was the Christmas offering. Because in Africa we do not know much about giving gifts to one another at Christmas time. Didn't God give us that first Great Gift? Then if any gifts are given they ought to be given back to Him. And so the offering is always an important part of the Christmas program.

Well, that was our Christmas celebration. It isn't just like our Christmas at home, is it? There is no tinsel, no holly, no reindeer, no Santa Claus, no snow. It is black, all black. But we like these black Christmases because we know that, under the black there are hearts that have been washed as white as snow.

### HOW MUCH OUGHT I TO GIVE?

Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if tomorrow  
Found you where giving was o'er;  
Give as you would to the Master  
If you met His loving look;  
Give as you would of your substance  
If His hand your offering took.

—Selected.

### "HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?" A LITTLE ARGUMENT WITH MYSELF

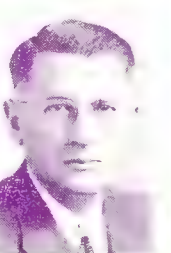
1. IF I REFUSE TO GIVE ANYTHING TO MISSIONS THIS YEAR. I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. IF I GIVE LESS THAN HERETOFORE, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. IF I GIVE THE SAME AS FORMERLY, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."
4. IF I ADVANCE MY OFFERING BEYOND FORMER YEARS, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

RESOLVED: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.—Selected.





*"How shall they go except they be sent?" They need our money —yes! BUT even more than our money, they need our persistent determined prayers; for how shall they prevail against the awful powers of darkness if God be not with them?*



**DON'T FORGET TO PRAY!**





# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

Our Lord is calling us unto prayer;  
Brethren warriors, will you be there?  
Day after day, at morn or at night,  
Will you be found in the midst of the fight?  
Keep on praying, for prayer is power,  
Keep on praying! Use each shining hour  
To praise our God for His wondrous grace;  
To plead with Him, to seek His face;  
That our Brethren Church may fulfil her calling,  
To carry the Word where the most appalling  
Sin and sickness of soul are found.  
O warriors, let your prayers abound!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

1. Pray for the greatest Easter offering we have ever had. Expenses are continually increasing, and our foreign mission work must go forward.

2. Pray that the recent African Field Council may result in more effective evangelism throughout our territory in Africa and that more unevangelized sections may be reached.

3. Praise the Lord for the safe arrival of the Wagners in Argentina and pray for them as they take up their responsibilities.

4. Pray that Dr. Kimmell and Brother Barnard may be able to obtain transportation home without delay and be kept well in body.

5. Pray for our office force, and that sufficient help may be provided to handle the Easter offering efficiently and economically. Pray especially for the Financial Secretary who will be laboring strenuously as this issue goes to print.

6. Pray that the door may be opened if the Lord desires us to enter Brazil; that Brother Sickel may be given wisdom as he investigates, and that he may be able to leave South America soon.

7. Pray for workers in both our fields—Argentina needs more national pastors who are truly called of the Lord and well prepared.

8. *Argentine Briefs*—Give thanks for the Young People's Camp—20 more than last year and ideal weather! Pray for more students for the Bible institute and God's blessing upon it; for the building fund of La Carlota; for the opening of the work in Rio Tercero; for Brother Maconaghy as acting superintendent.

#### HOME MISSIONS—

1. Pray that the recent catastrophe at the Grace Brethren Church in Juniata, Pa., might be turned into a glorious victory for our Lord. Pray for these people while they are without a church home and that this might increase their testimony in the city.

2. Pray for the various Brethren testimonies that are continuing at this time without an undershepherd to lead them.

3. Pray for the Home Mission Council's secretary as he itinerates among the California churches.

#### GOSPEL TRUTH RADIO—

1. Pray for our radio speakers as they prepare messages for future programs.

2. Pray for the many shut-ins who hear the Gospel Truth, that their lives might be strengthened and that they might be comforted through the Word.

3. Pray that the Lord will open up additional revenues whereby this testimony, "The Gospel Truth," might be sent over many more stations.

#### GRACE THEOLOGICAL SEMINARY—

1. Give thanks for a rich blessing upon the students and faculty during the recent annual day of prayer.

2. Give thanks for the increased interest in foreign missions, and pray for those students who are preparing to enter this field of service.

3. Pray that the need for the current expenses of the Seminary will be supplied.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray for all of the editors of the Missionary Herald, that they might be guided in the selection of material for each issue of the magazine.

2. Pray for the financial needs of the company. The company has been operating at a loss during the last six months, and the bank balance is dangerously low.

3. Praise the Lord for meeting every need as it arises.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray for a deepening of the spiritual lives of our women, with a stronger emphasis on soul-winning and prayer.

2. Pray that all financial objectives may be met this year.

3. Pray for W. M. C. spring rallies throughout the Brotherhood, that they may be planned and carried out to the glory of our blessed Lord.

#### SISTERHOOD OF MARY AND MARTHA—

1. Please pray for a closer fellowship between the Sisterhood and the W. M. C.

2. Pray that the local meetings may be truly spiritual.

3. Pray for a wholesome social life for all Brethren girls.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray definitely that the rallies now being conducted by Bro. Ralph Colburn may be instrumental in drawing our Brethren young people closer to the Lord.

2. Pray that the needed funds will be contributed to carry on the work of the National Youth Council.

3. Pray definitely that the Boys' program of the Brotherhood shall move forward more rapidly during the second half of the conference year.

4. Seek wisdom for the youth leaders, the topic writers, and the pastors in dealing with the great opportunity presented in Brethren young people.

5. Praise the Lord for the marvelous victories that are weekly being won in and through the youth.

6. Ask God to lead more Brethren young men and women into the ministry and into missionary pursuits; the need is great.

7. Ask God's guidance with regard to a needed institution of higher education for Brethren youth.



# News Briefs

The laymen of the Peru and Flora churches in Indiana enjoyed a joint fellowship meeting March 1.

Rev. Homer Graven, former student of Grace Seminary, was ordained to the Gospel ministry, Feb. 6, at the Beebetown Baptist Church in Ohio.

Rev. Blaine Snyder began his work as librarian at Grace Seminary, Feb. 23.

Bro. Charles Ashman, Jr., student in Grace Seminary has accepted a part-time position at the Missionary Herald Company.

Dr. Alva J. McClain will hold a Bible conference at the Hagerstown, Md., church, March 21-28.

The church at South Gate, Calif., recently enjoyed Dr. Louis Talbot's motion picture, "What I Saw in China," shown by Mr. Russell Alder, vice president of the Bible Institute of Los Angeles.

Services of the Juniata, Pa., church are being held in the American Legion Hall, 216 Eighth Ave., since the recent fire at the church.

The Potomac Christian Junior High School of Washington, D. C., started its second semester with 12 new students, and without losing any former students to the public schools. The new instructor in science and mathematics is Rev. David Stone.

Rev. Harry Sturz is the new pastor of the church in Harrah, Wash., beginning March 1.

About 150 people were present for the ground-breaking ceremony at Yakima, Wash., in January.

We have received an attractive program for the reception given by the North Riverdale church, Dayton, Ohio, for new members received during the year 1947. Nine children and 38 adults who were received into church membership during the year were the guests of honor. Rev. Clyde Balvo is the pastor.

Carpenters are remodeling the entrance to the church at Buena Vista, Va., and the walls and woodwork of the auditorium are to be repainted.

Miss Dorothy Black, missionary to Venezuela from Long Beach, was called home recently by the serious illness of her father.

## CENTRAL DISTRICT YOUTH RALLY

Another outstanding time of challenge and fellowship was experienced at the Sixteenth Central District Youth Rally, held at Bethel Brethren Church, Berne, Ind., on Friday night and Saturday, February 7th and 8th.

Features of this quarterly youth gathering were as follows: Sacred concert by Al and Verna Zahlout, and their singing violin and piano. Their splendid Christian spirit and excellent and unique arrangements of sacred hymns were "tops." Rev. Mark Malles, of Flora, Ind., and Rev. Milton Dowden, of Grace Seminary, were speakers. Each gave all present much to think about. There were five decisions for Christ at the rally.

More than 130 youth and leaders were registered. The attendance was most encouraging, with a real spirit of cooperation evidenced throughout the rally. An attractive and country-style banquet was served by the ladies of the host church.

Officers for 1948, elected at the rally, are: President, Dean Fetterhoff, of Flora, Ind.; Vice President, Isobel Fraser, of Fort Wayne, Ind.; Secretary-Treasurer, June Swihart, of Osceola, Ind.; Assistant, June Bowser, of Clayton, Ohio; Adult Advisor, Rev. R. A. Ashman, of Peru, Ind.; Assistant, Jesse B. Deloe, of Winona Lake, Ind.

The next rally will be held at Peru Brethren Church, on April 30th and May 1st, with Paul Hartford, of Victory Sky Pilots; Clyde Landrum, of Winona Lake, and Rev. Ralph Colburn National Youth Director, as speakers.

## The Brethren Missionary Herald Circulation

Last week .....	6,689
A month ago .....	6,679
A year ago .....	5,368
Two years ago .....	5,239

It was reported in February that the Carson Avenue church in Artesia, Calif., was ready for stucco, and the Bible school attendance was 146.

From Listie, Pa., where Rev. Paul Mohler is pastor: "Praise the Lord for the decisions made the last several Sundays and for the eight who were baptized and received into the membership last Sunday evening."

About 200 Brethren young people in southern California attended the "sing" at the Third Church, Los Angeles, after Sunday evening services.

Are your church bulletins reaching the Herald office weekly?

Miss Ruth Hall, daughter of Rev. and Mrs. Jesse Hall, graduated from a school of nursing in Clifton Forge, Va., March 8.

The Peru, Ind., church is providing beautiful certificates to those who promise to give \$100 to the building fund by June 6, and to pray for the success of the campaign.

From San Diego, Calif., bulletin: "Today we welcome into our pulpit Rev. Norville J. Rich as our new pastor. . . . Many thanks to the A. J. Gunns for donating a swivel chair to the church office."

Scripture Press is in new quarters in Chicago, occupying two floors at 434 South Wabash. Dr. Harry A. Ironside addressed the 600 visitors who attended the dedication service, Jan. 15.

The China Inland Mission reports a good year, with 650 missionaries on the field, and 6,047 baptisms reported.

The Anti-Saloon League voted to change its name to the Temperance League of America at the national convention in Pittsburgh.

The Church of the Nazarene exceeded its goal of a million dollars for missions last year, going over the top by \$30,000.

The Student Volunteer Movement reports that there are 2,000 job opportunities for Christian young people for missionary service in almost any area of the world.



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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT SCHOOL

#### WITNESSING AT SCHOOL

Is there a Bible club in your high school, or an Inter-Varsity Christian Fellowship in your college? If so, are you in it, and active? You ought to be. One of the best ways to witness for Christ on the campus is to be an active, faithful member of such a group. If they love the Lord, and seek to glorify Him, you owe them your support as a Christian.

Of course, a campus witness must be backed by a real Christian life. It has to be more than a profession. The best argument for Christianity is a real Christian. A young lawyer once said, "I, too, would be a Christian, if I had not met so many who said they were."

A consistent Christian life on the campus is necessary, and it is good, but it is not enough. Don't be ashamed to speak up for Jesus. If the things of God are ridiculed in the classroom, speak up for Christ! You may not know the answers to all the so-called scientific objections, but if you have a transformed life, you have an argument for Christianity that no one can deny.

When His name is taken in vain in your presence, don't be ashamed to say that He is your best friend, and you'd appreciate it if they wouldn't speak of Him so carelessly and disrespectfully in your presence. Be sweet, but be positive in your testimony.

Don't be apologetic when you invite your non-Christian friends to church, to Bible school, or to B. Y. F. Be enthusiastic. If it is evident that Christ is real and wonderful to you, they'll be more interested in meeting Him.

Your campus may be a real mission field. God has placed you there. Now, glorify Him, by life and lip. Never be ashamed to tell what Jesus means to you.



Brethren students and members of faculty, Westmont College, Santa Barbara, Calif.

## It's an Idea--

### LET'S GET BUSY

Have you a good, live group of consecrated young people in your group? Are you doing anything definite, as a group, for the Lord? Why not try to get something started? Talk it over with your pastor, and he'll help you.

You might get permission from some hospital nearby to visit on a Sunday afternoon, singing Gospel songs, and distributing tracts, and witnessing to the patients.

Or you might conduct a monthly service in some mission, or home for the aged. Or maybe just form a team to visit the shutins in your community occasionally.

You'll be greatly blessed by such service for the Lord, and can be a real blessing, too.

The whole world is a dictaphone into which our lives talk.



## News Notes--

### BRETHREN STUDENTS AT WESTMONT COLLEGE

Nineteen Brethren students, all from California, are enrolled at Westmont College in Santa Barbara this year. Located in the beautiful Montecito district, up in the hills, Westmont is a splendid Christian school, interdenominational and evangelical.

Among our Brethren students there are: Ken Carpenter, Don Colburn, Dorothy Paulson, Donna Gillette, and Wayne Flory, from La Verne; George Cripe and Martin Garber from Modesto; Owen Myers and Harry Hubbling from Santa Barbara; Dorothy Clark and Clark Masters from Glendale; Woody Scofield from Compton; Gene Lafferty from North Long Beach; Sylvia Sturz from San Diego; Dean Harsch, Dick McNeely, Wayne Roy, Roger Jobson, and Jacqueline Murdock Smith from Long Beach.

In addition, there are two Brethren faculty members, Dr. Kenneth Monroe and Mrs. Raymond Hinkel, and two other Brethren on the staff, Mrs. Monroe, in charge of the student store, and Mr. Hensel, business manager.



# Nonconformity to the World

Sermon Preached on THE GOSPEL TRUTH Radio Program

By MILES TABER

One of the historic principles of the churches affiliated with the National Fellowship of Brethren Churches is nonconformity to the world. This principle is taught throughout the Word of God but it is most simply stated in Romans 12:2, "And be not conformed to this world . . ."

The Christian should expect to be different from the people of the world—he is different inside. He is a new creature in Christ Jesus, and this new creature should not look and act like the old creature. He is a pilgrim in a foreign land, and he should expect to have some of the peculiarities of a foreigner. There is something wrong when God's children and the devil's children look and act so much alike that it is difficult to tell the difference between them. The people of God are a heaven-bound people, and they should be distinguishable from hell-bound people. We have the same physical needs for our bodies, but aside from that we are altogether different.

Unfortunately, however, the Brethren movement has had some very regrettable experiences in their attempts to enforce nonconformity. We believe that these have arisen because our fathers have put the emphasis on the negative aspect of our text instead of the positive side. Nonconformity has in some cases become an end in itself. Whatever was different, was better. In the matter of clothing, it was regarded as a virtue to wear clothes of a peculiar cut just because they were different. What seemed to be overlooked was that it is just as possible to become proud of peculiar clothes as it is to become proud of stylish clothes. And some of the three aspects of worldliness is "the pride of life."

Nonconformity is but the reverse side of a positive truth which is infinitely more important. The rest of our text says, ". . . but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The essential thing is that the child of God be

transformed into the will of God, into the image of Christ. There is no virtue in being different from the world, just for the sake of being different. If you wear your pants where your coat should be and your coat where your pants should be, that would make you different, but it would not make you a better Christian. The only points on which we need to be different are the points on which Christ is different. As we become more like Him, we will be different, but if we seek simply to be different, we will probably become less and less like Him. What Paul is saying to us in this text is that we should strive to be fashioned in the image of Christ, and when that makes us different from the world we should not be concerned about that. Our not being conformed to the world is simply the result of our being conformed to the will of God. Any other kind of nonconformity is not of God.

But the Word of God does have something to say about clothing and adornment. We quote the first few verses of I Peter 3 from the new Revised Standard Version, "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior. Let not yours be the outward adorning with braiding of hair, decoration of gold, and wearing of robes, but let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious." The Christian woman does not need to make herself attractive by decorating her body with lavish colors, expensive clothes or jewelry. God pity the woman who has no attractiveness except what can be bought in the stores! The Christian's attractiveness emanates from a spirit within that has been transformed by the grace of God. His clothing does not need to conform to a set of rules made by men, but it must be an appropriate adornment for a body that is a temple of the Holy Spirit. Being that, it will not be found conform-

ing to the world when the world dictates clothing that is immodest or vain. The Christian should always remember that his personal appearance is dictated from heaven, not from the style centers of the world. He should conform to the will of God. If this requires him to not conform to the world, he should be willing to receive the world's scorn. It is every Christian's business to show the world how a Christian ought to dress.

The Christian's dress is no more important than his conversation. Paul says, in Colossians 4:6, "Let your speech be always with grace, seasoned with salt." In Matthew 12:36, 37, Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." This is not teaching that our salvation depends on every word that we speak, but the Lord had just declared that men's words reveal the true condition of their hearts. He said, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." So since a man's words reveal the state of his heart, it should be expected that the language of Christians will be different from that of the world, but like that of Christ.

In no way does a man more quickly reveal the spiritual condition of his heart than in his use of the names of God and of Christ. One uses these names to curse, while another uses them to bless. When God first gave His laws to men, in the Ten Commandments, He said, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). The man who uses the name of God in profanity shows that his heart is at enmity against God. It is no excuse to say that it is done without



thinking, for that merely reveals that it is an unconscious expression of a heart that is so ungodly that it curses God without thinking. This is not the fruit of one who has received the grace and love of God in Christ Jesus.

But the Word of God not only condemns profanity, but it forbids the taking of any oath by a Christian. In the Sermon on the Mount, Jesus said, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all" (Matt. 5:33, 34). This cannot be a mere condemnation of profanity, for the thing that Jesus is condemning, He states, was permitted under the Old Testament law. But profanity was never permitted, as we have already seen. The words of Jesus are perfectly clear: He simply says, "Swear not at all." And James repeats this command, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath" (Jas. 5:12). Again the meaning of these words is beyond question. Men disobey these commandments of God if they choose, but they can hardly misunderstand them.

It is easy to understand how the taking of oaths originated. Men are naturally liars, and their word cannot be depended upon. So when they testify in court, or are instructed in the mysteries of secret orders, it is necessary to bind them under the penalty of an oath, and even then their word cannot always be trusted. But God says that it is an insult to the integrity of a Christian.

A Christian's "Yes" must always mean "Yes," and his "No" must always mean "No." To take an oath is to concede that without the oath his word cannot be trusted. So the Lord says to the Christian, "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (Matt. 5:37, R. S. V.). Let the world take its oaths, in court and in secret societies; the Christian is not to be conformed to the world but is to be transformed into the perfect will of God as it is so clearly revealed in His Word.

Along with his dress and language, the Christian also finds that his home life is transformed. With so many other homes going on the rocks, the believer cannot conform to the world's standards of home life. When we are told that two out of every five marriages are ending in divorce in America, and this evil is making great strides even within the professing church, God is crying out.

Do not conform to the world in this, but let your home life be transformed into God's perfect will. A Christian home is formed when a Christian man and a Christian woman are led by God to unite in marriage in a union which is for life. This is life's most sacred relationship, for it is the one chosen by God to picture the union between Christ and His Church. In this home the husband loves his wife as Christ loves the Church, and the wife is devoted to her husband as the true Church is devoted to Christ. The children which God sends into this home are regarded as the gift of God, and are carefully trained for His glory. This kind of a home is a foretaste of heaven, an oasis in a desert of the world's debauchery, divorce and forsaken children. Yet with what cheap trinkets the devil sometimes trades us out of this priceless gift of God. A few extra

(Continued on Page 219)

## GOOD NEWS REVIVAL, CLAYTON, OHIO

The Clayton Brethren Church and community were well prepared for the opening of the Good News Revival, Feb. 1-15, both in prayer and publicity. Pastor and people had faith to believe the Lord would send such a revival. The Lord honored His Word, answered the prayers of His people, and sent a season of spiritual refreshing and fellowship. The spirit of unity, the "unity of the Spirit in the bond of peace" prevailed.

The ministry of music was pronounced in its inspirational spirituality. The pastor and many of his flock have consecrated musical talent. Other groups contributed also. We sang "with the spirit and the understanding." Our son, Robert Ashman, Peru, Ind., assisted for two of the services.

Many home prayer meetings were held both before the opening date and during the services. These contributed much to the victories won for the Lord. Prayer is an absolute essential to the success of the type of revival we are seeking to bring to Brethren churches.

A real revival spirit possessed the hearts of the members. The attendance, in spite of terrible weather (apologies to the Herald Editor for

mentioning it) was good and sustained. Much personal evangelism was carried on, too. We just had a good, old-fashioned revival meeting, the numerical results of which the pastor will report.—Charles H. Ashman, evangelist.

The Good News Revival with Rev. C. H. Ashman as the evangelist was a time of victory, inspiration, and edification for our church. This was the first evangelistic campaign held here in over two years, and was much needed.

The presence and power of the Spirit of God was felt in every service. The Lord used the timely messages of Brother Ashman and answered the prayers of the Lord's people to the saving of 13 precious souls. There were also five rededications made, making a total of 18 decisions. A 73-year-old man accepted Christ as his personal Savior on the last Sunday evening. The average attendance for all the services was 77.

Much time was spent in prayer and visitation; in this Brother Ashman very willingly and earnestly took part. His coming will long be remembered in Clayton. The revival is not over; it is just beginning.

A Senior B. Y. F. was inaugurated during the meetings.—Vernon J. Harris, pastor.

### TUNE IN

National Brethren Radio Hour

### THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.



# COLOSSIAN CAMEOS

By REV. BEN HAMILTON, French Equatorial Africa

(LAST OF A SERIES)

Colossians 4:2-4

Finally, after having given the Colossian brethren first preference, admonishing and encouraging them, Paul sticks in, almost parenthetically, a prayer request for himself. Yet it is not alone a prayer request for Paul, the pioneer missionary, but for every missionary who loves Africa and the people who live there.

*"Continue in prayer, and watch in the same with thanksgiving."* Give thanks for the victories that are being won in Africa. Give thanks for the wonderful revival in Pannaland. For the many new converts that are coming to the bush chapels enough thanks cannot be rendered unto God. Give thanks, too, for those native workers who remain steadfast in the midst of trials. But above all, *continue in prayer!*

In "Undaunted Hope," Dr. Gribble quotes from one of Mr. Gribble's letters wherein he stated that the prayer bands at home are the very sinews of the work in Africa. If the ligament in a man's arm becomes atrophied, his efficiency is seriously impaired. If homeland prayers for Africa cease, mighty sinews of the African work shrivel up and destroy the effectiveness of the work in Africa.

That word "continue" means actually to *persevere*. There is an interesting usage of the very same word in the Septuagint of Numbers 13:20. In the instructions which Moses gave to the spies sent to search out the land, he told the spies to be of good courage, or, as the Hebrew has it, "to show themselves courageous." Christian friends at home, do you want to show yourselves courageous? Persevere as a prayer band warrior!

In continually praying for the work in Africa, it is important to pray for the missionaries for only two reasons:

(1) Pray that doors may be opened to the missionaries whereby the servant of God may make known the mystery of Christ. There are many barriers out here to the spreading of the Gospel. The conflict of Satan is very real. The doors are closed and latched often in very subtle ways by means of seemingly harmless decrees that

often are real obstacles. But the Lord is able, through faithful pray-ers, to open those doors. But pray not that the doors be opened to ease the life of any missionary. That would be only selfishness of first order. Pray only that doors may be opened that those who are now unable to know Christ may be able to hear about our blessed Redeemer and have ample opportunity to accept Him.

(2) Pray that the missionaries, like Paul, *"may make it manifest, as" they "ought to speak."* The function of the missionary is essentially to make Christ thoroughly un-



REV. BEN HAMILTON

derstood to those who know Him not. This can be done only by making known the Word of God as one ought to speak of so important a subject. There is only one way that the Word of Christ ought to be spoken—in the way that bears much fruit. This in turn can be only accomplished by careful study on the missionary's part.

Sometimes it is hard for the natives to realize the necessity of a missionary taking time out for study of God's Word. He sees the missionary sitting down reading the Bible and commentaries and sometimes thinks to himself, "Huh, so that is all Mister has to do! Just read books!"

Quite naturally a missionary cannot shut himself off and spend all his time studying, like some cloistered monk. But the missionary who finds no time for study is like the physician who does not read the ever new literature on new medical discoveries and techniques. Would we want to entrust ourselves to a doctor whose knowledge of medicine was no later than 1920?

Should the African natives trust themselves to missionaries who never study to discover ever-new truths about Christ in God's Word? Pray, therefore, that the missionaries may make Christ manifest in the way they ought to speak:

Colossian 4:6

*"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."*

Near the city of Colosse was a large salt deposit. In writing this admonition to the Colossians, Paul knew very well that they would understand him thoroughly.

Salt is a preservative. It is used in the homeland for that purpose, as much refrigeration is based upon the principle of brine, or salt water. Our speech should be gracious, and it should be seasoned with salt that that grace might be preserved. Not alone the graciousness of our speech needs preservation, but a gracious spirit needs to be kept.

In Africa there are a thousand and one aggravations that can do much to make a gracious spirit spoil and go rancid. Seasoned with salt, that gracious spirit need not go sour. That salt is the grace of Christ. When the occasion demanded, He could lash out with strong speech. But even so it was with a gracious spirit that He condemned sin.

Salt is greatly craved by the natives. It provides a certain flavor which their bodies desire. Africans will burn the roots of grass in order to extract from the ashes salt. Candy is not the gift superb which the African native seeks. It is salt. It has that appealing taste they crave.

Our speech should be attractive to others. It should not be frivolous. There is such a thing as fun. But the chronic jokester becomes monotonous. Therefore, it behooves all of us—including this writer—to let his speech be seasoned with salt, that what is said might be palatable and wholesome.

In this way we shall know how to answer every man. If our speech is seasoned with the salt of Christ's



## A BIBLE SCHOOL LIBRARY

The Bible School Library of the First Brethren Church of Long Beach, Calif., has been in existence since June, 1935, when it opened its doors with 75 books on its shelves. Within a year and a half, it had grown to 3,000 books. At the present time the library has approximately 5,000 books on its shelves, charging out about 4,000 books a year.

The library is conducted to assist every department in the Bible school and church, covering all fields and specializing in Christian fiction for all ages of the Bible school group. It has a very complete missionary department, Christian Endeavor manuals and helps, books on Sunday school methods and organization, pedagogy and all types of teachers' helps, as story telling, object lessons, and chalk talks.

The library also has a fine collection of reference works, sacred and profane history, poetry, and a very large collection of books on religion, covering all Bible subjects, such as Biblical archaeology, Bible and science, book studies, theology, hymnology, and a very fine collection of devotional works.

The library is classified and cata-



A PORTION OF THE BIBLE SCHOOL LIBRARY OF THE FIRST BRETHREN CHURCH, LONG BEACH, CALIF.

*The three persons in the above picture are, from left to right, Mrs. Alan S. Pearce, Librarian; Mrs. Arley Karraker, Assistant; Mrs. Floyd Strawsburg, Secretary. Other members of the library staff not included in the picture are, Mrs. W. E. Magers, Scrap Books; Miss Bertha B. Quaintance, Book Reviews; Mrs. C. E. Johnson, Clerk; Suzanne Royer, Helper; Adeline Gordon, File Clerk; Mrs. K. V. Woodmansee, Book Repair.*

logued as are the public libraries of our city, maintaining a 20,000-card catalogue.

The library is open three evenings a week and during Bible school hours on Sunday morning. The Monday and Thursday evenings are opened for the benefit of the evening school classes of the Bible Institute of Los Angeles, Long Beach Branch. Wednesday evening it is opened during the prayer meeting period. The service of the library is

not restricted to those attending the local church, but we welcome any and all who care to avail themselves of the services of the library.

The majority of the books on the shelves have been donated by friends who are interested in the maintenance of such a work in the church, although we do stock current religious literature and these are purchased with money from gifts and through allocations from the Bible school.

grace then shall we know how to answer, each in his turn, skeptic, accuser, and the man greatly wroth, as well as the man who makes light of our faith with crude jokes.

The Epistle to the Colossians is replete with precious cameos. Many more are to be found therein. But these have I shown you, for "all scripture . . . is profitable for . . . instruction in righteousness." May this discourse on Colossians be a blessing to you all.

*Dr. Lewis Sperry Chafer's* eight-volume Systematic Theology will be available soon. The set may be purchased from the Missionary Herald Co., for \$29.95.

### Radio Sermon

(Continued from Page 217)

dollars or a few minutes of sinful pleasure is usually all it takes to buy this birthright from many an Esau. God is pleading, "Don't conform; be transformed; prove in experience what is the perfect will of God for a Christian family."

Time will permit the mention of only one more phase of life which must not be conformed to the world. Our pleasures must be those which befit transformed men and women. The world has its pleasures: they are the pleasures of sin. They are all based upon lust. Surely the child

of God will not be conformed to this. It is not that God has denied him these pleasures. It is that God has given him something so much better, that the world no longer satisfies him. The transformation that God has worked in His heart has given him the capacity to enjoy fellowship with God Himself. His soul has found its home, the needle has found its pole, the void in his heart has found Him who satisfies.

Yes, a Christian is one who has been made new by the grace of God. He has a new nature, new desires, new hope, new pleasures—all things are new. Christianity is not just a matter of being decent, it is receiving new life, eternal life, from God.



(Based on the Brethren Quarterly)

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for March 21, 1948.

Mark 3, 4, 5.

## DISEASE AND DEMONS SUBJECTED

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

"To do or not to do?" That was the question in the minds of the Pharisees, as our lesson opens in Mark 3. To do good, or not to do good; to save life, or not to save life—these were the alternatives in their minds. Should the Lord heal this man with the withered hand, or should He refrain from healing him until the Sabbath was past? Putting the question this way, and believing what they did about the Sabbath, they concluded that He should not heal him. And while their convictions about the Sabbath prevented them from healing anyone on that day, even if they possessed the power, these Sabbath convictions did not prevent them from holding a council to plot Jesus' death on that day (vs. 6).

However, the chief reason that the Pharisees came to the wrong conclusion was that they did not grasp what the alternatives really were. Our Lord tried to show them that it was not simply a question of doing something or doing nothing. It was a question of doing good, or doing evil. He must either save life, or destroy life. Possessing the power to heal, His decision must be to heal this man or to condemn him to misery and death. To "do nothing" was actually to do the latter.

Only Mark records our Lord's emotions on this occasion. As His eyes passed from one face to another in that group of Pharisees, He was looking for at least one who would show some sign of understanding and compassion. But there was not one. Though they showed no signs of feeling, He could not suppress His holy anger and grief.

There was no joy as He performed this miracle; His feelings were deeply stirred by those hard hearts that could not be touched with His compassion.

Next Sunday is Easter. The eyes of the Lord will again be searching the faces and hearts in every Brethren church. The question is not, Shall I give, or not give, in the Easter offering? It is not, Shall I give more or less? There are millions of my fellow human beings who are living, and dying, without Christ. The question is, Shall I do good to them, or *do evil to them*? Shall I save their lives, or *destroy their lives*? Shall I send them life, or *shall I murder their souls*?

Our answer will reveal the true condition of our hearts. Failure to do our best in money, prayer and life will arouse the holy anger and deep grief of the Son of man. Let Him see His own image reflected in your compassionate heart.

1. In what city do we find Jesus as our lesson opens?

2. What was the man with the withered hand required to do in order to receive healing?

3. Did the Pharisees and Herodians have much in common? What brought them together?

4. What testimony is acceptable to God?

5. Describe the scene where the swine were destroyed.

6. What are some characteristics of demon possession?

7. What are demons, and what is their origin?

8. With what sort of anger did our Lord look on the Pharisees?

9. What is meant by the words, "the hardness of their hearts"?

10. When will another wave of demon possession come on the earth?

11. What does Christ's power over demons prove concerning Him?

### Research and Discussion Questions

1. Did the Old Testament forbid healing on the Sabbath Day?

2. The Pharisees "held their peace." Is this always a virtue?

3. The Pharisees and Herodians hated each other, but got together in order to destroy Jesus. Can you name religious or political groups of the present day that come together in a similar manner?

4. Mark tells of one demoniac; Matthew mentions two. Is this a contradiction?

5. Is there any connection between clothing and sanity? (5:15).

6. The Gadarenes asked Jesus to leave. What modern groups have done the same?

### BIBLE-READING SCHEDULE

Monday	March 8	Numbers	32, 33	John	9
Tuesday	March 9	Numbers	34, 35, 36	John	10
Wednesday	March 10	Deuteronomy	1, 2	John	11
Thursday	March 11	Deuteronomy	3, 4	John	12
Friday	March 12	Deuteronomy	5, 6	John	13
Saturday	March 13	Deuteronomy	7, 8	John	14, 15
Sunday	March 14	Deuteronomy	9, 10	John	16, 17
Monday	March 15	Deuteronomy	11, 12	John	18
Tuesday	March 16	Deuteronomy	13, 14	John	19
Wednesday	March 17	Deuteronomy	15, 16	John	20, 21
Thursday	March 18	Deuteronomy	17, 18	Acts	1
Friday	March 19	Deuteronomy	19, 20	Acts	2
Saturday	March 20	Deuteronomy	21, 22	Acts	3, 4
Sunday	March 21	Deuteronomy	23, 24	Acts	5, 6



# The Brethren Missionary Herald

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W. M. C. NUMBER

MARCH 13, 1948



LISTIE BRETHREN CHURCH AND SUNDAY SCHOOL, LISTIE, PA.

Rev. Paul L. Mohler, Pastor (extreme right)



# The Best Proof of the Resurrection

AN EDITORIAL

BY MILES TABER

The significance of Easter is not found in rabbits and colored eggs. Nor is its spirit manifested by the annual pilgrimage to church, to display the latest fashions dictated by an unregenerate world. Easter is a historical holy day, commemorating a great historical fact—the bodily resurrection of Jesus Christ from the dead. That fact gives to Easter all of its meaning.

But what proof do we have that He actually rose from the dead? No one saw Him rise. We may argue from the empty tomb, but that is only circumstantial evidence. We may cite the post-resurrection appearances to the disciples, but the unbeliever may explain them as visions. The witnesses are all dead anyway, and none of their original manuscripts have been preserved for us. The world asks for proof that can be verified today. Is there such proof?

Yes, and here it is. Someone preaches the Gospel today—the same Gospel that Paul preached, “Christ died for our sins according to the scriptures; . . . he rose again the third day according to the scriptures” (I Cor. 15:3, 4). Whether that Gospel is true or not, does not matter for our present purpose. True or untrue, a poor, lost sinner believes it. And soon it is evident that he is living a supernatural life—the Christ life. *That transformed life is the best proof of the resurrection of Jesus Christ.*

The only adequate explanation of that transformation is the one found in the New Testament. That believing sinner became identified with Christ in His death and resurrection (Rom. 6). The superstructure of a Christlike life can have no other foundation than a risen Savior. Christ's death and resurrection is the cause; a saintly life is the effect. The effect proves the reality of the cause.

But the resurrection of Christ alone will not produce the holy life of the believer today. When the

sinner believes on Christ, he is justified, and he receives a new nature, the Divine Nature. But he still possesses the old sinful nature too, and left to himself he would still gratify the lusts of the flesh. His only security is in the present ministry of a risen Savior. Only a living Christ can fashion men in His own image today. So again the Christlike life is a demonstration of the fact of the Lord's own resurrection.

One of the most powerful weapons the Lord uses to purify His people is the hope He sets before them—the hope that they too shall be raised and made perfect in His image. It is the hope of His future ministry for them. But this too is based upon the reality of His own resurrection, for if He was not raised we have no hope.

If there is in the world today a single Christian who is living a miracle life, the Christ life, that is positive proof of the resurrection of Jesus Christ. That is the evidence that the whole Gospel message is of God, and therefore true. Men may contradict the Scriptures, but they cannot contradict a holy life. If this Gospel has produced one such Christian, then its truth has been established.

That there are such Christians is evident to any honest observer. But that there are many professing Christians who are not demonstrating the truth of the Gospel in their lives is equally true. While the truth of the Gospel does not depend on the holiness of everyone who

professes to believe it, one good example being enough to prove it, yet the world does not fully realize this fact and they often form their opinion on the basis of the unworthy examples. Consequently, the great need of the hour is not logical arguments for the resurrection of Christ, but *living* arguments. If all professing Christians were living the Christ life, the world would need no other proof of His resurrection.

The third chapter of Colossians shows us how to become such living proofs of the resurrection. First, we must be sure that we are risen with Christ, for the chapter begins with an “if.” But that is not enough: the rest is not automatic. The remainder of the chapter is filled with commands which Christians must obey or they will not live holy lives. They must set their affection on Christ and heavenly things, not on earthly things. They must put to death all of the sinful practices of their old life, including all sexual impurity. They must put off the things that make for strife among men, and put on the things that make for peace. They must permit the Word of God to work in their lives. They must live the Christ life, even at home.

Now there are two possible errors in connection with all this. Some suppose that they can do all these things without the power of the risen Christ. Others suppose that Christ will do all these things in them without any effort on their part. Either of these false assumptions will lead to failure. The risen Christ alone has the power to produce the Christ life. And He does it only by methods clearly outlined in the Word which include diligence on the part of the believer.

At this Easter season will you seek the face of the risen Savior? Will you tell Him that you want to be a true witness of His resurrection? Will you obey His commands to the Church, so that the world may see in you the greatest proof of His resurrection?



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# NEWS BRIEFS OF NATIONAL INTEREST

Rev. Roy Kreimes, pastor at Danville, Ohio, is slightly improved, so that he is able to feed himself and be turned on his side.

Rev. Don Bartlett, pastor at Sharpsville, Ind., has not been able to preach or teach for over a month, due to an ulcer on the vocal cords. He has been in the hospital twice, and the doctor has ordered him to rest for two or three months.

Word has come from the Board Delegation in Africa that Dr. A. V. Kimmell, Rev. and Mrs. Russell Barnard, and Miss Ruth Snyder are leaving Bangui by plane, March 11, and leaving Leopoldville, March 14, arriving in New York about midnight, March 15.

Rev. Peter Bury reports that the Lord is blessing the missionary work in Forks, Wash. Attendance is running over 60, and Brother Bury's class of boys has grown from 5 to 18 since he introduced the Christian Service Brigade. Two Indian girls recently accepted Christ as Savior.

A letter from Rev. and Mrs. Grant McDonald in Ramona, Calif., tells how they are looking for a church building for their new work there, hoping to get a navy chapel. There were 26 in attendance at their first W. M. C. meeting.

Dr. Paul R. Bauman spoke at the Miami Valley youth rally, March 6, and at the Clayton and Troy, Ohio, churches the following day. He will

hold a Bible conference in Portis, Kans., March 19-28.

Decisions for Christ are being made nearly every Sunday at the South Bend, Ind., church since Rev. William Clough became pastor. Attendance is increasing at all of the services, with 32 in B. Y. F. recently.

Two members of the First Church, Dayton, Ohio, passed away the same day, Feb. 26—Charles A. Kline and Mrs. Elizabeth Smith.

Rev. Wilbur A. McCain, former student at Grace Seminary and pastor of the Grace Bible Church of Syracuse, Ind., has returned to his former home in Peru, Ind., where he will have charge of a barber shop.

Dr. Herman A. Hoyt will hold a Bible conference at the church in Listie, Pa., March 19-21.

Rev. Miles Taber will preach at Baden, Pa., Sunday, March 21, and will hold a Bible conference in Danville, Ohio, March 22-28.

Next week's Herald will be another Foreign Mission number, the second one this month. The Home Missions Council will have two numbers in April.

Sunday school attendance at Rittman, Ohio, Feb. 29, was 158, a record. Decisions are reported in the regular services nearly every Sunday.

Rev. Gordon Bracker, pastor at Kittanning, Pa., skidded on the ice on his way to a district mission board meeting and wrecked his new Chevrolet station wagon.

Rev. Albert Kliever, missionary at Taos, N. M., preached at the Whittier, Calif., church, Feb. 29. He was in southern California to get a car for use in his work.

Dr. Herbert Lockyer was unable to keep his appointment at the Erie-side Bible Conference, Cleveland, Ohio, due to an accident, so Dr. Herman A. Hoyt substituted. This made it almost a Brethren conference, since Dr. Alva J. McClain was also on the program.

Eivin Bjornstad, Norwegian tenor, will sing at the North Riverdale church, Dayton, Ohio, Saturday night, March 13. The glass partition and public address system have been installed in the church, so

that they now have a modern nursery.

Rev. Charles Ashman, Sr., has three weeks in May still open for revivals or conferences.

Bible reading reports received since the list was published include the following: Joe Cervantes, Whittier, Calif.; Margaret Schweigert, Kittanning, Pa.; Iris Lapo, Lake Odessa, Mich.; Mrs. Thelma Baker, Singer Hill, Pa.; Mrs. Walter Fry, Wooster, Ohio; Mrs. J. Edw. Cordell, Sr., Waynesboro, Pa.; Rose Snyder, Conemaugh, Pa.; Kayle Staup, Leesburg, Ind., and John F. Pinne, Dallas Center, Iowa. This makes a total of 1,146 who have reported reading the Bible through in 1947. Another list will be printed at the end of 1948. Will your name be there?

The Moody Bible Institute announces a postgraduate school for preachers, March 30 to April 16. The moratorium on women's applications has been lifted by the Institute; women students may apply in September and October for admission in 1949.

In 1872 there were 480,000 Protestants in France; today there are 237,000. Remember France's need when you give your Easter offering.

Roger Babson says, "I see coming chaos as clearly as the shepherds saw the star of Bethlehem. Only one thing will stop this coming chaos—a sweeping spiritual revival."

Thirty-five hundred volunteers from 70 churches representing 19 denominations conducted a one-day census in San Diego, Calif., to find out how many church members don't go to church in their city. The startling result: San Diego churchmen woke suddenly to the fact that several thousand church members who had gotten out of the habit of going to church were ready to come back.



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## The Brethren Missionary Herald Circulation

Last week .....	6,711
A month ago .....	6,684
A year ago .....	6,051
Two years ago .....	5,304



# What the Resurrection Means to Me

In Paul's day, there were those who taught that "there is no resurrection of the dead" (I Cor. 15:12). To combat this fatal error, and to establish the doctrine more firmly in the minds of the saints, Paul wrote the magnificent words in this great resurrection chapter. There is nothing like this passage of Scripture in all the world. No wonder, for in verses 3 and 4, Paul tells that the information was received supernaturally. These verses also tell that it was Scriptural that Jesus must die, be buried, and rise again.

This is in line with the record of what Jesus Himself had said. He told the Pharisees that if they would destroy the temple, in three days He would raise it up (John 2:19-21). Jesus had also told Martha that He was "the resurrection and the life" (John 11:25).

That Jesus was the Christ was proven by His rising from the dead, appearing to Cephas, and to 500 brethren at once. To deceive that many skeptical people would be as great a wonder as rising from the dead. In Acts 1:3 the beloved physician Luke says that Christ "shewed himself alive after his passion by many infallible proofs." There is only one thing left for the devil to do and that is to declare the fact a lie. And how many people there are who do like to believe a lie!

I not only thoroughly believe in the resurrection, but I know that four of the *bitterest enemies* I ever had have been taken out of my life because of my personal faith in the resurrection.

## I. DEATH

"The last enemy that shall be destroyed is death" (I Cor. 15:26). In the last sentence of verse 54 are these words: "Death is swallowed up in victory." What a fearful thing death used to be to me. It was like a terrible monster which threw a dark shadow over my path. The sight of crepe on some door reminded me of the hour when he should reach out and take me. The different colors of crepe used to rep-

By REV. A. D. CASHMAN, Winona Lake, Ind.

resent different ages and when I saw one representing my age I considered the tragedy if that crepe had been for my death and I had been launched forth to spend eternity in an unknown realm.

I cannot describe the feelings which were mine as I listened to some of the funeral sermons of those days. I remember one preacher who preached on the text, "There is but a step between me and death" (I Sam. 20:3). He told in earnest tones how death is a *certain* step for each one, how it is an *uncertain* step as to time and place, how it is a *parting* step and the leaving of loved ones behind, how it is a *solitary* step without friends or relatives to go along. On another occasion I heard a most sobering message on the brevity of life. I was reminded with others that our days are "swifter than a post" or "as the eagle that hasteth to the prey" and "faster than a weaver's shuttle."

In those days, I knew nothing about the brighter side of death because I knew nothing of the "blessedness of the dead which die in the Lord" or of God's ability to care for His own even in death. I knew nothing of the "resurrection and the life" which is in Christ Jesus. This enemy called death has lost all of its terrors for me. If a hornet has its sting pulled out, I am not afraid of it. But if it still has its sting, it has great horror for me for I was stung by a hornet once. Just so, in Christ Jesus, death is a crushed victim. Death means to me now that I lose this old Adam body and get a better one, a resurrected and glorified body. Death now is but the sinking into the arms of Jesus to be borne into the sphere of everlasting rest. Paul says, for the Christian "to die is gain."

When they laid our Lord

in Joseph's tomb, death might have been sitting over that sepulchre saying, "I have Him, He is my victim. He said He was the resurrection and the life, but now I hold Him in my embrace. He must pay tribute to me." But three days later, on Easter, He burst asunder the bands of death and arose a *conqueror* from the grave. Death has been swallowed up in victory. Dear reader, have you found it out for yourself yet? It may be too late for you to find it out even a week or





a day from now. Praise the Lord, the empty tomb takes fear from death for born-again souls.

## II. GRAVE

Another enemy that has been taken from my life as a result of the resurrection of Christ is the grave. I can remember the unhealthy feeling I once experienced when, as a boy, I first heard a message on the text, "The grave hath enlarged herself." The preacher explained that the grave is not fixed to take in just so many and no more, but that it expands every hour, widening with the increase of the population. He explained how it is opening its mouth for us, yawning at our feet. He spoke of the leveling power of the grave, bringing men of pomp, magnificence and of all callings and accomplishments down to the same level. Then we went to the cemetery and witnessed the lowering of the casket and watched the undertaker drop clods of earth on the rough box as the preacher committed the remains, and said, "earth to earth, ashes to ashes, and dust to dust." What horror filled my soul! But that is all changed now. *The grave lost its horror in Christ.* In Him, the grave has lost its victory. As it did not hold Jesus Christ, it cannot hold me for I am in Him, and He is the *resurrection* and the *life*. I have His word that because He lives, I too shall live.

If you are outside of Christ, the grave has the same terror for you as it had for me. You may exchange this feeling of terror for the peaceful assurance of faith in His truthful words. A native African preacher said, "When a heathen dies, the witch doctor puts into his hand a dead bone as a passport into the world beyond. But Christians are extended the hand of the living Lord."

## III. SIN

Another terrible enemy of mine that has been conquered as a result of the resurrection of Christ is sin. How I used to dread the hour when all my sins would have to be exposed to an assembled universe. I had learned the words of Jesus, "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad" (Luke 8:17). In our great resurrection chapter, verses 17 and 18 say, "And if Christ be not

raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The Apostle Paul holds that even if there should be no resurrection there is still a judgment of God upon sin in the future. He says that if Christ is not the satisfier of the sin question then God must execute the judgment on the sinner. If Christians are to suffer for their sins the same as sinners, no wonder Christians are ridiculed. No wonder scoffers and unbelievers say that Mohammedanism is as good as Christianity.

But there is a difference. The tomb of Jesus is empty. Faith in His death and resurrection means that our sins are taken away. The record of ordinances against us is nailed to the cross. If you will receive the Gospel in your heart, then all of your sins will be put away from the mind of God.

## IV. JUDGMENT

The other enemy which troubled me a great deal was the judgment. I had also learned in Sunday school the solemn words of the Master as follows: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). I used to look forward to the terrible day when I should be summoned before God. I could not tell whether I should hear His voice saying, "Depart from me, ye cursed into everlasting fire" or whether it would be, "Enter thou into the joy of thy Lord."

But the Gospel has settled that for me. I now know the meaning of the words, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:22). One day I stepped out on this promise, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life" (John 5:24). The death penalty must be paid only once. Christ was judged for me and died in my stead.

We know that Jesus had eternal life because He rose from the dead

and His body did not see corruption. *You cannot kill eternal life.* If you will but accept Christ in your heart, you too will have eternal life, which will be a guarantee that you will not stand in the judgment of sinners. "Churchianity" can not give one eternal life, but Christ can. Do you have Him? If not, He is waiting for you to open the door of your heart and let Him in. Then you need not fear the judgment.

One of the first things frontiersmen are drilled in is how to save one's life in case of a raging forest fire. They are taught to strike a match and light the grass and brush around them and then stand in the burnt area. Then when the flames roar on and it looks like certain death, there need be no fear. Just so, God's wrath burst on Calvary and the Son of God took the judgment that was our due. If we take our place beside the cross and the open tomb, we are safe for time and eternity. Are you safe? If not, turn to Christ by faith and be delivered from these four horrible enemies—death, the grave, sin, and the judgment.

## PERU, IND.

We had a great day on Membership Roll Call Sunday, Feb. 29, which launched our "Recruiting for Christ" campaign through March, for which we praise the Lord. There were 17 decisions for Christ, including seven members for rededication of fellowship and 10 accepting the Lord as Savior.

Seventy-one per cent of the Bible school members were present, with a total attendance of 252, including members and visitors. Bible school enrollment is 319. There were two 100% classes.

At the morning worship service attendance was 241, including members and visitors. Fifty-three per cent of resident church members were present.

At the B. Y. F. groups the Juniors had 88% of their members there. The Senior B. Y. F. had 22 present, or 90% of their membership.

In the evening the attendance was 124, including members and visitors, with 37% of the resident membership present. All church figures for the morning worship and evening service were figured on the entire church roll of active and inactive members, totaling 281.—Rev. Robert Ashman, pastor.



# The Christian's Seal

By Rev. Charles H. Ashman

## THE OIL—THE HOLY SPIRIT

Among the symbols setting forth the person and presence of the Holy Spirit, that of oil is used in the Scriptures. The Bible has much to say about oil, both in the actual sense and in its typical meaning. It is an appropriate symbol of the Third Person of the Godhead, the Holy Spirit.

### *Oil Gives Light*

In Psalms 104:15 we read, "Oil to make his face to shine." Jesus told us to anoint our face with oil when we fasted so as to present an illuminated face to the world. We are also told to "Let your light so shine before men, that they may see your good works, and glorify your Father." No oil in the lamps (old-fashioned lamps) and there was no light. What a blackout without the Holy Spirit! Some folks think that the darkness of the tribulation is impossible. Why, all you would need to do would be to take the light from the oil of the Holy Spirit out of the world and blackness would soon engulf the world. Without the oil of the Holy Spirit, we cannot have the light of spiritual discernment. That's the reason that the unsaved man "receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). If we would depend upon the Holy Spirit for our illumination of the Scriptures instead of the writings of unspiritual men, we would stick closer to the Scriptures and "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, R.V.). "Give me oil in my lamp, give me oil in my lamp," we sing, but if we are saved we have oil in our lamp, for we are indwelt by the oil, the Holy Spirit. Let Him shine.

### *Oil Soothes*

Our Dad always told us on the farm, "Use lots of oil, boys. The

machines will run smoother and last longer." Without oil machinery soon heats and binds and refuses to run. That's what is wrong with the church today! We are trying to run the church like a department store on organization and business sagacity and prestige and human talent. It is becoming a spiritless machine operated in the energy of the flesh only. Because the "Pentecostals" have run wild in extremism and brought the doctrine of the Holy Spirit into disrepute by so doing, we Brethren are swinging to the other extreme and seem to be afraid of even teachings about the Holy Spirit. That's the reason there's so much friction and heat and grating and grinding. That accounts for any lack of the "unity of the Spirit in the bond of peace." Things run smoothly whenever they are oiled by the Holy Spirit. He does not "pour oil on the troubled waters" but He is the oil that prevents the waters from becoming turbulent. If the Holy Spirit were given His rightful place and power there would need be none of this "kissing and making up."

### *"Fret Not Thyself"*

The Word commands us "Fret not thyself in any wise." Folks today, yea, Christian folks, are fretting, fearing, and fainting. They are "breaking down," not because of overwork, but because of overworry. Is not this a sin? Is not this a form of suicide? Does it not indicate a lack of real faith? How soothing is the Holy Spirit! How He comforts!

### *Oil Heals*

Oil was used very much in ancient times to "pour into wounds." The Good Samaritan used it thus to heal the wounds of the unfortunate man on the Jericho road. The Holy Spirit will heal any wound. Has your heart been wounded by another? Or have you given offense to another, wounded his feelings?

Under the sweet influence of the Spirit, the healing oil will be poured right into those gaping wounds and heal them. Many a home would be rescued from the wreck and ruin of separation and divorce if the Holy Spirit were given a chance to heal. I'm writing about a home in which the husband and wife are professed Christians! The Brethren Church needs to wake up to the fact that the Biblical teachings of marriage and divorce are being trampled under foot by its members and that with impunity. Why? Because of absence of the oil, the Holy Spirit.

### *Oil Anoints*

James 5:13-15 commands "anointing . . . with oil" for healing of the body. The oil surely stands for the Holy Spirit. Throughout the Scriptures we read of anointing with oil. When the king was made a king and the priest a priest, they were anointed with oil in an impressive service. Aaron's anointing oil ran from his head even to the skirts of his garments. God even gave a special prescription or formula for the anointing oil. "And ye have an anointing from the Holy One" (I John 2:20, R.V.). "But the anointing which ye have received of him abideth in you" (I John 2:27). In the Old Testament times, the sentence of death was pronounced upon anyone imitating the holy anointing oil. Be careful, fellow-Christian, receive nothing but the genuine Holy Spirit.

### *Oil Is Fragrant*

The Holy Spirit never makes anyone repulsive, but conciliatory. What was the mighty power of the early church? It was the winsomeness of their Christian influence. What made them winsome? The spirit and mind of Christ wrought within them by the Holy Spirit. Their lives were fragrant with the presence and power of the Holy Spirit. How much we need today that that fra-

(Continued on Page 228)





# EVANGELISM



## THE POWER OF PRAYER IN TRUE EVANGELISM

By REV. R. PAUL MILLER

There is no substitute for the working of the Holy Spirit in winning men for Christ. The impatience of the present age is extremely detrimental to the realizing of the power of God in evangelism. Jesus definitely commanded, "Tarry . . . until ye be endued with power from on high." But today people are in too much of a hurry. They can't wait. They kneel down and pray for five minutes and then rush out and start flailing their arms in Christian work. This has resulted in the substitution of pep for power, and hullabaloo for the Holy Spirit. Jesus commanded, "wait." He said "wait" before He said "go." The weakness and futility of so many revival efforts in the Christian Church have been the result of "going" without first "waiting." Rushing into an evangelistic campaign with advertising, organization, and enthusiasm, but without waiting on God for the endowment of power from on high is what brings failure, fruitlessness, and scoffing from the devil's world.

I have seen this happen many times. In a meeting a few years ago the pastor and people had worked prodigiously in the preparations for an evangelistic campaign. They had an ambition to simply shock the whole town with a great campaign. They were sincere in their desire to see a large number "join the church," as they said. The whole town was placarded with advertising. Billboards shrieked on every corner, telling of the great campaign. Half-page ads told the readers of the newspapers. There was a brass band on hand for every service—placed right below the pulpit. There were delegations from half a dozen factories, bringing their quartets.

The meeting began, but there were no results for nearly two weeks. The attendance was high, but not one decision. The pastor called a meeting of all the committee chairmen. Every chairman declared that he had done his work successfully. Finally all eyes were focused on me. I asked the pastor, "Brother, how

much time have you spent in prayer for these meetings and for souls since this campaign began?" "Well," he stammered, "frankly, I have been so busy looking after everything that I confess I have had no time to pray." I asked the same of every member of that executive committee and got the same answer. Then I asked, "How can you men expect to ignore God and never bend your knees in prayer for a lost soul, and yet see God send a harvest of souls in this campaign?" Needless to say, we had a real prayer meeting right then and there, and the revival began from the top down. Scores were saved during the next few nights till we closed.

On the other hand, I went into a meeting where there had been practically no preparation at all, humanly speaking. There was no pastor on hand. But there had been a faithful band of praying women weeping and praying before God for months before the meeting started. They kept right on praying through the meeting. One of them said to me the night I started, "Brother Miller, you will have a good meeting here. There will be many saved." I wondered how she knew, but I understood when I learned of the praying women in that congregation. What a revival we had! I shall never forget it.

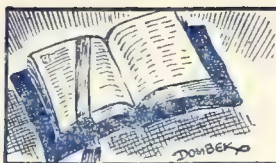
Prayer is the door through which the Holy Spirit may enter into the hearts of God's people for service,

and for power in testimony. In Acts 13:1-4 we are given the outstanding example of this. Many of the most brilliant and powerful leaders of the early church were there at Antioch. They were really having a conference on spiritual matters. It is worthy of note that in the midst of their "ministering," they were fasting and praying. This is one more thing that has been severely left out of our present Christian ministry and evangelism, and to our sad loss of spiritual power. It is but another evidence that some real changes must come if we are to restore the "old-time power" in winning souls for Christ.

It was when Peter was fasting and praying on the housetop alone with God that he received that great transforming revelation from God that God was no respecter of persons and was going to save gentiles as well as Jews. Here in Acts 13 it was while they were fasting and praying that God directed Paul and Barnabas to undertake the greatest evangelistic tour into foreign countries ever attempted. It was after a time of fasting and prayer that they were empowered and sent forth by the Holy Spirit. Nothing mysterious about this sort of preparation, nothing intricate, nothing hard to understand. It embodies one simple proposition: If you are going to do God's work in winning souls, then let God direct the work and provide the power. In all the history of the Christian Church there is found no deviation, no variation, only confirmation. Then why should we today boast about our "old-time Gospel," and our "old-time faith" when we leave out the heart of its working power, utter dependent prayer to God? The dying church prayer meetings, and the small numbers that gather for prayer for souls in time of revivals, is evidence that the Holy Spirit is being choked out of the work that He alone is able to accomplish. Again I say, things must change if we expect to be found pleasing to God when our Lord returns.







# Studies in Revelation



## STUDY NUMBER TWENTY-EIGHT

"And I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:11, 12).

Verily, such numbers stagger the human mind. Probably all of my readers have seen a crowd of one thousand. If so, let him stretch his mind by degrees and multiply that number by ten. Then let him imagine four such groups: ten thousand on his left, ten thousand on his right, ten thousand before and another ten thousand behind. Let him imagine these four vast throngs, and then with one mighty effort let him widen the horizon of his mind until ten thousand such groups come into view—ten thousand times ten thousand, plus thousands and thousands more. Verily, no such gathering has ever greeted the eyes of mortal men.

### *Cheering From the Bleachers*

Oft have earth's thousands gathered to witness a ball game; oft have their cheers rent the air as some timely play was made. But here are myriads of creatures of another world who have winged their way in to witness the closing scenes of our sinful age. And as they gather in the bleachers that surround the throne, their cheers vibrate the hills of glory as they ascribe "power, and riches, and wisdom, and strength, and honour, and glory, and blessing" to the Lamb that was slain (Rev. 5:12).

For nigh 45 years I have studied this book, but never have I had greater joy than as I now go through it again, and as my heart thrills and as my eyes become moist, I add my own feeble thanks to Him who has loved me and has redeemed me by His own blood, and has placed such glorious prospects in my pathway ahead.

Oh, how cheap will mortal man sell out and pass his time and direct his interest to the passing thrills of a ball game while absolutely ignoring this book which has so much to do with his own eternal joy or sorrow. Verily, "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

### *Angelic Interest*

Long have these angels been interested in this earth; they sang at its creation (Job 38:7). Long did they puzzle at our redemption, as Old Testament prophets wrote of a coming Redeemer. They wrote and then searched back over their own writings which foretold a suffering Servant and the coming of a glorious King, and even the angels were mystified and desired to "look into" these things (I Pet. 1:10, 12).

For ages they had veiled their faces in the presence of their Creator (Isa. 6:2). Imagine, if we can, the emotions that surged across their breasts, when they saw their great God step off His heavenly throne, lay aside His garments of glory, and step down, down, down, past the rank of seraphim, past the rank of cherubim, past the rank of angels, and enter the body of a little babe (Phil. 2:7).

## THE CHRISTIAN'S SEAL

*(Continued from Page 226)*

grance will "fill the House of the Lord."

### *"Pour Out?"*

Never pray for the Holy Spirit to be "poured out" upon you! God did "pour out" the Spirit on the Day of Pentecost (Acts 2:16-18). All we need to do is let Him run, shed abroad in our being the oil of His presence.

Our booklets, "Seven Great Aspects of the Holy Spirit's Work," are available by addressing us at 1051 W. 81st Place, Los Angeles 44, Calif.

By REV. R. I. HUMBERD, Flora, Ind.

How their hearts must have burned within them, when they saw men spit in His face. How the cords of restraint must have stretched when they saw Him crowned with thorns and hanging on a cross. Verily, one faint whisper from those suffering lips and "twelve legions of angels" would have sprung to His defense (Matt. 26:53).

And now the great day has come. Long have these angels ministered to them who shall be heirs of salvation (Heb. 1:14); oft have they stood by the side of a dying saint to waft his soul into glory (Luke 16:22). Now the consummation of man's redemption is at hand and they have come to join in that glad celebration and ascribe glory to their mighty God.

It is always very trying to have a big bully around. Long have the angelic host chafed under the presence of that archenemy of mankind, the devil, and how their hearts thrill when he is "cast out into the earth" (Rev. 12:9).

### *No Jealousy*

When Darius set Daniel above the other presidents, it caused envy to burn in their hearts and they sought for his destruction (Dan. 6:3). Here we have every reason for jealousy, but find not a trace.

Ages ago, these same angels saw others of their own kind cast down to hell; they saw them delivered into "chains of darkness" to be reserved unto judgment (II Pet. 2:4).

Now they see sinful humanity become the object of the Father's love; they see these poor worms of the dust redeemed and placed far above their own heads, and yet there is not one note of jealousy in all their praise.

### **BROTHER HUMBERD SAYS—**

"Lessons From Jacob," "Roots, Fruits, and Suits," "Resurrection Body," "The Lake of Fire," "New Jerusalem," "Two Trees in Eden," "Noah's Ark." \$1.00.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## News Notes--

### A WEEK IN THE S. E. DISTRICT

It was the privilege of the Youth Director to visit the churches of the Southeast District, in Virginia and Tennessee, very recently. A full schedule was arranged for him by Lee Crist, pastor of the Covington church.

We began there, at a district youth rally, Friday and Saturday, Feb. 20 and 21. A fine group of young people from the other churches of the district were there for the day sessions Saturday, and the Covington crowd made a good audience on Friday and Saturday nights. We enjoyed preaching there in both services Sunday, too.

Monday night we were at Clearbrook, near Roanoke, where the group was small, but interested. This church has been without a pastor, but a fine young man, Virgil Sourke, is now supplying the pulpit. Virgil is from Pennsylvania, and a graduate of Bryan.

Tuesday we spoke to the district men's and boys' meeting, and Wednesday and Thursday we were in Buena Vista with the Bowmans. A regular service on Wednesday night drew over a hundred, and a hamburger fry for the young people on Thursday was enjoyed by nearly fifty.

Friday we visited the new district mission point at Radford. These folk have just moved into their new building, although it is not entirely completed as yet, and they certainly have a large group of young people. Bro. K. E. Richardson is pastor. Saturday night we were in Limestone, Tenn., with Earle Peer and his wife, and enjoyed a splendid service.

Then Sunday we were back to Hollins and Roanoke, for fine fellowship and splendid services. By

the way, that famous Virginia hospitality is fully as good as reported! We really enjoyed meeting the youth and the pastors of this district, and working in their churches was a pleasure long to be remembered.

## It's an Idea--

### PLANNING A CHRISTIAN "PROM"

It won't be long before the end of school, with its rush of activities. One of the big events in most high schools at this time is the Junior-Senior Prom. Sometimes it is a big temptation to fine Christian young people to attend, and certainly it is a pitfall for some weaker Christians.

In order to combat that "left out" feeling, why not plan a really nice banquet for your high school young people, probably on the same night as the prom. Make your high-school graduates honored guests, and give them complimentary tickets if there is a cost involved. Make it the social event of the year, with good decorations, top talent, etc. Maybe it will be best to have it in some hotel or restaurant dining room, and in some localities it might even help to make it a dress-up affair, at which the girls can wear their formals. Invite the entire high-school department, with advisors, pastor and wife, and S. S. superintendent and wife. If your group is too small for this, try combining with another nearby church for the event.

Plan some fun and foolishness in the program, but be sure and have a good spiritual climax in your music and speaker. Advertise it well, make it possible for the young people to bring guests not in your church, and see if it doesn't do much for the spiritual and social life of your group.

## Living for Jesus--

### AT WORK

### ON THE JOB FOR JESUS

The Bible has a good bit to say about masters and servants, most of which is applicable to employers and employees today. Not the least of this Biblical advice is directed to servants or employees, urging them, for Christ's sake, to give loyal, honest service to their masters, or employers.

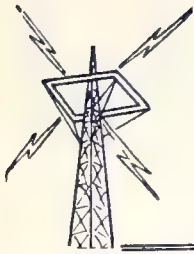
What we're trying to say is that Christianity should make you a better employee. Your work ought to be better, your attitude on the job better, and your reputation better than those around you who are not Christians.

The popular attitude today is—get by with as little as you can. The Christian attitude is—do the best you can at all times. The Bible says, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). Anything worth doing is worth doing well. "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

In a real sense, all things are done unto the Lord. Spurgeon was once questioning a girl who had applied for membership in his church. She was a domestic worker. After she had answered the doctrinal questions satisfactorily, he surprised her by asking, "Do you clean under the rugs?" The real Christian should be anxious to do a little more than is expected of him, for the sake of his Christian testimony.

So, whether you work for twenty-five cents an hour, or twenty-five dollars a day, let's not allow the cause of Christ to suffer because we, His servants, have been guilty of shoddy work, cheating on the boss, or grumbling dispositions.





# The Bible

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

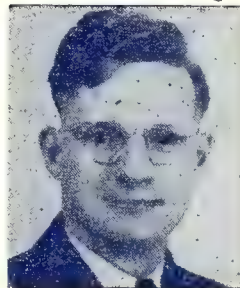
By **REV. ORD GEHMAN**  
Berne, Ind.

What is the Bible? Let us seek an answer first of all aside from the Book itself. We ask the scoffer and the infidel. They answer that it is a fabrication of the minds of dishonest men who foisted a great hoax upon an unsuspecting but mentally curious populace. They have labeled it the product of human imagination.

Next we consult religious leaders. They have defined the Old Testament as a collection of myths, allegories and fables. It is a picturesque presentation of literary genius. The higher critics attempt to prove that the Old Testament cannot be attributed to those who are the generally accepted writers within its pages. The New Testament Gospel records are labeled as the moral, religious and ethical teachings of an obscure Galilean prophet who lived two millenniums ago. The remainder of the New Testament is an attempt on the part of this prophet's followers to emulate and emphasize His teachings. These same religious leaders, under the guise of Christian scholars, present the Bible as "containing the Word of God." They have also attributed to the Bible the "honor" of standing among the world's greatest literary masterpieces. We are urged to read the Bible, not as God's final message to man, but for the grandeur of its literary symmetry and the beauty of its poetic expression.

Thirdly, let us seek the answer to our question from godly men, men whose Christian integrity cannot be questioned. The apostle said, "It (the Gospel) is the power of God unto salvation to every one that believeth" (Rom. 1:16b). Some of the world's greatest men have been deeply spiritual and devout adherents to the Word of God. George Washington knelt in the snow stained by the blood of his barefooted soldiers at Valley Forge and besought God for victory for the colonies. Abraham Lincoln prayed daily for strength to direct the course of the history of this great nation through the perilous times of the Civil War.

Woodrow Wilson returned to the United States after the peace conferences at the close of World War I to die with a broken heart because the Bible and the Lord Jesus Christ had had no place in the peace proposals. The late George Washington Carver, famous negro scientist, used Proverbs 3:6 as a guiding factor in his life. When the South had produced such a crop of peanuts that there was no outlet for them, he went into his laboratory, knelt down and asked God, "What is a peanut?" God gave him the



REV. ORD GEHMAN

answer and a billion-dollar industry has been developed. Sir Walter Scott, the literary genius, lay dying and called for the book. They brought him various books he had written and prized highly. He pushed them all aside and said, "There is only one Book; bring me the Bible." God has not left Himself without witness. To accept the Bible in all its fulness of eternal truth is to stand alongside of some of the greatest individuals humanity has ever produced.

Since we have discovered that it is not a mark of ignorance to believe the Bible, let us seek a bit more closely as to what the Bible has to say about itself. We discover the Bible to be a light, according to Psalms 119:105. It is the sword of the Spirit (Eph. 6:17b). It is the cleansing factor in the lives of God's children (Eph. 5:26). It is truth (Psa. 119:160). It is our shield and buckler (Psa. 91:4c). For those of us who devoutly love and feed upon

God's Word, it becomes a chart and compass, guiding us as His children home. The Bible stands unscathed after centuries of skeptic blows and vitriolic attacks by unbelievers. It becomes more brilliant in its glow of life in a world that is dying because of sin.

The Bible is of infinite worth. Its value can never be measured by any standard known to humankind. It has infinite value to the individual. The highest possibilities can only be reached in any life by proper consideration of the Word of God. Men have attained world acclaim who have rejected the Bible, but their temporary greatness has passed away before the brilliance of God's Word.

The Bible is the bulwark of the American home. The true basis of the American home is the Bible. Men today decry the passing of the American home. It is because the Bible has been removed from its proper place in the family life. The stock of our sturdy forefathers who made America the greatest nation in the world today were men who devoutly regarded the Bible in their humble homes. They regularly gathered the family together in the home to read the Bible and pray. Homes are being broken up by the thousands today, but not those which are stabilized by the Word of God. No parent can give his children a greater inheritance than the surroundings of a Christian home in which the Bible is read and prayer is made for each occupant of that home. When the Bible is finally ruled out of the American home, disaster is immediately ahead.

The church cannot reject the Bible and remain a soul-saving station, pointing lost men to an eternal Savior. Unto the church of the Lord Jesus Christ has been committed the task of giving the light of God's Word to a world that is floundering in the darkness of sin. Any church which fails in its God-given responsibility of giving out the Word of God is not worthy of the name of Christ. Across its por-



tals should be inscribed, "Ichabod"—the glory has departed. The book of Revelation refers to the churches as candlesticks. The purpose of a candlestick is to hold up the candle so it will give forth its light. Jesus Christ is the Light of the world, and the church which fails to hold up Christ and His blessed Word deserves His warning, "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5b).

Again, we note the Bible in relation to the nation. The Psalmist said, "Blessed is the nation whose God is the Lord" (Psa. 33:12). Oh, America, awake! To forget God and disregard His Word is to court certain disaster and ultimate destruction. The pages of history are strewn with the dusty records of nations which rejected God's message to them. The shores of time are cluttered with the wrecks of nations which disregarded God's Word. God's Word lives on; their history

has been forgotten. Babylon, Medo-Persia, Greece, Rome, and such names as Alexander the Great and Napoleon—all have passed across the stage of human history and left their record of defeat. Why? Because God's Word and God's plans were disregarded. Millenniums ago God chose a people and promised to bless those who treat them kindly. I refer to the Jews. Every nation under heaven which has persecuted the Jew has paid bitterly for their folly. But God's Word stands. Oh, America, beware! lest you become infected with that pernicious disease of anti-Semitism. Unless we as a nation heed God's Word, we will pay enormously for our neglect.

A nation or an individual may disregard and deny the Bible. But its facts cannot be evaded. It will be the final judge of all men. Beginning at the front of the Bible and following through its pages to its conclusion we find God at the bus-

iness of keeping records. And God never fails in His judgment or errs in His records. Only those whose names are inscribed in the Lamb's Book of Life will have a part in God's eternal city. The Book of Life will be inscribed in blood, the blood of the Son of God. Only He can inscribe your name in His book. Your position in eternity will depend upon your relation to the Bible's Christ. What will you do with Him?

To reject the Bible and its message is to reject the Lord Jesus Christ. The two are inseparably attached. The Bible is the written Word, the Lord Jesus Christ is the living Word (John 1:1). The written Word and the living Word must stand—or fall—together! But, by His matchless grace, they shall stand eternally. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). And the Bible is the Word of God!

## THE PASTOR AND THE CONGREGATION—

# AS THE PASTOR'S WIFE SEES IT

*(Editor's note: For obvious reasons the writer's name is withheld. She is the wife of the pastor of a Brethren church—perhaps your church.)*

For a long time some of us have felt the need of helping the laymen know their pastors from a different angle than the usual "pastor-layman" relationship. Perhaps the one most qualified for this job is the pastor's helpmeet—his wife. She sees and hears him when and as the layman does not. So here's the "pastor's wife's eye-view."

He—your pastor, her husband—is a very human man. Being human (do you, the layman, sometimes expect him to act other than human?) he gets tired, weary, worn out. Then he gets cranky, grouchy, honest-to-goodness fussy. His wife sees this and, if she's a good wife, tries to stand between him and his congregation so they'll not know he's "human."

But I'm telling you he is a mere man and, as such, subject to the same emotions as you. Won't you remember him in prayer regarding this matter so that he'll have the

added grace to be an overcomer? And, perhaps as a layman, you'll try to understand that when you and your pastor cannot see eye to eye and you are sure he is being "difficult," perhaps he is weary in heart and body. He has spent many hours in prayer for you. His wife knows, for often she has prayed with him for you. He has wept over your sin, neglect, and mistakes, then pled with the Father for you. You have seen his mistakes, sin, neglect, but have talked about them to the church members rather than to God.

You and your friends justify yourselves for your sin, mistakes, neglect, but when the pastor does anything even near to your "example" you mercilessly condemn and think it's time for a change of pastors. Did you ever think that perhaps you could help your pastor to be more powerful in the pulpit, practical in program, and pleasing to your people if you prayed for him?

This pastor, as an undershepherd of Christ, is your teacher and counselor. He ought to so be respected. As he unfolds the glories and eter-

nal verities of God's Word do you pray for grace and strength to apply these to your daily walk? Do you ever tell him you appreciate the help of the message? You must surely know that a message with "meat" on it means hours of study and research.

Your pastor quite often was at that study and research while you were asleep or out visiting. The real preacher of the Gospel, that faithful undershepherd of yours, doesn't get his sermons in some magical way out of thin air. He sweats, and prays that as the message takes hold of your heart you'll sweat—by going out to present Christ by lip and life.

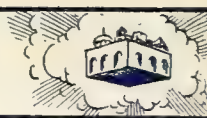
Now don't misunderstand this preacher's wife. She does not want to convey the idea that your pastor wants to be babied. By God's grace he wants to be an overcomer daily. He wants to be an example, to be "counted worthy of double honour, especially they who labour in the word and doctrine" (I Tim. 5:17). He wants no favors or honor which

*(Continued on Page 243)*





# LAYMEN'S PAGE



## CONSTITUTION OF THE NATIONAL FELLOWSHIP OF BRETHREN LAYMEN

### *Preamble*

Under the guidance of the Holy Spirit, this organization shall seek to:

1. Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Savior, in accordance with His Holy Word—the Bible, the whole Bible, and nothing but the Bible;

2. Promote Christian fellowship among the laymen of the Brethren Church; and

3. Effect an organization of the Brethren laymen as hereafter outlined, which may offer its assistance to local churches, through local laymen's affiliates where possible, as an aid to the ministry in the salvation of souls, through the person and work of our Lord Jesus Christ and other proper activities in which the laymen can be helpful.

### *Article I: Name*

The name of this organization is: "The National Fellowship of Brethren Laymen."

### *Article II: Purpose*

The purpose of this organization shall be three-fold: to assist needy Grace Seminary students, and pre-seminary students, and the promotion of boys' club work throughout the brotherhood.

### *Article III: Departments*

1. National.
2. District.
3. Local.

## NATIONAL ORGANIZATION

### *Article I: Officers*

Section 1. The officers of this organization shall consist of: President, Vice-President, Secretary-Treasurer, and National Advisor of Boys.

Section 2. These officers shall be elected annually at the national conference of the National Fellowship of Brethren Laymen, and shall take office at the conclusion of that

conference, and hold office until their successors are elected and qualified.

Election shall be by ballot, and a majority of all votes cast shall constitute an election.

Section 3. The office of the president shall not be occupied by the same person for more than five consecutive years.

Section 4. The Executive Committee shall consist of the officers named in Section 1, together with the district presidents of each district.

In case a district president does not attend National Conference, he may appoint some member of his district committee to take his place on the national executive committee.

### *Article II: Duties of Officers*

Section 1. The President shall preside over all meetings, appoint all committees except those herein provided for, and supervise the work in a general way. He shall issue all orders to the Secretary-Treasurer for payment of all bills.

Section 2. The Vice-President shall, in the absence of the President, perform the duties of the President and shall assist him whenever so required.

Section 3. The Secretary-Treasurer shall keep a record of all meetings. He shall care for all correspondence. He shall obtain reports from the local organizations and present a general report at National Conference.

Section 4. The Secretary-Treasurer shall receive and hold all money belonging to the organization, keep a complete record of all receipts and disbursements, paying out money only on written order of the President. He shall report annually to Conference all money received and disbursed.

He shall maintain a record of all money collected from local organizations.

Section 5. The Executive Committee shall prepare and present a list of objectives for each ensuing year and present the same to the organization for adoption.

### *Article III: Committees and Duties Thereof*

Section 1. A Committee on Committees, consisting of three members, shall be nominated from the floor and elected by ballot at the first business session at National Conference. It shall be the duty of this committee to appoint all committees herein mentioned, except those otherwise designated.

Section 2. The Credential Committee shall consist of two members appointed by the President. Their duty shall be to examine all credentials and record all delegates.

Section 3. The Auditing Committee shall consist of two members whose duty it shall be to audit all books of the national officers.

Section 4. The Nominating Committee shall consist of three members, whose duty it shall be to submit to the conference two nominees for each elective office and accept nominations from the floor.

Section 5. The National Fellowship Program Committee shall consist of the Executive Committee, whose duty it shall be to provide programs for the national meetings of the National Fellowship of Brethren Laymen.

Section 6. The Devotional Program Committee shall consist of three members appointed by the Executive Committee.

### *Article IV: Offerings*

An offering shall be received from each delegate as credentials are presented, and a further offering taken at each session of the National Fellowship of Brethren Laymen.

### *Article V: Representation at Conference*

Section 1. Every local organization is entitled to one duly authorized delegate for every ten members or major fraction thereof. However, those churches without a local organization are invited to send one (1) delegate.

All national and district officers



shall be delegates to national conference by virtue of their office.

#### **Article VI: Reports**

The fiscal year shall end July 31, and annual reports shall be upon this basis.

#### **Article VII: Vacancies**

All vacancies not provided for shall be filled by the Executive Committee.

#### **Article VIII: Amendments**

This constitution may be altered or amended by a two-thirds vote of the delegates present at any general conference, provided notice has been given at a previous meeting of said conference. If it be at the last session, it may be adopted if the vote is unanimous.

### **DISTRICT ORGANIZATION**

#### **Article I: Boundaries**

The territorial boundaries for the National Fellowship of Brethren Laymen shall be the same as those fixed by the National Fellowship of Brethren Churches for the different districts.

#### **Article II: Meetings**

Each district shall have at least two one-hour sessions devoted to the work of the laymen's organization at all district conferences.

#### **Article III: Representation**

Each district shall regulate the representation at its district conference.

#### **Article IV: Officers**

The officers shall consist of a President, Vice-President, Secretary-Treasurer, and Boys' Advisor.

They shall be elected annually and hold their office until their successors are elected. These shall compose the Executive Committee of the district.

#### **Article V: Duties of the Officers**

Section 1. The President shall preside over the sessions of the laymen's organization of his district conference. He shall have general supervision of the work and special projects in his district.

Section 2. The Vice-President shall preside over meetings in the absence of the President, and shall assist the President in all the work of the organization.

Section 3. The Secretary-Treas-

urer shall keep a list of all organizations in the district, and keep a record of all meetings. He shall keep a record of all money received and shall pay all bills.

### **LOCAL ORGANIZATION**

#### **Article I: Membership**

Membership shall not be limited.

#### **Article II: Officers**

Section 1. The officers shall consist of the President, Vice-President, Secretary-Treasurer, and those officers shall constitute the Executive Committee. Only members of a Brethren church shall hold office.

Section 2. The term of office shall be for one year, or until a successor is duly elected and qualified. Officers shall be elected each year by parliamentary rule and installed before August 1st.

#### **Article III: Duties of Officers**

Section 1. The President shall preside over all meetings, maintain order, put all questions and announce results. He may call a special meeting when circumstances shall require, and he shall see that all officers and committees perform their work.

Section 2. The Vice-President in the absence of the President, shall perform the duties of the President, and also assist him when so required.

Section 3. The Secretary-Treasurer shall keep a complete and accurate record of the proceedings of all meetings, a correct membership record, and a record of all money received. In the absence of the President and Vice-President he shall call the meeting to order and have a president pro tem elected. He shall take care of all correspondence of the organization.

#### **Article IV: Committees**

The Executive Committee shall appoint the following committees and so many more as deemed necessary:

1. Program.
2. Membership.
3. Project.
4. Boys' Advisor.

#### **Article V: Offerings**

A free-will offering shall be taken at every regular meeting.

#### **Article VI: Meetings**

Regular monthly meetings shall

be held at stated times. Business meetings may be held in connection with regular devotional meetings, or at the call of the President. A quorum for the transaction of business shall consist of five members.

### **FIRST BRETHREN CHURCH, LONG BEACH, CALIF.**

To be a reporter, I am told, one is supposed to report, so, having been recently elected to this responsibility, I start immediately.

Rev. L. L. Grubb, of the Home Missions Council, just finished a two weeks' meeting in our church. The meeting served to revive the saints and bring others to Christ as the Holy Spirit worked in our midst during this time.

Previous to these meetings, a 'round-the-clock prayer program had been conducted through the month of January, with prayer every 15-minute period of the day and night. The Lord greatly blessed every one who gave himself to this ministry of prayer.

Many of the young people were led in the meetings to rededicate their lives to the Lord and everyone's heart was moved to be a more faithful Christian in living, acting, and talking in a manner pleasing to the Father. Rev. Albert L. Flory led in the rousing song services each evening.

The Torrey Memorial Conference was conducted in our church January 18-25. Sunday night of the last meeting was a time I myself shall never forget. Rev. Leo H. Lehmann, the converted Catholic priest from New York, gave his testimony and at the invitation a Catholic boy came forward to give his testimony. He had been wandering in the dark and had left Catholicism, but testified that the Lord had that day taken his sins away and he had real joy in his heart. This was a great thrill and blessing to the large and interested crowd assembled on the last night of the Torrey Memorial Conference.

May the Lord keep us all in his joy.—Mrs. Floyd Strawsburg.

Lebanon, Oreg.—I'm sending a gift of \$2.00 for the Gospel Truth. I can't hear the program but read in the Herald where a lot of people can and do hear it, also that it is a splendid program. I am so thankful that I can help in this way.



Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.



## W. M. C. OFFICIARY

President—Mrs. W. A. Ogden, 500 State St., Johnstown, Pa.

Vice President—Mrs. Grant McDonald, Ramona, Calif.

Recording Secretary—Mrs. J. Keith Altig, 540 E. Olive Dr., Whittier, Calif.

Financial Secretary - Treasurer — Mrs. Charles H. Ashman, 1051 W. 81st Pl., Los Angeles, Calif.

Literature Secretary—Mrs Miles Taber, Winona Lake, Ind.

Prayer Chairman—Mrs. A. B. Kidder, 211 Girard Ave., S. E., Canton 4, Ohio.

Editor—Mrs. Edward D. Bowman, Box 362, Buena Vista, Va.

# "FIT FOR THE MASTER'S USE"

## PROGRAM FOR APRIL

SONG—"Standing on the Promises."

SCRIPTURE—Genesis 9:8-17.

PRAYER.

POEM—"The Rainbow at Sunset."

PROMISES OF GOD.

POEM—"The Rainy Day."

SONG—"All the Way My Savior Leads Me."

BIBLE STUDY—"Abraham—Fitted by Testing."

MISSION STUDY—"With the Gribbles in West Africa"  
(Chapters 15-16).

PRAYER CIRCLE

## PROMISES OF GOD

Romans 1:16; Romans 10:13—Salvation.

Matthew 11:28—Rest.

Daniel 12:3—Shine as Stars.

I Corinthians 10:13—Way of Escape.

Mark 11:24; Matthew 7:7-11; John 15:16—Answer to

Prayer.

Psalms 37:3—Fed.

Isaiah 30:23—Plenty.

John 3:16—Eternal Life.

Romans 4:6; I Corinthians 1:30; II Corinthians 5:21—  
Righteousness.

I John 1:9—Forgiveness.

John 14:16—Comforter.

John 16:13—Guide.

Romans 8:26 and 27—Indwelling Intercessor.

Romans 8:35-39; John 10:28—Security in Christ Jesus.

All repeat II Peter 3:9.

## PROGRAM SUGGESTION TO THE LEADER

Draw a rainbow on the upper half of small cards of construction paper 3 x 2 inches. Below this print "God's Promises," with a "Promise" reference—a different "Promise" on each card. Pass these out before the program begins that the reference may be ready when called for. Colored chalk is preferable to crayola for the rainbow colors because it blends more easily and smoothly. (Order of the colors of the rainbow: top down—red, orange, yellow, green, blue, indigo, violet.)

## THE RAINY DAY

The day is cold, and dark, and dreary;

It rains, and the wind is never weary;

The vine still clings to the moldering wall,

But at every gust the dead leaves fall,

And the day is dark and dreary.

My life is cold, and dark, and dreary;

It rains, and the wind is never weary;

My thoughts still cling to the moldering past,

But the hopes of youth fall thick in the blast,

And the days are dark and dreary.

Be still, sad heart! and cease repining;

Behind the cloud is the sun still shining;

Thy fate is the common fate of all,

Into each life some rain must fall,

Some days must be dark and dreary.

—Longfellow.

## PRAYER REQUESTS

1. Praise and thanksgiving for our wonderful Lord who has made us His children and who hears and answers prayer.

2. Pray that the spring rallies of our districts will be times of spiritual blessing and missionary zeal. Pray for wisdom in the choice of district projects.

3. Praise the Lord for the progress of the work at Taos, N. M., and pray for this newly organized W. M. C. and S. M. M.

4. Continue to pray for Grace Seminary and our offering at this time for this great school.

5. Pray for Jack Green and his growing work among the Russians in Los Angeles and for an open door into Mexico.

6. Pray, pray, pray! For missionaries to meet the need in our great responsibility in Africa. (See the Feb. 7 Herald, article "Home Again," by Harold Dunning.)



# ABRAHAM--FITTED BY TESTING

By MRS. LOWELL HOYT

The account of Abraham's life reveals him as a man of faith, and also as one who was severely tested. The two are inseparably connected. It was his faith in God that was subjected to testing, and through testing his faith was perfected and demonstrated to be genuine.

Abraham received from God the promise of two main things: an inheritance and a seed. His faith was tested with respect to both of these.

## I. *Testing with respect to the Promised Inheritance.*

Abraham's faith was tested when God called him to go to the promised land, and during his life-long sojourn in the land.

### 1. *Call to the Promised Land.*

God first appeared to Abraham while he dwelt in Ur of the Chaldees (Acts 7:2-4). In obedience to God's command Abraham and his father's household left Ur and started toward the land of Canaan. The journey was interrupted by a prolonged stay at Haran, where Terah, Abraham's father, died (Gen. 11:31-32).

Again God's call came commanding Abraham to leave his country and kindred and go to "a land that I will shew thee" (Gen. 12:1). This was a real test of faith. Abraham was asked to leave all that was beloved and familiar to him and venture out on God's promise merely to show him the land that was to become his home. It is evident that he knew God wanted him to go in the direction of Canaan, but that it was to be his final destination he did not know (Heb. 11:8).

The distance from Haran to Canaan was some three or four hundred miles involving many hardships and dangers. But faith triumphed over the difficulties, for we read that Abraham and his family "went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. 12:5).

### 2. *Sojourn in the Promised Land.*

When Abraham arrived in Canaan God appeared to him and revealed that this was the land He had promised to shew him. In addition God promised to give this land to Abraham and to his seed for an everlasting possession (Gen. 12:7; 13:14-15).

This new promise from God called for the exercise of faith on Abraham's part throughout the remaining years of his life. The apparent impossibility of it being fulfilled was twofold: the Canaanite then occupied the land (Gen. 12:6), and Abraham, 75 years of age, was yet childless (Gen. 12:4). Even when the latter obstacle was removed, and Abraham's grandchildren were growing up around him, the promise still had not become a reality.

As the years went by there was no indication that the promise would be fulfilled except God's repeated renewal of it. The passing of time did not weaken Abraham's faith for "by faith he sojourned in the land of promise" until the day of his death (Heb. 11:9, 13) even though he was given "none inheritance in it, no, not so much as to set his foot on" (Acts 7:5).

Although Abraham did not realize the promise during his lifetime, his purchase of a burial plot in Canaan for

Sarah and himself evidenced his unwavering faith that the land would some day belong to his seed. In later years when Israel possessed the land, Abraham's tomb in their midst was a monument to his faith.

## II. *Testing with respect to the Promised Seed.*

Abraham's faith was severely tested during his prolonged childlessness, and by God's command concerning the child after he was given.

### 1. *Waiting for the Promised Son.*

Abraham was 75 years of age and his wife Sarah 10 years younger when they entered Canaan. At that time they were childless, yet God promised to give the land to Abraham's seed (Gen. 12:7). He informed Abraham that one born of his own body should be his heir, and that his seed should be without number (Gen. 13:16; 15:4-5).

After 10 years of waiting Abraham and Sarah resorted to human ingenuity, and the result was a son, Ishmael, born to Abraham of Sarah's Egyptian handmaid (Gen. 16:1-4, 15-16). Abraham's earnest desire for the promised seed led him to take this step, but through this experience he learned that the promised son was to be a child given by the Lord in His own time and way, wholly apart from anything Abraham could do.

Fourteen more years passed. Then God revealed to Abraham that the time had almost come for the promise to be fulfilled. Making it clear that Ishmael was not the promised seed, He informed Abraham that Sarah would bear him a son (Gen. 17:15-16, 19-21). More than ever now Abraham must rely upon God's word. The only son he had was rejected by the Lord, and Sarah, indicated as the mother of the promised child was 90 years old, past the age of bearing children.

Abraham's response was a laugh of joy and wonder that Sarah was to be included in the promise. That his laughter was one of happy surprise and not one of unbelief is evident from Paul's account in Romans 4:19-21. Abraham's faith was rewarded, for "the Lord visited Sarah as he had said . . . for Sarah conceived, and bare Abraham a son in his old age" (Gen. 21:1-2).

### 2. *Sacrifice of the Promised Son.*

The supreme test of Abraham's faith came when God commanded him to "take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering" (Gen. 22:1-2). This appeared to cancel God's former promise that "in Isaac shall thy seed be called" (Gen. 21:12) as well as all God's other promises which were in some way connected with Isaac as to their fulfillment.

Abraham's former experiences with God led him to believe that God would not fail him now, and so he rendered prompt and absolute obedience to this command of God, strange and heart-breaking as it was. His faith that God would somehow yet make good His promises concerning Isaac is indicated by his statement to the servants, "I and the lad will . . . come again to you" (Gen. 22:5). From the book of Hebrews we learn that he expected God to accomplish this by raising up Isaac



from the dead (Heb. 11:17-19). The resurrection of Isaac would have been no greater miracle than his birth.

God, however, stopped the sacrifice before it was completed, but not before Abraham's faith in Him had been fully demonstrated. The sacrifice had already been made in Abraham's heart and so it could truthfully be said that "Abraham, when he was tried, offered up Isaac" (Heb. 11:17).

We read of no further testing of Abraham. His faith in God had been perfected by the tests it had undergone, and clearly revealed to be genuine faith.

May we who are Abraham's children through faith learn from his experience (1) that the path of faith always leads through testing (I Pet. 1:6; 4:12), and (2) that testing results in the perfecting of faith which wins God's approval for the one tested (I Pet. 1:7; Jas. 1:3-4, 12).

### THE RAINBOW AT SUNSET

When the storm spends its fury, and skies smile again,  
And the sun, as it dies in the west,  
Paints the promise of God thro' the still falling rain,  
I may calmly lie down to my rest.

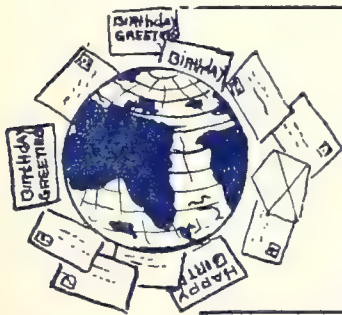
There are clouds that will gather, and darken my day,  
But the promises faithful remain,  
So I look to the east for my comfort, my stay,  
In the bright bow that shines thro' the rain.

Tho' the promise was given long ages ago,  
That the waters again should not rise,  
It remains till this day, for we yet see the bow,  
Of the promise of God, in the skies.

So I hope when I come to the close of my day,  
That the glory of heav'n I'll see.  
There is naught I have known that will brighten my way,  
Like a rainbow at sunset for me.

—C. Austin Miles.

DID YOU THINK OF A GOOD SLOGAN FOR W.M.C.?  
Send it in today!



### Missionary Birthday Reminder

#### Africa—

Miss Grace Byron.....May 7  
Mary Hope Beaver (age 2).....May 7  
Lois Irene Taber (age 8).....May 8  
Donna Marie Kliever (age 8).....May 9

#### South America—

Solon Hoyt.....April 2

#### United States—

Marguerite Phyllis Taber.....April 11  
(248 N. Tenth St. Allentown, Pa.)

In January the W. M. C. of the *First Church in Los Angeles* visited a Gospel recording studio. They saw a record made of Gospel preaching and singing in the Spanish language. It was of special interest to the women because the recording was made by a national pastor from South America who knew Brother Clarence Sickel, superintendent of our mission in Argentina.

The Council at *Covington, Va.*, recently gave \$136.00 for the purchase of auditorium seats for the choir loft. These have been ordered and will be installed soon.

A hearty welcome to our two newest Women's Missionary Councils. Both were organized in January—one at the *Fairlawn Brethren Church in Radford, Va.*, and the other at the new Home Mission church in *Yakima, Wash.* In each Council the pastor's wife was elected president of the group. Mrs. K. E. Richardson is president of the Radford group and Mrs. Russell Williams is president of the Yakima group. Pray that these new Councils may enjoy real spiritual growth and an ever widening missionary vision.

Twenty-two ladies attend each meeting of the *Junior Council at Peru, Ind.* At their consecration service each member came forward and placed a flower in a vase as a token of love for the Lord. Their newly signed covenant cards were placed in a silver bowl above which were the words, "Fit for the Master's Use." This was followed by a candle-lighting service. The flowers were sent to a sick friend in the hospital. At Christmas time a love offering of \$18.25 was received by having each member place her offering in a little manger used in connection with the telling of the Christmas story. The money was given to a Jewish mission work.

The *Rittman Junior Council* reports that there is an excellent spirit in their meetings. They expressed real sincere appreciation for the monthly W. M. C. programs which have proved very helpful to each one. This Council has four prospective new members. [Ed. note: It is a real encouragement to those who are responsible for the programs to know that they have been helpful. Any suggestions for the betterment of the programs will be welcomed. The editor will be glad to pass them along to the proper persons.]

The *Ashland, Ohio, Council* is really doing business for the Lord. In the past quarter two boxes were sent to the Sheldons in Africa, one box and toys to the Indians at Taos, N. M., two boxes of clothing to Clay-hole and six boxes of clothing to Germany for relief of converted Jews. In this same period an offering of \$88.89 was given for foreign missions and \$50.00 for a local project. A membership drive is now on and in the past four months 12 new members were gained, making a total of 48 in the Council.

Mrs. J. Keith Altig, our National Recording Secretary, is anxious to compile a complete list of all the Councils. If your Council did NOT send in a statistical report last summer, please send the name of the Council and the president's name and address to Mrs. Altig immediately. (See W. M. C. officary for address.)

SEE ROBERTA KIEWER'S LETTER ON PAGE 243.



# With the Gribbles in West Africa

CHAPTERS 15 AND 16, "UNDAUNTED HOPE," BY FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

As the year 1919 dawned, the missionary party was waiting patiently at Brazzaville. But even during this long wait, the Lord blessed their hearts by sending the Rollier family to add reinforcements to the band. The Rolliers had quite a trying time getting to Africa for they had to travel through war-torn territory and during war-restricted times and customs. An infantile paralysis epidemic aboard boat was another hazard, but God protected their two children. He found them quarters in France just when the way seemed darkest. He provided them with passage from France to Africa just as they had thought they would have to delay their trip for a few months.

Of course the Gribble party, and especially Marguerite, rejoiced when the Rolliers arrived. For now the children would have such a sweet time of fellowship and play while their elders made plans for advancement.

During the long wait, Miss Myers was kept very busy nursing in the homes of government officials and in the Swedish Mission. This gave the party an increased circle of friends and acquaintances which the Lord was to use to enable them to "claim the land" later. Storms and sickness were Satan's ways of making life miserable for the servants of the Lord, but each experience proved a blessing in disguise. Each missionary was drawn closer to the Savior and learned to lean more heavily upon Him. The children, however, suffered the most for they couldn't get over the shocks produced by the house falling down, and the constant watch necessary for centipedes and scorpions. They were subject to great fevers, too.

Yet, the great God heard and answered the prayers of their parents. None of the children were injured or bitten by the insects, and those who got fever recovered.

One of the greatest blows came with the death of the head of the Swedish Mission, for he had indeed been a great friend and brother in the Lord to our party. He was an expert dentist, beloved by missionaries, natives, and government alike. James Gribble greatly missed the wise counsel which this saint of the Lord gave from time to time.

Late in the fall, the party started by boat to Carnot, a point farther inland toward their desired mission point. On this trip they were saddened by the sudden death from fever of Mrs. Mary Rollier. The group had to leave the boat upstream and prepare their sister for burial. It was truly a time of heartache, testing, and trial. Mrs. Rollier's grave was a silent testimony in such a wild land to the Lord Jesus. She was not only the first white person to be buried in the native cemetery, but she was the first Christian. Needless to say, both Mr. Gribble and Mr. Rollier used this opportunity to preach to the natives as well as to the boat officials and passengers. The Rollier children bore up under the strain very well.

Baggage was a hard thing to manage throughout the African stay. Some of it never arrived from the States. Some of it was waylaid in Africa, and especially on the trip to Carnot, the changes in weather made it difficult

to keep the trunks and tents together and dry. It took many natives to help our missionaries to care for these necessary things of life.

The year at Carnot began with hardship, too. A place to stay must be provided. A new language must be learned. More government red tape must be dealt with. Yet one bright ray cheered the hearts of the faithful. The three little girls in the party were baptized the end of January. Mr. Rollier performed the rite and it was a great testimony to the natives, for it was the first Christian baptism in the heart of Africa.

During this year, the group experienced great financial difficulty. The boat upon which the supplies, mail, and money bound for them, was sunk in the Atlantic, and no cargo was salvaged. There was heavy loss of life, but no Protestant missionaries were among the group. However, our anxiously awaiting band did not know of this disaster and looked daily for much-needed supplies and money. They truly learned to rest heavily upon the Lord.

The climate in this new area was hard to become adjusted to. The malaria germs were plentiful, and the fevers raged greatly, especially among the little girls. But the new excitement was a most trying one, for here they found man-eating leopards. These animals had gotten a taste of human blood from the battlefields nearby and looked with delight upon this small group of missionaries. Our party had to place their tents in a semi-circle and keep a fire burning constantly to frighten the beasts. The children were cautioned not to cry out loud for they would attract the attention of the wild animals.

Then there were sorcerers in the village who received alms from the natives for promises to keep the leopards from them. These men would do all sorts of tricks to greatly frighten the heathen and then collect more pay for greater protection. It kept things stirred up constantly. But one French trader set a trap and caught the most ferocious of the leopards. Then the natives really displayed their "darkness" and heathen customs. They danced and feasted and lived in revelry for days, completely ignoring the missionaries' pleas that they thank God for His protection and deliverance. But the faithful missionaries kept on testifying and rendering their own praise and thanksgiving for such marvelous care.

Their housekeeping was a problem, too. They could not scrub floors because they were of dirt only. They could not wash windows, for they were but air spaces between the upright bamboo which formed the walls. Their brooms were the branches of trees, or bundles of twigs or grass. They cooked over an open fire on the ground and their kitchen was a thatched roof without walls. The kitchen table was a slab placed across two stumps. Their cocoa was prepared by themselves from the native bean. They lighted their quarters with lamps similar to the ones used by the virgins in the New Testament story—lamps which burned sesame oil. They gave off a very dim light and were not very useful.

Through it all they could still say at the end of the



# A CHALLENGE TO PRAYER

By MRS. A. B. KIDDER

Your National Prayer Chairman welcomes the opportunity to write this article, and thus get in touch with district prayer chairmen, local prayer chairmen, and prayer warriors in general. We know that many of you are praying every day, because we are hearing from the mission fields, from the home bases, and from individuals of answers to our Pointed Prayer Requests as published each month in the Foreign Mission number of the Herald.

It has been a wonderful experience to be at the center of this world campaign of prayer. Whose faith would not increase when time after time we have had instances like these occur?—A prayer request comes to hand for printing in the next number of the Prayer Pointers, and we know that there is an urgent need which should not be deferred, so we put that request upon our personal daily list at once, and then we take it to our local prayer meeting, our W. M. C., or to any group with whom we happen to be meeting. We make it a matter of prayer and lo! again and again the prayer has been answered before the request appears in print.

At this time of year, when the needs of Foreign Missions are especially before us because of the coming Easter offering, your national prayer chairman wants to issue an invitation to every man, woman, boy and girl who is a member of the Brethren Church. Won't you please **ENLIST AS A PRAYER WARRIOR NOW?** Of course, if you have already enlisted, this is fine; just keep on praying daily! But if you have not, won't you just now tell the Lord that you promise **TO PRAY DAILY** for all the work of the Brethren Church according to requests as published on the Prayer Pointers page in every Foreign Mission number of the Brethren Missionary Herald. After you have told the Lord about it, go to your local W. M. C. prayer chairman and tell her to put you down on her list. We had 1,529 prayer warriors last year—we want 3,000 this year. Fellow members, we are Brethren! Let it be said of us "Behold, how the Brethren pray for each other!"

The foregoing is an invitation; now I have two challenges to go forth. First, to the local prayer chairman of every Women's Missionary Council in the land. I challenge you to send me word that you have enlisted **NOW** double the number you reported to me last year! There are a few of you that I do not want to hear that your last year's enlistments have doubled, because,

year, "God is faithful and our trust is in Him." I wonder if we could have the same testimony.

## QUESTIONS

1. What hardships did the Rolliers encounter on the way to the field?
2. Why was Marguerite so happy at the arrival of the Rolliers?
3. What tragedies entered the happy group?
4. What hazards of nature interfered with the comforts of the missionary party?
5. How many household difficulties can you recall?

alas, twice nothing is still nothing! I'll tell you what you do—ask the prayer chairman nearest you how many she sent in last year, and you get busy and enlist double that number. And the second challenge is to the district prayer chairmen. Each district is supposed to have a prayer chairman, but I have only heard from four out of nine. Here is my challenge to you, and it's a double challenge. First, I dare you to contact every Council in your district, and get the name and address of each prayer chairman and send the list to me. Second, I dare you to ask for a few minutes' time at your district rally this spring and use that few minutes to say a few words about this prayer campaign. Surely, you want your district to have a good report of enlistments to send me to carry to National Conference. Northern Ohio ran far ahead in last year's report—do you know why? Your national prayer chairman lives in that district and was present and spoke at every rally in the district last year. We never made a long speech—about five minutes—but the work was kept before our women, and that is all it needs. You can put your district ahead this year—try it!

Now a word about the Day of Prayer. We do hope that the pastors throughout the Brotherhood will read this article, too. We are sure that every pastor knows the value of prayer, and that when he is asked by the prayer chairman of his W. M. C. to help arrange for an observance of the 15th day of each month as a Brethren Day of Prayer, he will respond most gladly and will cooperate most graciously. No pledges or enlistments are to be taken for the day of prayer—just plan its observance to suit the needs of your local situation, appoint a leader and invite the people to come. Whether many or few attend, **PRAY EARNESTLY, FERVENTLY**, and God will answer prayer. Our Lord tells us we are not heard for our **MUCH SPEAKING**, so let's take John 15:7 and let each of us place his or her name in the blank spaces thus: "If . . . abide in me, and my words abide in . . . , . . . shall ask what . . . wills, and it shall be done unto . . ." We look too much to numbers; we fail too often to bring home to our own hearts the precious truths and promises of God's Word.

## PRAYER

Our Brethren Church is in need of prayer,  
Each member should make it a daily care  
To bring its needs to the throne of grace;  
Our Father wills that we seek His face.  
How long, oh, how long until each one learns  
That prayer and praise bring large returns!  
With God in his heaven and a saint at prayer,  
What blest communion they two may share!

Our Brethren Church knows the worth of prayer!  
We each and all must greatly dare  
To ask great things of our loving Lord,  
To expect great things as told in the Word!  
We Brethren know God answers prayer;  
May we each and every one declare  
Himself a warrior bold to ask,  
And commit himself to the daily task!



# Blessings We Have Received in the Seminary Chapel

## WHEN THE FACULTY LEADS

The wonderful blessings which we students receive here at Grace Seminary do not all come from the classroom, for we always enter the chapel with great anticipation knowing we shall receive "Showers of Blessing."

The Tuesday morning chapel period has been assigned to the faculty. Many times they have given their hour to special speakers, but we have been greatly blessed by the challenging messages brought to us by the faculty members. We went home for our Christmas vacation with an inspiring message by Professor Kent warming our hearts. When we returned from the vacation we had the privilege of hearing our president, Dr. McClain, speak just the message we needed as we took up our work again.

The blessed hour of prayer on each Thursday evening is also held in the chapel, under the leadership of members of the faculty. It is this time when we come to Him "believing that the blessing we're needing we'll surely receive, oh how sweet to be there!"

I certainly do praise the Lord for the many blessings I have received in all the services held in the chapel. —*Lucinda Rogers, Leamersville, Pa.*

## WHEN THE STUDENTS LEAD

One of the greatest blessings to me during my Seminary days has been the chapel services. On Wednesday and Thursday of each week we hear a message in our chapel hours from one of the students. The faculty assigns either topics for subject sermons, or passages for expository sermons. This semester the men are preaching expository sermons on the Gospel according to John. Even after taking the course in the Gospel of John here at the Seminary, I have found through these sermons that there are still many, many more things to learn in this book alone. It is a joy to pray for the men as they prepare these messages, but the greatest joy comes when the messages are delivered. It seems that they meet the daily needs of the hearts of the students. I am beginning to realize how much I am going to miss these daily messages from the Word when my Seminary days end in May. —*Iris Heckman, Sidney, Ind.*

## WHEN THE COMMITTEE CHAIRMEN LEAD

The Friday chapel services are in charge of the four committees of the student body, each committee having one service a month. The committees are Music, Missionary, Gospel Team, and Social. If there is a fifth Friday in the month, it is used for individual class prayer meetings.

These groups take charge of the Friday chapel hours

### W. M. C. MAJOR OFFERING

February, March, April

CHAPEL FURNISHINGS FOR GRACE SEMINARY

\$1,500.00

and present to us their different activities and services and relate how the Lord has blessed. They bring to our attention special prayer requests and usually a session of prayer closes the period.

These prayer meetings have been a source of great blessing to me personally because through them the work of the various committees has been presented to me, and I have recognized their need for prayer. I have also been helped a great deal in my private prayer life because I have been brought to see the need of praying that God would use us all for His glory. —*Mary Cripe, Modesto, Calif.*

## WHEN THE HOLY SPIRIT LEADS

It was with expectant hearts that we entered the Seminary chapel on the morning of January 22nd. The Annual Day of Prayer had arrived. We had looked forward to this day with eager anticipation and much prayer, for this has come to be the crowning day of our school year.

The morning session was a time of prayer and self-examination. Humbly we bowed before our Lord, and as He searched our hearts, we acknowledged our sins unto Him and our iniquities we did not hide. As we arose from our knees, we rejoiced in the fact that forgiveness was ours for we had confessed our sins, and He was faithful and just and had forgiven our sins and had cleansed us from all unrighteousness.

The afternoon session was spent in praise and thanksgiving, and the evening was devoted to a time of special requests and general prayer. Together we raised our voices in thanksgiving for He had dealt bountifully with us.

Truly we felt His presence with us on this Day of Prayer and we emerged from the chapel that evening with a consciousness of cleansing and a song on our lips. I sincerely praise the Lord Jesus Christ for the blessings of this day spent in the Seminary Chapel. —*Mrs. Roy Snyder, Philadelphia, Pa.*

## WHEN WE ALL TAKE PART

Gospel music has always meant much to me in my Christian experience and the Seminary chapel singing has been a source of inspiration and blessing to me throughout the time of school here. There is a unity of purpose when a group of this kind lift their voices in praise and worship of the One who died for them and lives again. Many have been the times that it reminded me of the day when we will all join in the heavenly choir to sing the song of the redeemed.

Occasionally the music chairman has charge of the whole chapel period in which we hear from some of the talented ones among the student body. Then there are times when the selection of hymns comes from the students. To me this is a special treat because that is when the spirit of rejoicing is manifested in an unusual way and the halls ring with song. I am thankful for the opportunity of joining in this way of praising my Lord and Savior Jesus Christ. —*Mrs. Eugene Burns, Dayton, Ohio.*





THEME FOR 1947-48

# “CHRISTIAN SERVICE”

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON “UNDAUNTED HOPE”

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

Theme Verse—Colossians 3:23, 24—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”

## PROGRAM FOR APRIL—“BIRTHDAY MONTH”

Topic—“The Bible and Christian Service”

SONG SERVICE.

SCRIPTURE LESSON—II Timothy 2:1-15.

PRAYER—Using Prayer Requests.

MISSIONARY LESSON—

Senior—“With the Gribbles in West Africa.”

Junior—“A Little Girl's Four Years in Africa.”

SPECIAL MUSIC.

DEVOTIONAL STUDY—“The Bible and Christian Service.”

SOMETHING SPECIAL—“Sisterhood's Anniversary.”  
Letter from “Jim.”

S. M. M. BENEDICTION.

BUSINESS MEETING.

A SISTERHOOD “FORGET - ME - NOT”! Next month, May, has been designated as Alumni month. Let's make it one that they won't soon forget, and will make them extra glad that they are S. M. M. Alumni. If some of your former Sisterhood girls or patronesses are not yet members, be sure to contact them during this month.

DISTRICTS—One of your goals this year is to have a Sisterhood class in your summer district camps. You may contact our national president for information and material for such a class.

BIBLE READING—Let's have every Sisterhood girl completing our Bible reading this year. By now we should be at least through I Thessalonians.

## PRAYER REQUESTS

Remember the work of Sisterhood, both in your local group and in your district and national work.

Pray for the missionaries and the future missionaries from Sisterhood.

Pray for the work of our National Youth Director.

Remember the requests of your local group.

## FROM “JIM”

Dear Sisterhood girls,

Here's “your man” again writing to you from Kentucky.

Say, why didn't somebody tell me what kind of weather to expect down here? First I feel like I am basking in California sunshine, and then the next day I'm covered with snow and look like a snow man. I guess I fooled them the other morning when I was too cold to start. But after a gentle but firm pull from the Sunday school bus, I was on my way to Robinson High School. That was the first time I refused to go any place. (I'll never do it again—'cause I was embarrassed to have a great big bus pull “little me.”)

Old Troublesome Creek sure makes me mad. Just 'cause it has rained and the snow has been melting so much, the creek is too high for me to cross so I can go “up creek” to our three schools. I wanted to at least try to cross, but Miss Elaine told me that I'd have to learn how to swim first. I bet if I tried, I could—I can do everything else, she says. Wonder if the children up creek missed me? I sure missed them.

Miss Elaine and I went to Caney School the other day to do something about devotions for all the county school teachers. It was real cold, but I didn't say a thing when she left me in the cold to go into the school. But when she came out—ha!—I had a flat tire. It didn't take her long to find the jack and then some boys from the school came to her assistance. And in no time at all I was on my way home again.

You girls will never know how much I enjoy my work down here. The Lord is blessing. And I get a real thrill to know that I am a part of the work. You should hear people say “hello” to me when I pass them. When I'm up town, everybody reads my name. I can't say anything to them, but when they read my name, I am testifying for the Lord. And I can do this just because you girls are making it possible for me to be here in Kentucky. Thanks for sending me. Miss Evelyn, Miss Elaine, and the Landrums send their regards to you all—and me too. Pray for us all.

Your one and only,

“JIM.”



# The Bible and Christian Service

By REV. MARK MALLES

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic looked puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then how can you trust the multiplication table when you don't even know who wrote it?"

"We trust it because . . . well, because it works," the astronomer finished testily.

Young folk, you may not be able to answer all the questions about the Bible, but the fact that it works is pretty good reason for trusting it. And you must trust it and use it in your service for Jesus Christ. I want you to think of the importance of the Bible in Christian service along two lines with me—your Bible and *you*, and your Bible and *others*.

1. *Your Bible and you*. Devotional reading of the Bible and Bible study must have an important place in your life if you are going to serve the Lord. God's servants must be clean. You are the golden pipes through which God wants to pour out His salvation and blessing upon others. But the pipes must not be clogged by sin, selfishness, worldliness. Daily reading of God's Word will help keep you clean for profitable service. Jesus prayed for the disciples and for us in the 17th chapter of John. Part of His prayer was, "Sanctify them through thy truth: thy word is truth." He was asking the Father to set His children aside from sin by the use of the Word of God. In John 15:3 Jesus said to the disciples, "Now ye are clean through the word which I have spoken unto you." Jesus knew the great importance of godly living in these men who were to go out and preach Him as the Savior from sin, so He made provision for victory over sin by His Word. Written on the flyleaf of many a Bible is this true statement, "Either this Book will keep you from sin, or sin will keep you from this Book." How is it with you? Are you spending time daily with the Bible that it may keep you from sin and keep you clean for service, or is sin, even just the sin of neglect, keeping you from the Book?

The Word of God is one of the Christian's defensive weapons in the battle against Satan. Do you remember how Jesus overcame Satan in the temptation out in the wilderness? The devil tempted the Lord in a threefold way. The Lord's answer to the tempter was always, "It is written." And the devil left Him!

In the garden Eve sinned against God because she listened to the devil question and even openly deny God's Word. Her own use of the Word of God was a misuse, showing her doubt of what God had said. Is it any wonder that she sinned? You too will find yourself sinning if you are not giving the Word of God a large place in your life. And the golden pipe is clogged and your service marred.

We are told that the grey heron has a unique way of defending itself. When attacked by the eagle or falcon it simply stands quiet and firm, using its bill as a sword, allowing the enemy to pierce himself through by his own force. When you are attacked by the enemy, stand firm and display the Word, the Sword of the Spirit. The more fiercely your enemy attacks the more surely he will pierce himself with it.

2. *Your Bible and others*. Much of your Christian service will involve a direct use of the Bible. You will do personal work in soul-winning, teach Sunday school classes and child evangelism classes, witness as a missionary, etc. God's command to Timothy applies to you then, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, *rightly handling the word of truth*" (II Tim. 2:15, R.S.V.). If you are going to be a workman for God you must be able to rightly handle the Word of God. And a right handling of the Word is possible only if the Word is understood by regular, systematic reading and study. The fathers of many of you are workmen in factories, offices, farms, etc. They are approved workmen who need not to be ashamed only if they know their tools and know how to use them. To get to know their tools they had to study the tools and their various uses. Once they were acquainted with them they were able to put them to use and profitably produce with them. If you will study the Word of God prayerfully the Lord will give you an understanding of it and make you a real workman in His service.

May I suggest that you begin a plan of Bible study right now. Don't wait until you get in Bible school or college to begin this study. Your pastor would be glad to give you some suggestions as to how to study the Bible if you would only ask him. And there are good correspondence courses you can take from Moody Bible Institute and other such schools. Why not really get down to business on learning how to "rightly handle the word of truth"?

The Bible is not only one of the defensive weapons of the Christian, but it also is the Christian's *offensive* weapon. Paul says, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible. And just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle." God will honor His Word in just the same way when you use it, young folk. Remember, it is the sword of the *Spirit*. If you will study it and get to know how to use it and then *use it*, the Holy Spirit will defeat Satan and win souls to Christ.

It's up to you, will you serve Christ? And will you begin today to improve your service by real Bible study?



## A LITTLE GIRL'S FOUR YEARS IN AFRICA

January 22, 1919.

My Dear Little Friends:

Another month has passed by since I wrote to you, and I have had an experience of suffering. After the epidemic of Spanish influenza had passed by and I had suffered only mildly with it, then I had an attack of malaria. It was slight, but it made me weak, and Mamma says the germs of influenza were still in my little body, and overcame me completely. I was very sick in bed for a week, and very, very cross indeed, especially at night. I kept almost everybody busy. Daddy took most of the care of me at night, and Aunt Toddy by day. Mamma was doctor and housekeeper and relief nurse. The very first thing, I was anointed. I couldn't understand why Uncle Will (Mr. Haas) put the oil on my head and prayed so earnestly to Jesus to make me well. And then Daddy and Mamma and Aunt Toddy prayed, too. Although for four days I got worse instead of better, still we all believed Jesus would make me well. And now every day we ask Him to make me strong again. I know that Jesus will make me strong soon, for He hears our every prayer. Mamma says I am as light as a feather, but I am sure she doesn't quite mean that, for she never seems afraid I will blow away.

Marie and Julia haven't come yet. Every day I look for them, and love them in anticipation. Every night I dream about them, and we three little girls shall be so happy together. Some day, too, Jesus will send a boat, and we shall go to Oubangui-Chari together. What wonderful things we shall be able to write you then!

It is strange to hear so many languages. Of course, I hear French and talk a little of it. Then I hear our boys talking among themselves in their own language—Bakongo. So I pick up from them words that Papa and Mamma don't understand, as they are not studying and do not use Bakongo, but Sango, the language of many in Oubangui-Chari, who do not know Jesus. Of course, I talk Sango to the boys and the toads and all living things, which not being white, could not, of course, understand English. But when Marie and Julia come I shall talk English to them. Daddy and Mamma and Aunt Toddy want to talk with Marie and Julia's daddy and mamma in French, but Mamma says there are so many things they want to ask, and so many things they want to say that they are afraid only the English language will be sufficient.

It is the rainy season now, and when the big storms come in the evening, I like to be snug and warm in my little bed, for our house is very open, and it is very easy to be chilled. When they come in the morning or in the afternoon, I wear my little red coat, which looks as warm as it feels. Jesus is very good to us to give so many blessings and to provide for our every need. We thank Him every day for His wonderful lovingkindness, and rejoice that He has called us to tell the black boys and girls in Oubangui-Chari about Himself. How happy we shall be to go!

In Jesus' Name,

Marguerite.

### WHY?

1. Why did they anoint Marguerite?
2. Why did she talk to the toads?
3. Why did she speak so many languages?
4. Why did she long for Marie and Julia?

## WHAT OTHER SISTERHOODS ARE DOING

Greetings from the Third Church of Philadelphia.

The Sisterhood girls here in Philadelphia have been very busy these past five months. Our main project was collecting jitneys for "Jim the Jeep." We bought a toy jeep and made it into a bank, making it as near like Jim as possible. It was placed in the church vestibule where everyone had a part in filling it. We are quite proud of the amount we collected. At each meeting we exchange cards with missionaries' pictures on them. The missionaries we receive we pray for every day of the following month.

We are planning a meeting to invite the boys of Sisterhood age to encourage them to start a boys' organization.

We are praying God's blessing will be with us in the coming months, to do His will.

Yours in Christ,

Chris Chisholm.

Greetings,

The girls at Fremont are getting along fine this year. We have our bandages rolled and are doing well with our Bible reading.

At Christmas time we had a party, with a small gift exchange, and invited the Junior Sisterhood also. We had a fine time in the Lord.

I believe all of the girls are anxious each month to hear more about James Gribble. It is very interesting and exciting. Before we began reading it from the Herald, we had a fine review of the book and his experiences, which made it more interesting.

For our prayers each month we use the Prayer Requests and also personal requests of the girls. During the month we are to use the prayer calendars for prayer. We are always glad to hear from other Sisterhoods.

In His Name,

Secretary.

Fort Wayne, Ind.—Sr. S. M. M.

Just a few lines to tell you of the November meeting of the Fort Wayne Sisterhood. Our November meeting was held as a "Guest Pot-Luck Dinner," after the church service. The guests really enjoyed the meeting and we had a grand time of Christian fellowship one with another. Our December meeting was very interestingly arranged by the president, as a school. Each member was in charge of a subject, such as: Music, choruses; Speech, Scripture; Recess, prayer circle, etc. A Bob Jones student was present (a former member).

Yours in Christ,

Doris Briner.

## SISTERHOOD'S ANNIVERSARY

April is the month in which Sisterhood found her birth and it is fitting in such a time to give her honor. This is due her, first of all, because she honors the Lord Jesus Christ, to whom all glory belongs, for all that she has done or will do. It is also due her because many girls, through her, have found Him as their Savior and Lord. Many, too, have testified that they took their first steps in Christian service in this organization.

It is also fitting on one's birthday anniversary to look into the past. As we look back through the years in which Sisterhood has been in existence we see many



girls who gave service to the Lord cheerfully and enthusiastically through her. We see them giving her of their time, talents, and money, and growing finally into missionaries, Christian workers, and faithful mothers of future Sisterhood girls. Through their efforts they handed down to us an organization in which spiritual and missionary education and wholesome friendships and recreations could be found.

And now they have given this great organization to us. Since each Sisterhood girl IS Sisterhood it is up to each of us what we shall make it. We must not leave the responsibility to the officers alone. Each member must be faithful and willing and enthusiastic. It is up to us to make our meetings times of enjoyment and profit to us. It is up to us to continue to carry on such projects as helping to educate missionaries' children and buy "Jim the Jeep." It is up to us to make Sisterhood and the Christian life attractive to those who do not belong. Our prayers, our hearts, and our efforts must go into it. Then, please God, others may write on other anniversaries and say that we have not failed them—that Sisterhood is still a joy and a blessing to those for whom it was founded.

Mrs. H. W. Koontz.

## NEWS FROM THE W. M. C. AT TAOS, NEW MEXICO

Greetings from the Spanish W. M. C. in Taos. I have been wanting to write for some time and decided today was the day.

This coming Friday will be our third W. M. C. meeting. It has been a real struggle to get it started, as the women are so very busy. They have to carry all the water, wood for fires, care for from 4 to 13 children and all that means, not to mention chopping wood, canning, etc. How we praise God for the few who are leading the way and we feel confident others will follow soon.

Our first meeting just happened to fall on the Canon Saint Day. This is a Catholic holiday. The schools are dismissed and families are celebrating, so a lot of our women had to stay home because of the children. Our next meeting happened to be the day before a big wedding here. Since almost everyone is related in some way, all were busy preparing for the wedding. Here they celebrate all day by feasting. Everyone is invited, so that means a lot of food is necessary. As a rule they

butcher a pig or cow, make cake and pie of all kinds and everything else that makes a big meal. As a rule their meals are very simple but good. In a wedding nothing is spared to make a big feast. So, many of our ladies didn't come to W. M. C. that time. However, as far as we know nothing is planned for the 16th and we are looking for a real time of fellowship. The women have been bringing material and we plan to roll band-aids after our regular meeting.

How we have wished over and over that the Herald could be published in Spanish. The women much prefer the Spanish and find it difficult to express themselves in English. I am still limited with the language but plan to spend more and more time learning it as it is a MUST with the women here. We can't tell you how much we enjoy the Herald. When we were in Los Angeles, we read certain things but now every issue is read from cover to cover.

We now have several new works started besides the mission in Taos. In Arroyo Hondo we have a regular evening service on Thursday. We started the work there with street meetings until we had an invitation to meet in a hall. We have had two meetings. Seventy were present at the first service and 82 at the next meeting. The priests are very disturbed. They made the people tear up our tracts right in front of us and yet the people continue to come to hear the Word of God. We also have a Sunday school and church in the other part of Arroyo Hondo every other Sunday.

Towns around Albuquerque have been visited and we hold meetings in a home at Tejerda from time to time. The Lord willing, we will be starting an English Bible class in Alo every Tuesday evening, praying to the end that a Brethren church will be established there.

At Christmas time we were just amazed at the love and thoughtfulness of W. M. C.'s all over the country. We received box after box of toys and clothing for the work here. I'm sure they would have been well repaid if they could have seen the faces of those who received the gifts. We had 192 at our Christmas program and were able (because of Brethren W. M. C.'s and Sisterhoods) to give every boy and girl a gift they would and did like. We were also able to make many new contacts by the Sunday school papers, hair ribbons, canned goods, etc. Thank you from the bottom of our hearts. We honestly had the happiest Christmas we have ever known.—*Roberta Kliever.*

## THE PASTOR'S WIFE . . .

(Continued from Page 231)

is not earned or deserved. But, brother and sister in Christ, he doesn't want to have to baby you. He wants you to "grow up in Christ"; to be able to take the strong meat of the Word so that he can be nurturing the new-born babes in the faith.

What goes for the pastor goes for you, the layman. God has no double standard of Christian growth and conduct. The pastor is not in a category by himself because he has been called to preach the Word. We are together to endeavor "to

keep the unity of the Spirit in the bond of peace," and "speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:3, 15).

## GOSPEL TRUTH MAIL BAG

Johnstown, Pa.—Enclosed please find \$1.00, my offering for January. I enjoy your services each Sunday morning and also your missionary paper.

Marion, Ind.—Enclosed please find \$5.00 to help with the broadcasting, although I fail to hear you. I do hope and pray others may get the good news and find the Christ who died for us.

## NOT BELIEVING PROPHECY, THEY FULFILL PROPHECY

"The way to bring peace on earth is not to sit back and dream about it but to take active steps to form a world government. That's the opinion of a majority of voters polled in five leading nations—the United States, England, Canada, Holland, and Sweden.

"In each nation there is a substantial public sentiment in favor of strengthening the United Nations to make it a world government having control over the armed forces of each member country."—*Report by George Gallup in the "Gospel Messenger."*



## Review Questions

(Based on the Brethren Quarterly)

1. Why did the multitudes follow Jesus?
2. What did the disciples suggest doing with the multitude?
3. Who did Jesus say should feed them?
4. Where does our daily bread come from?
5. Did the disciples have more or less after feeding the multitude?
6. Mention a few of the traditions that prevailed in Jesus' day.
7. What example of their tradition did Jesus mention?
8. Give examples of tradition in the church today.
9. What is the meaning of the three words for "wash" in the lesson?
10. Are all traditions wrong?
11. What four kinds of darkness are mentioned in the Bible?

## Research and Discussion Questions

1. If the Lord fed 5,000 men, and if the proportion of men to women and children was the same as in your Sunday school this morning, how many did He feed?
2. Modernists place emphasis on worship, but they discount doctrine. Is it possible to worship God while rejecting His Word?
3. When men add traditions to the Word of God, which is given first place in their lives, the traditions or the Word?
4. Why is it so important to be wholly yielded to Christ in everything?

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for March 28, 1948.

Mark 6, 7, 8.

## WORKS AND WORDS OF THE SON OF MAN

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

It is only natural for man to blame someone else for his own shortcomings. It began in the Garden of Eden when Adam blamed his wife, and Eve blamed the serpent. We are always seeking scapegoats to bear our guilt. What we did wasn't very bad, and if there was anything wrong about it, somebody else made us do it.

Our Lord swept away all this refuge of lies in one sentence in our lesson, "There is *nothing* from without a man, that entering into him can defile him: but the things which *come out of him*, those are they that defile the man" (Mark 7:15). That settles it; the only source of sin in any man is in his own evil heart. Others may provoke us to sin, but if our hearts were not evil there would be nothing there to provoke. We sin because we are sinners.

The sinful heart manifests itself differently in different people, and even in the same people at different times. Jesus gives a few of the fruits of the wicked heart in Mark 7:21, 22. Paul mentions others in Galatians 5:19-21. Sometimes it shows itself in unbelief, as in Mark 6:6. Sometimes it results in immorality, as was the case with Herod and Herodias. Sometimes this same evil heart is revealed in faultfinding, as in Mark 7:2. In others it leads to a religious following of tradition, while rejecting the true Word of God, as in Mark 7:8, 9.

All of these various fruits grow on a single tree—the fallen, depraved human heart, and *every one of us has that kind of a heart*. When we are saved we get a new heart,

but the old one is not eradicated. Every Christian has two natures, and he should never forget that he still has the old one. And after 40 or 50 years of his growth in grace that old nature has not been improved one iota. My heart (and yours), apart from the grace of God, is just as vile as it ever was, and it is just as vile as any man's. If we permit the old nature to rule our lives but for a moment, we have no assurance that we will not commit the most wicked deeds. We Christians dare not play with the fire in our sinful hearts; we dare not be less than fully yielded to Christ every moment.

When a brother or a sister falls into sin, we can not say that we would never do such a thing. Unless Christ is reigning supreme in our hearts, we are liable to fall to the lowest crimes. If we faced the same opportunity to sin, with the same provocation, we might do the same thing—or worse. We have the

## BIBLE-READING SCHEDULE

Monday	March 15	Deuteronomy	11, 12	John	18
Tuesday	March 16	Deuteronomy	13, 14	John	19
Wednesday	March 17	Deuteronomy	15, 16	John	20, 21
Thursday	March 18	Deuteronomy	17, 18	Acts	1
Friday	March 19	Deuteronomy	19, 20	Acts	2
Saturday	March 20	Deuteronomy	21, 22	Acts	3, 4
Sunday	March 21	Deuteronomy	23, 24	Acts	5, 6
Monday	March 22	Deuteronomy	25, 26, 27	Acts	7
Tuesday	March 23	Deuteronomy	28	Acts	8
Wednesday	March 24	Deuteronomy	29, 30	Acts	9
Thursday	March 25	Deuteronomy	31, 32	Acts	10
Friday	March 26	Deuteronomy	33, 34	Acts	11, 12
Saturday	March 27	Joshua	1, 2, 3	Acts	13
Sunday	March 28	Joshua	4, 5, 6	Acts	14



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IGN MISSIONS  
NUMBER

10-NO 11

CH 20, 1948

The Brethren  
Missionary Herald



# EDITORIALLY SPEAKING



By DR. LOUIS S. BAUMAN, Editor

## WELCOME HOME!

Welcome home, Dr. Kimmell and Brother and Sister Barnard. You have had a strenuous trip, filled with very important and very strenuous duties. Your advice should now become exceedingly valuable to us as we plan for the extension of our work, and as we endeavor to make every missionary dollar accomplish the utmost that in it is to carry the good news of the salvation of our God to every soul within those territories that have become our responsibility. Heretofore the Board of Trustees have had to view the field through the eyes of the missionaries. Now we will be able to view the work through the eyes of the Board also, for our eyes you now are.

We regret the accident that kept you from returning home at an earlier date to give valuable assistance to the work of preparing the hearts of the folks at home to give the offering that shall enable us to answer the constant call for "workers, more workers, and ever more workers." However, hard as it is sometimes for us to understand, yet we know that God makes no mistakes. Somehow, even the accident must work out for Him an eternal weight of glory. We have done the best we could to care for the work at home while you were gone. It, too, was rather strenuous at times. We trust that every church and every pastor, whose representative we are, will now respond to the Macedonian call. May God's richest blessings rest upon you as you now once again take up your duties in the homeland.

## "THE HOPE OF MANKIND"

Ex-President Hoover, in speaking to "The Sons of the Revolution" in New York on Washington's Birthday, said, "*Just as Washington held to a great faith, so we also today must hold to the United Nations as the hope of mankind.*"

When so thoughtful a man as Herbert Hoover, usually so careful in the statements he makes, declares the United Nations to be "the hope of mankind," we cannot help but wonder whether or not there really is *any* hope for mankind.

James Burnham, in an article appearing in *The Reader's Digest* (January, 1948), gives us a very real appraisal of the United Nations as it exists today. He wrote:

*"It is a hard but unpleasant fact that the United Nations is sick—so sick that its anxious friends are beginning to wonder whether the cradle of this infant organization may not also be its deathbed. According to its charter, the United Nations was formed for three principal purposes: to maintain international peace and security; to protect and expand human freedom; to promote human welfare. Judged by these goals, it has a record of nearly complete failure."*

*"It will be dangerous to sugar-coat this truth. We would only lull ourselves into a false security. Whether or not there will be a new war, with the possible destruction of civilization itself, depends upon what we are able to do now, and within the next two or three years."*

*"The situation today, with respect to peace, rights, and human welfare, is incomparably worse than it was two years ago, when the United Nations began operations. Wars, revolutions, massacres have been going on in China, Indonesia, Latin America, India, Pakistan, Greece, Indo-China, Manchuria. In the countries of eastern Europe tightly organized Communistic minorities, backed by Soviet armies of occupation, have been destroying democratic majorities, and have been killing or imprisoning all who speak against them. In France and Italy, armed Communists prepare for civil war. Within the Soviet Union, millions of human beings have been herded into slave-labor camps, and in many parts of Europe hundreds of thousands of 'displaced persons' are encircled by barbed wire. Throughout Europe and Asia there is hunger, homelessness, unemployment. The energies of the best scientists are concentrated on developing horrible new methods of warfare."*

*"About some of these problems the United Nations has talked and wrangled. But it has done next to nothing. About many of them it has not even talked. And in some cases it has done worse than nothing."*

And this organization—this "United Nations"—a babe that appears to be dying in its cradle, Ex-President Hoover would have us believe, is "the hope of mankind"! If that is true, the future of mankind is dark—dark indeed! Thank God, we who walk in the light of the "sure word of prophecy" are not so utterly hopeless as these men of the world seem to be. Mankind is far from being hopeless. God has not yet forsaken the world for which Christ died. We have a blessed hope—a glorious hope—and as imminent as it is glorious!

And—"believe it or not"—that glorious hope rests upon the race "despised and rejected of men"—even the Jew. Even so it is written:

*"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . . Thy sun shall no more go down; neither*



shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:2-5, 18, 20).

With the fulfilment of this promised glory to Israel will come also the fulfilment of God's promise to Abraham, "in thee shall all families of the earth be blessed" (Gen. 12:3). In that day, "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). In that day, mankind "shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

No, no! Mankind is *not* without hope; neither does its hope depend upon what man may do or may not do. "I the Lord have spoken it, and I will do it" (Ezek. 36:36)! The hope of mankind is in the promise of the covenant-keeping God! And bright, gloriously bright—and imminent, exceedingly imminent—is the realization of that hope! *Hallelujah!*

#### "IF A MAN BE OVERTAKEN IN A FAULT"

From time to time our missionaries have had to frankly confess their bitter heartbreak due to converts returning to the fleshpots of the world. Especially has this been true when the one falling away has been some trusted convert who gave great promise of better things. Sometimes, we at home have to sit and listen to criticism of our foreign work because of these delinquencies. One critical brother once said to me, "the trouble is, they don't stay put!"

Now, if the Master were here, what might He say to such a critic? His reply to some critics in the days of old, was, "Why beholdest thou the small particle of floating dust that is in thy brother's eye, but perceivest not the squared timber cut out of the whole tree that is in thine own eye?" That ought to put a silencer on the lips of some of us!

However, I wonder if the falling away in Africa or in Argentina has been any greater or more disheartening than the falling away we are witnessing in the homeland? It may be well for us to turn the spotlight on the home church before we turn it on the church in "darkest Africa." If the rules for real Christian conduct at home were as strict as they are in Africa, what would happen to our church rolls? Honestly, now, just what *would* happen? Moreover, when it comes to a real separation from the world, and a genuine dedication to the work of the Lord, we doubt if the church in the homeland can furnish comparatively more, or more brightly shining, examples than can "heathen Africa."

Experiences here at home involving moral rectitude within the churches are disheartening, and that goes for all denominations and non-denominations. That has been true since Cain budgeoned Abel to death, and since Judas—one of the "twelve"—placed his traitorous kiss of death on the cheeks of the Lord of glory. And, as we approach the last days, that are to be "like unto the days of Noah—and of Lot," we are hearing of terrible lapses in the lives of men and women who have been greatly trusted and greatly beloved. As a result, "the Son of God" is being crucified "afresh, and put to an open shame" (Heb. 6:6).

After all, we are all living in a day when the temptations with which Satan is testing the saints have become subtle and terrific. It behooves even the best of us to remember the words of the inspired apostle, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). It will also be well for us all

to remember that, when a brother or sister falls by the wayside, there is a line of duty clearly defined for us who still, by the grace of God, have not succumbed to the enemy:

*"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"* (Gal. 6:1).

While it is true that oftentimes an erring brother will stiffen his neck when you try to bring him back, yet it is also true that many times all that the fallen brother needs is the touch of a friendly hand. And he that is "spiritual" will not withhold that hand!

#### "WHAT HAS BECOME OF YOU?"

That question has been asked the foreign missionary editor several times recently. Lest there be those who think that because he is no longer the pastor of the First Brethren Church of Long Beach he has retired from an active ministry, this editorial is being written. We wish to assure any who thus think that such is not the case. When we no longer are exalting our glorious Lord and Savior, and delivering our best punches upon his Satanic Majesty, then one of two things—you can know that either the spirit has departed from this tenement of clay, or the translation has taken place, and someone has been left behind!

We never resigned the pastorate with the intent to retire, but to become even more active, if possible. Then, too, the fact that we still have to eat, and wear some indispensables, forbids retirement. You see, we did not spend long years working for the United States Government! However, we have spent our years working day and night for the best Paymaster in the Universe, and with the sort of coin He pays His servants and with the date He has set as Pay Day—we have no quarrel whatever.

But—since our last report of activities up to last May, we have been engaged largely in Bible Conference work, and helping to care for our part of the home duties of the Foreign Missionary Society. This latter work will largely roll back on the shoulders of Brother Barnard now that he is returning home from Africa. We preached something over 300 sermons last year, and if a lot of folks are to be believed that is the same as 600 pulpit messages of ordinary length! Pretty good for a retired preacher, if he must say it himself!

Our work took us to Findlay, Ohio; North Mountain Bible Conference, Pa.; Beaver City, Nebr.; Steen, Minn.; Lake Okoboji, Iowa; Winona Lake, Ind.; Akron, Ohio; Wooster, Ohio; Dayton, Ohio; Allentown, Pa.; Harleysville, Pa.; Philadelphia, Pa.; Johnstown, Pa.; Waterloo, Iowa; Kansas City, Mo., and Dallas, Tex.—in the order named. In January, we spent a week with Dr. Appelman and Dr. Muntz in a great conference among the Baptists and others in Amarillo, Tex. The Lord richly blessed us with health, strength, and things spiritual at all these places. Invitations to return have already come from nearly all of them, but others will have to come first this year—in the States of Washington, Texas, Florida, New York, New Jersey, New Hampshire, Pennsylvania, Ohio, Indiana, and Nebraska.

No, my brothers, I have not quit the job I took up 55 years ago—then a boy of 17. I can't quit. I don't know how! Just keep on a-keepin' on a-praying for me as many of you have done. And, I thank you!—L. S. B.





### HI, THERE, PREACHER!

*Hi, there, preacher!* Wait a minute! Before you turn from this page, meditate a bit upon this picture! It is a picture of a congregation on our mission field in Oubangui-Chari, French Equatorial Africa! It is just a part of a congregation of "2,000 souls that gathered for a Sunday morning service at Batangafo." How would you like to preach to a congregation of that size next Sunday morning? If you can't you can help see to it that someone else does, and that is, after all, the one thing necessary. The skins of these people may be black, but that matters not. In the day of His appearing they, too, shall be fashioned in His glorious image, and "shine as the stars forever and ever."

It is written, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no

shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:36-38). Surely, heaven will decree its richest blessings upon the heads of every man and woman, boy and girl, who, moved by that spirit of Christ with the compassion of His own heart, will "send forth labourers into his harvest."

Brothers of mine, there will be an Eye watching us on Easter Day! And that Eye will not only see the measure of our compassion as it is laid upon the plate, but it will also peer down into our pockets and behold the measure of our indifference to the cry of the multitudes, "scattered abroad, as sheep having no shepherd."

### "WHAT SHALL I DO WITH YOU?"

There lived in Ladysmith a man of moral convictions, but who did nothing for the advancement of those around him. This man dreamed that he stood before the Judge at the Last Day, and that the Judge questioned him upon what he had done with his life, and that he had to confess his utter failure. Being told to stand aside, he saw the natives coming up one after another to listen to and answer the interrogatories of the One upon the throne. Upon being asked if they had kept His commands, they replied, "No, Lord; we did not know what they were." The Judge then asked them, "Did your white man not tell you?" "No, Lord!" Then turning upon the white man with a withering look, the Judge said, "What shall I do with you?" And he answered, "O Lord, if you will give me another chance, I will do my duty." He awoke, and behold it was a dream. For a time he resisted the light that had at last come to him, but he did his duty at last.—*Told by a delegate from Zululand at a Student Volunteer Convention, and related in a sermon by J. W. Rogan.*

### NO ONE HAS TOLD US

The most vivid picture that remains from Bishop Azariah's last days is of a walk at sunset. A young herdsman was returning across the fields of stubble from his day's toil. "What did you do about your food today?" the Bishop called out.

"I had a little with me," the lad replied.

"Are you a Christian?"

"No."

"Aren't there any Christians in your village?"

"No."

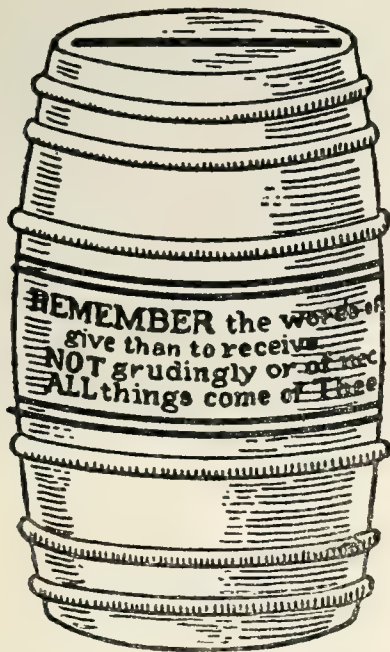
All the missionary in the Bishop sprang into action. He strode across the fields to the lad, erect and vigorous, walking stick gripped firmly. "No Christians there?"

The boy stood his ground without fear. "No," he said simply. "No one has told us."

"No one has told us!" The Bishop returned meditatively. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—*Eleanor Mason, Women's Christian College of Madras.*



# Messages From Board Members



## ONE OF OUR BEST BOARD MEMBERS

*How is he faring in his visit to your church this Easter-time?*

## GOSPEL HOARDERS

By CHARLES H. ASHMAN, Los Angeles, Calif.  
Member Board of Trustees

II Kings 7:9 declares, "this day is a day of good tidings, and we hold our peace."

Surely this is not "a day of good tidings" out in the world. The news of the world is not good news. It is sad news, causing "perplexity." The outlook of the world, in the world, by the world, is mighty gloomy. But the Church has good news. We have the Gospel, the glad tidings of salvation, safety, satisfaction, security. We have that which will satisfy the hungering and thirsting of the soul. The Church has the only good news possible today.



REV. C. H. ASHMAN

"And we hold our peace." We held our peace after World War No. 1. Had we sent missionaries to the "utmost part of the earth," the world's war history might have been different. Had we sent 1,000 missionaries to each of the countries stirring up World War No. 2, it might have been averted. How about doing it now, and averting World War No. 3?

Sure, there's plenty to do at home. America is rap-

idly becoming pagan. If ever the Brethren Church needed a REVIVAL, a REAL, REVIVING REVIVAL, it is now! Sin is being tolerated in official positions; standards are being lowered; there is compromise with sin on every hand. BUT STILL, we ought not to be GOSPEL HOARDERS and try to keep the GOOD NEWS all at home. Let's give so that we can send the glad tidings abroad. "If we tarry (hold our peace) till the morning light, some mischief will come upon us" (II Ki. 7:9).

## "GO . . . DISCIPLE (R. V.) . . . BAPTIZE . . . TEACH"

By HERMAN W. KOONTZ, Roanoke, Va.  
Member Board of Trustees

In four words we have given to us in Matthew 28:19, 20 the marching orders of the Lord Jesus Christ to His Church. This Great Commission places a responsibility



REV. H. W. KOONTZ

upon and a challenge before every Christian to do all that God commands to take His Son to every man. This means we must believe in evangelizing, whether it be at home or abroad. At this season of each year Brethren are made to realize in a special way the need for a whole-hearted acceptance of this command of our Lord so that the Gospel might be spread in Africa and South America, where God has given us great mission fields. Let us pray to "the Lord of the harvest that he will send forth labourers into his harvest" and let us give sufficient funds this Easter season to send them forth.

## THE INDISPENSABLE MISSIONARY

By DR. CHAS. W. MAYES, Long Beach, Calif.  
Member Board of Trustees

Again the season of the year is upon us when we are offered the privilege to support our missionaries financially. This support is truly a privilege for us because they have left all to follow Christ. Yet it is with our aid that they follow Him in fulfillment of His Word, "Go ye therefore and teach all nations."

1. Missionaries are the most useful people on earth. No other class of people or profession or organization can make a more valuable contribution to the general welfare of the world than the missionary. Wherever he goes he is an ambassador of good will, of love and grace, not merely from one nation to another, but from the God who rules over all nations to the last and the lost and the least in every nation.



DR. MAYES

(Continued on Page 260)



# LAST-MINUTE NEWS FROM AFRICA

On February 20th Brother Barnard our Field Secretary, wrote as follows, from Bassai:

"We have just about completed one week of our Field Council Meeting, and everything going fine. Missionaries and board members seem to be in perfect agreement, and most of the problems that had been so disturbing have been cleared away to the satisfaction of every person. All missionaries are present at the meeting, as well as the Board Delegation, and there is no illness. That is a thing that could not have taken place at another time since we arrived in Africa.

"I will not attempt to report the council meetings, as to work done, until the meeting is completed. The program ahead, however, will be a challenge to every member of the Board and to every member of the Foreign Missionary Society. We must have more workers at the earliest possible time, and the thing that strikes fear to my heart is that we do not have enough workers in prospect.

"Two new fields are being opened immediately—the one at M'Baiki in the extreme south of our territory, with Harold Dunning as the one to do the work; the other in the Bocaranga Subdivision, with Marvin Goodman in charge. That means an immediate building program. Because of the urgency of the challenge, Dr. Kimmell and I are approving this, trusting that it will be approved in turn by the Board at home. We do not believe we should have more large and elaborate stations such as Bassai, Yaloké and Bellevue, but suitable and comfortable missionary residences with the necessary outbuildings.

"Bob and Mrs. Williams will take the leadership of the Central Bible School, and later the superintendency of the Bellevue field while the Beavers, Miss Snyder, and the Sheldons are at home.

"Miss Snyder and the Beavers will leave for America as soon as transportation can be arranged, and the Sheldons will follow in June or July. This leaves the Fosters alone in Bouca District, but both are feeling so much better that they are anxious to undertake the responsibility, in light of the expansion program. Brother Foster says he hasn't had a pain since he arrived in Bassai, and Mrs. Foster is heading the 'eats' here and is just feeling fine. I am sure the Society has been vindicated, if such is necessary, in returning these fine missionaries."

## OUR MONEY

By George Wiseman

It is not what we earn that makes us rich  
As riches are really known.  
But how honest we are as we lay our hand  
On what we call our own.

It is not what we keep that gives us peace  
In an age when peace is rare,  
But how truthful we are as we lay aside  
Our own and the Master's share.

(Courtesy Baptist Bulletin Service, Nashville, Tenn.)

## THE CRY OF THE SUDAN



"AND IN THE DARK I DIE!"

Sick unto death, alone,  
Here in my darkness I lie;  
No light in the earth around;  
Cloud and storm in the sky;  
Alone, alone, alone,  
In the dark, I die!

Left—forgotten—forlorn—  
Not even the spirits near—  
Spirits I worshipped well—  
I have called but they do not hear!  
I am alone—alone;  
And the dark is drear!

Where is it I go?  
My soul is full of dread;  
My fathers have died, I die;  
My last, least hope is fled  
And I am all alone,  
And my heart is afraid!

No light, no love, no help,  
No saviour of such as I,  
No balm, no physician—none!  
No one to heed my cry—  
Alone, alone, alone,  
In the dark, I die!

—From "Go and Tell."

## MONEY FOR MISSIONS

At a large meeting Dr. A. T. Pierson told how once when he was raising money for missions, a wealthy man said to him, "If I had to preach your funeral sermon, I should take the text, 'The Beggar Died.'"

Dr. Pierson replied, "I should have no objection if you will go on with the text, 'and was carried by the angels into Abraham's bosom.'"—Quoted in *Sunday School Times*.





# Foreign Missionary Editor's Mail Box

Dr. Arthur V. Kimmell, in his last letter to us prior to the accident, wrote:

*"On the whole, the field is in much better condition than we expected; but the amount of work yet to be done is tremendous. Workers are needed now as never before. We must manage to get them out."*

That is the cry that comes from every direction: "Workers—workers—workers!" It is an old, old cry.

Readers of the Bible will recall that, once upon a time, when Paul was at Troas, there came to him a vision in the night. He says, "There stood a man of Macedonia . . . saying, Come over into Macedonia, and help us" (Acts 16:9).

That cry comes over the waters from every heathen land on the face of the earth today. How desperately does the heathen world today need Christ. Apart from Christ, they have utterly no hope. What is our response to them, as we see their hands rising above the seas?

As for Paul, it is written that "after he had seen the vision, immediately he endeavoured to go into Macedonia, assuredly gathering that the Lord had called him for to preach the gospel unto them." Somebody must have made it possible for Paul to go. For, "How shall they preach except they be sent?" (Rom. 10:15). The names of those who made it possible for Paul to go do not appear in the Scriptures, but be assured they are written down indelibly in the records above. And in the day when the rewards are handed out at the Bema-Seat of Christ, the names of those who stayed at home and made it possible for others to go will shine forth gloriously.

Christian, does the cry of God's heathen world make any appeal to you?

Mrs. Orville D. Jobson, in a letter to the editor and his wife, dated December 30th, said:

*"We had a wonderful Christmas season here. The Wednesday evening program was given by the children, and Christmas morning the chapel was filled. The White Gift offering of 725 francs was given to the British and Foreign Bible Society. Our Christians are so badly in need of Scriptures and song books, and they are looking to the Lord to send them in very soon."*

In a land where the wages of a man are from six to seven francs a day, and then, when the tax gatherer comes around, his taxes are often equal to his wages—in a land like that, the Christmas gift was the equivalent to a thousand dollars given in a land where men receive the wages they are receiving in these United States today. The generosity of those Africans may well put us to shame. The sacrifice represented by their gifts is far, far greater than any sacrifice represented by our gifts here at home. Like the poor widow of New Testament fame, *they gave of their living!*

How many of us at Easter time will give of our living? That means, how many of us will have to eat less meals, or less expensive meals, in the days immediately fol-

lowing Easter Sunday, because of our gifts to others who need to know Christ as a Savior?

Bro. J. Paul Dowdy has written the editor an encouraging letter from Rio Cuarto, Argentina, in which he says:

"The work is going well, and things all over the Mission are looking better than they have since I have been knowing this work. The Bible Institute is progressing quite well, and both students and teachers are rejoicing in it. . . .

"While the Sickels were here, they got this congregation interested in giving an offering to foreign missions in Africa. They have a little negro doll with a slot in the top of his head, and the first Sunday of every month he is passed around in the Sunday school to receive the offering for the work in Africa. This past year the sum of 204.25 Argentine pesos were given. According to the last report I have on exchange, this would be \$50.00 in U. S. money."

(Note: The congregation at Rio Cuarto has given us a splendid suggestion, which we should be following when we prepare to lift the Easter offering in 1949, if our Lord should tarry until then. I think "a little negro doll with a slot in the top of his head" ought to be a very inviting sort of a "barrel" to be given to the children of our Sunday schools in North America. Then we ought to have a great big "negro doll" for some big folks we know!

Keep this idea in your head, Mr. General Secretary.—L. S. B.)

Dr. Taber writes good news from Yaloke on December 8, 1947:

"The Lord is beginning to send the revival we have

(Continued on Page 260)

## "THEIR BLOOD WILL I REQUIRE OF THEE UPON THAT DAY"

"Their blood will I require of thee upon that day." What solemn searching words are these for God to say To us who stand before Him justified, washed clean! My shuddering soul dare not conjecture what they mean.

Will shadows seem to stand beside us at His throne, The shadows of the lost who should have been His own, The ones to whom we did not speak? We were ashamed, Afraid, or unconcerned, and never once we named The precious name of Christ to them. And so a gem Will be forever missing from His diadem;

These pitiful lost ones will never see His face; And we, O Lord, but for Thy matchless grace, Should bear the mark of Cain through all eternity! Write on my soul, "Their blood will I require of thee!"

—Martha Snell Nicholson.



# A Beginning in the Gbaya Villages

By Orville D. Jobson, Sup't, Oubangui-Chari Mission

When the pioneer missionaries of the Oubangui-Chari Mission pushed into the interior of Africa from Brazzaville to Carnot, they made their first contacts with the Baya (now recognized as *Gbaya*) people, and did their first evangelization work among them. As they waited at Carnot for authorization to push still farther inland, they learned the language, did some work on a vocabulary, and made a preliminary translation of the Gospel of Mark. The first-fruits of their work were from the Gbaya, and even though the permanent work was located farther north among the Karré, the Gbaya were ever on the hearts of those

pioneers, who expected eventually to return and evangelize them.

However, the pioneer years found us with insufficient missionaries to return to the Gbaya. The Swedish Baptist Mission from Sweden moved up the same river and trail of our pioneers, and established stations at Bania, Carnot, and Bouar, all among the Gbaya, and is today evangelizing the people from whom our first-fruits were drawn.

The Gbaya tribe, however, is a very large one, consisting of some 15 groups, speaking different dialects. Among them are the Banou (Gbanou) for whom our second station was opened, and the Gbéa who are reached from our Bellevue Station. Others are the Kaka of Eastern Cameroun, now being reached by the American Presbyterian Mission, and the Mandjia, among whom the Mid-Africa Mission is working farther to the east of our mission; and many others.

The eastern neighbors to the Gbaya Mambéré, where our pioneers gathered their first-fruits, are the Gbaya-Mbaye and the Gbaya-Bozoum, now in our present Bozoum district. Five roads lead out from Bozoum, which are dotted with some 60 Gbaya villages, having about 13,000 people, for the most part still unevangelized. Missionaries have covered these five roads in interstation travel for many years, but due to our extension in other directions, and inability to supply workers to do a constructive work for the villages on these roads, they have been neglected.

In 1928, we located a chapel at Bozoum to reach the Gbaya people, and while the local population was interested, the transient population was more so, and the church soon became predominantly transient, and the local population indifferent. In the following year the Roman Catholic mission located at Bozoum and began working with the Gbaya. Their experience, however, was the same. Some Gbaya responded, but they did not persevere. The Catholic reaction to the situation was



JAMES S. GRIBBLE TELLING THE STORY OF SALVATION TO CHIEF NAKOUINE OF THE GBAYA TRIBE.

*"The pioneer missionaries . . . pushed into the interior . . . The first-fruits . . . were from the Gbaya."*



## YOUNG MEN ON THEIR WAY TO A CIRCUMCISION DANCE

*"The Circumcision and Excision  
Initiation Dances Broke Out."*





that the day of grace had not yet come for the Gbaya and they turned their eyes toward the Karré people, among whom we had already worked since 1921.

Several years later, when the Central Bible School was located at Bozoum and a missionary residence was built on our property here, we looked forward to a real work among the Gbaya, using the students who spoke one or more of the Gbaya dialects to reach the local population, which by that time was becoming very indifferent and practically inaccessible to outsiders. Some real fruit was born by these efforts. A number of new confessions were made, and many who had at one time been active and drifted back were restored. But still we could see that the real break had not come. In fact, following these efforts the mass of the population seemed to get deeper into darkness and sin. The circumcision and excision initiation dances which had been functioning normally each year, broke out with renewed frenzy and even old men and women were drawn into these rites. Open opposition to the Gospel was manifested and some of the believers were enticed back into the ways of the tribe.

These experiences, far from totally discouraging us, threw us back upon the Lord for the salvation of the Gbaya as never before. The elder of the Bozoum congregation, whose mother was Gbaya, felt very keenly this defeat, and took his burden to the Lord. Elder Noel has been faithful in prayer for many years, meeting the Lord every morning at 5 o'clock in the chapel. He began to plead for the Gbaya, when every prospect was against the realization of his prayers. Administrators who had worked with other tribes called the Gbaya inaccessible and indolent, giving no encouragement to work among them. Even some of us, as missionaries, often doubted that the Gbaya would ever turn to the Lord. But Noel prayed and waited.



*"But Noel prayed and waited."*

Upon our return to the field last year we entered into Noel's burden for the Gbaya with new hopes. Trips were made to the local villages with Noel and fellow-missionaries, preaching the message of salvation from sin, and God began to work. At Bata, a nearby village, a score of people came forward to receive Christ in open village meetings. A few days later at Badali, after several meetings, a dozen more received the Lord Jesus Christ as Savior. Forty miles to the east, on the Bossangoa road, we spent three days preaching morning and evening on the need of salvation and God's provision in Christ. At the closing service we gave the invitation after using that great evangelistic invitation of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Seventeen came forward, deliberately and sincerely, putting their faith in Christ for cleansing and salvation. The Bozoum church caught the vision and sent a native worker to this village, with an offering of 500 francs to begin definite teaching of the converts.

In the meantime another village, to the west of us 40 miles, sent representatives to the mission to call for a native worker. This village is the head of a canton which no missionary had yet visited—only 40 miles

from Bozoum! Several young men had heard the Gospel elsewhere, and while not even baptized believers, they were beginning to preach what they knew and lead their people in a couple songs. On the second invitation to come to them, Noel and I went out. An attractive little village on the banks of the river Ouham greeted us, and a great host of people anxious to hear the Gospel. The songs had been poorly taught, but they sang them with zeal and joy. The teaching was poor, but they knew how to pray. A score had already accepted the Lord, and as these confirmed their faith, others came for the first time. This group now has a worker, a member of the Bozoum church, who speaks a Gbaya dialect, living among them and leading them in the things of the Lord.

This is the "sound of a going in the tops of the mulberry trees," our signal to bestir ourselves as our God goes out to smite the enemy of the Gospel in the Gbaya villages. There are many other large villages, and smaller ones, too, that are still unreached, and as quickly as we can we are visiting them, and providing them with workers to lead them to the Lord.

We have begun a class of prospective teachers in the Bozoum church hoping that God will lay the burden on their hearts to help reach the villages "over against the mulberry trees." At least 25 believers in the villages where we have begun work have completed the syllabus and are now reading in the Gospel of John, while another 25 are still reading the syllabus. They are memorizing Scripture verses, and now join their voices in songs of praise to the Lord. One of the favorites is, "I Must Tell Jesus." Last Sunday, at Bossan, several men who only two months ago professed their faith in Christ, went out two by two to tell their fellow tribesmen about the One who can deliver from the chains of sin and fear.

Truly the Lord is answering prayer for the Gbaya. But it is only a beginning! Pray that believers and workers may be kept by the power of God from the manifold temptations that are now assailing. Jesus said, "I came not to send peace, but a sword." And that is what these believers are experiencing. Divisions in their families, villages, and friendships. Even as they have experienced salvation by faith, may they know victory through faith. Praise God for answered prayer. The Gbaya are coming. They, too, shall share in that glorious future of the sons of God!

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## MISSIONS FIRST

Phillips Brooks was once asked, "What is the first thing you would do if you accepted a call to become rector of a small, discouraged congregation that is not even meeting its current expense?"

"The first thing I would do," he replied, "would be to preach a sermon on and ask the congregation to make an offering for foreign missions."

Phillips Brooks was never called to that kind of a church, but many pastors and congregations today are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.—Sel.



# A Sunday Morning at Bossembele

By Harold L. Dunning, Bossembele, F. E. A.

I have just returned from a very ordinary Sunday morning service here at Bossembele. There was nothing very extraordinary about it except that Marc Voloungou, the pastor, was away visiting a nearby chapel to preach. Mrs. Dunning did not attend this service either because she was suffering from a touch of fever. The only other thing the least different from any other Sunday was that the attendance was very low, but then this is nothing extraordinary for this time of the year. This is hunting season here in Banou-land and today one of the big chiefs is having a big hunt on his land, and, of course, everybody, almost, goes. In fact, as I looked over the congregation this morning I realized that only the members and the "converts" were there, but, as I said before, that is ordinary for this season of the year.



HAROLD DUNNING

Yes, it was an ordinary service. The singing was ordinary. The chanting of the verses was ordinary. The praying was ordinary. The sermon was ordinary—about the extraordinary grace of God. It was a good service. The Spirit was present and a real air of worship and praise pervaded the meeting. But it was perfectly normal for the Bossembele church. The invitation was normal, and the reception, perhaps, just a little below ordinary—six people coming forward.

It is the custom of the church here to hold a church meeting every morning and to "hear" the testimonies of those coming forward. So this morning the church (members plus converts class) held their ordinary after-service.

First, three children arose to say that they wished to accept the Lord Jesus as their Savior—two boys and one girl. Upon hearing their testimony, the church handed them into the care of certain Christians for instruction and nurture in the Lord.

Then a woman arose. She simply stated that she also wanted to accept the Lord Jesus as her Savior. She had been a Mohammedan for many years, but now she wanted to become a believer in the Lord Jesus Christ. This was extraordinary! God has a wonderful way of stirring the pulses of His own during ordinary days. It is not often that Mohammedans accept the Gospel. Generally they hold themselves aloof from anything that has to do with the story of Jesus. (A couple of Sundays ago Mrs. Dunning persuaded two of them to attend one of our services. They had come to her with a pair of shoes she had sent to be mended. She used the occasion well.) The church was overjoyed at this turn of events. This one, also, was lovingly handed into the hands of a Christian woman from her village that she might be nurtured and brought up in the Lord. They also covenanted to pray much for her because they know that a storm of persecution will quickly fall on her head.

Two, a man and his wife, were then received into the

fellowship of the church. They had been members at Yaloké and had just moved here to Bossembele.

The last testimony was from an almost naked oldish woman. Hers was a story of persecution. She had accepted the Gospel and was attending our inquirers class. Then her husband died. She refused to take part in the heathen mourning. Her relatives became very angry because of this and accused her of witchcraft. She was taken before the chief but nothing was discovered. Then the male relatives took her by force to the grave, forcing her to swear to the dead that she had nothing to do with his death. In so doing they forced her into certain heathen rites. This morning she told the story, denouncing all they had forced her to do as being of the devil, and insisting that she did not want to have anything to do with them. In response to her request for prayer, the church united in prayer for her, praising God for helping her gain the victory.

This ended all the testimonies. One other matter of business was taken up this morning. The church decided to pay the taxes of the pastor and his assistant here. Their salary is a very small one, and the church, feeling this, tried to help in another way.

Following this piece of business, they sang their song of parting, had a moment of prayer and then separated. Thus ended a very ordinary Sunday morning at Bossembele.

Thank God that the going forth of God's Word and the acceptance by sinners of salvation through Jesus Christ is an ordinary event these days at Bossembele. There was a day when it wasn't. There was a day when this region sat in darkness. Then God gave a vision to a Brethren missionary and used him to instill that vision into the heart of a newly saved black man. He also caused a black woman in Philadelphia to send an offering to help this vision materialize. With this as a start, the Gospel came to Bossembele, and now such ordinary Sundays as the one described above are being experienced.

Don't get us wrong. The work is far, far, very far from finished here. Only about 10 per cent know how to read. Only about 25 per cent of the inquirers understand God's plan of salvation. There are still no strong leaders raised from the soil here to head the small church. MUCH remains to be done. Brethren, pray for us!

## WORLD TRAGEDIES

Two hundred seven million bound by caste, means  
—Hinduism  
One hundred forty-seven million permeated with idolatry  
—Buddhism  
Two hundred fifty million chained to a dead past  
—Confucianism  
One hundred seven million under the spell of fatalism  
—Mohammedanism  
Eight hundred million sitting in darkness  
—Paganism



# HERE AM I, LORD SEND MY SISTER

P. W. F.

We would be startled if we picked up the evening paper and read these glaring headlines, "Longshoremen's Union Selects Woman President," with an account following that explained that in view of the fact that the majority of the longshoremen were now women, it was about time that they had a woman as president. This is perhaps as ridiculous as it is absurd. The tough job of loading and unloading boats is certainly a man's job. At least we are going to be awfully hard pressed before we find women leading the way in this profession.

But by contrast we point to another tough job: to the world work of missions. We are startled when we realize that *eighteen* women to every man are applying for missionary work on foreign fields. While Bible schools and seminaries are turning out more men than ever in their histories, men seem to be crowding the pulpits of America while the women are doing the man's job out on the tough pioneer mission fields of the world. There is not much you can say for the multiplied hundreds of young men who continue to flood into the ministry and take refuge behind the pulpit while we continue to let the women in increasing numbers do the toughest job assigned to Christian soldiers.

What is it that attracts the women to the mission field in such great numbers compared to men? What is it that attracts so many men to the ministry in America compared to those who go to the mission field? Today

we have prepared men to be brilliant and capable, to be eloquent, and have emphasized their personalities. Such preparation hardly prepares a man for the jungles. The little brown or black tribesman is hardly capable of appreciating such a one's true earthly value.

So it seems that the man who has worked hard to become what he is, is evidently too good to be wasted on the heathen and should stay where he is appreciated. Surely God isn't continually calling 95 per cent of the Christian men to stay in America while 5 per cent pursue the world objective which we as Christians have received from the Lord Himself.

America's need is not necessarily more preachers, but more obedience to God's Word. God could surely do something about the ills of our nation if He found us willing to practice what we preach. Men of such shortsightedness and the desire to remain in comfort while doing the *dangerous* job of preaching the Gospel will never challenge lives.

While we thank God for every woman who has made an effort toward reaching the untouched, we realize it is a man's job. The leveling-off process must begin. Either America must give more men for front-line evangelism on the far-flung battlefields of the world, or we will have a horde of shriveled-up preachers that are beating the air and dying because they have no vision that is big enough and positive enough to demand all that they are for God's front-line job.—*Ex.*

## WOMEN OF AFRICA

"Long ago God created one man and one woman and saw that they were good. To the woman He gave a hoe and a jug, and told her with them she must secure food and water for the man. To the man He gave a mat and told him to rest in the shade until his wife brought nourishment for him." Thus reads an African version of the creation. Unfortunately it is all too realistic, for African women are truly modern Gibeonites, hewers of wood and drawers of water. They are the builders of roads, the cultivators of gardens, and the bearers of babies. They are the centers of controversy, the barter goods of trade and the causes of jealousy. They are the hubs of the wheel around which turns the African machinery of life.

\* \* \*

Gradual changes came to the African women who met in the village church. There came the day when I entered to find it swept and garnished with wild flowers in a broken bottle. One who had hitherto only begged for salt and flour tins now requested prayer for a sick friend. There were voluntary gifts of chickens and eggs and corn to feed the widows and orphans. Tumble-down huts tilted on the hill slope, with gullies for streets, were slowly replaced by neat homes on the hilltop with gardens and flowers.

\* \* \*

It was the World Day of Prayer, and they who knew

not how to interpret world maps, who had traveled no farther from their native villages than weary bare feet could carry them, met in behalf of world needs. The leader held her Bible upside down in one hand, for she could not read, and with the other balanced her baby on her hip. She repeated the Scripture from memory. She pleaded that her brown, yellow, red, and white sisters around the world might also have a personal loyalty to Christ. Simultaneously other African women were meeting in other little open grass sheds to pray for the same heartfelt needs. By such outpouring of regenerated hearts in sanctuaries throughout the world, women of all races become one.—*Julia Lake Kellersberger in "The Church Woman."*

### BELIEVE IT OR NOT

If the Chinese people were to march four abreast past a given point at the marching speed of the U. S. Army, it would take them nearly 30 years, marching 24 hours a day without stopping! By that time a new generation would take up the march and the procession would go on endlessly.

There are over 100 Chinese people for every letter in every word of the Bible.

This gives some idea of the task before us in evangelizing China.—*The Missionary Challenge.*





# Africa

*I slept. I dreamed. I seemed to climb a hard, ascending track  
And just behind me labored one whose face was black.  
I pitied him, but hour by hour he gained upon my path.  
He stood beside me, stood upright, and then I turned in wrath;  
"Go back," I cried, "what right have you to stand behind me here?"  
I paused, struck dumb with fear, for lo! the black man was not there—  
But Christ stood in his place!—  
And oh! the pain, the pain that looked from that dear face.*

—Author unknown.

## "BACK HOME AGAIN"

(LETTER FROM "BOB" WILLIAMS)

Bouca par Bangui  
French Equatorial Africa,  
January 1, 1948.

Dear Friends:

Well, you will notice from the return address that we are "back home again"—but not in Indiana. We arrived here December 18 via Paris and Douala on the African coast. And were we glad to get here! Boast the beauties and attractions of Paris, if you will, but give us Africa—even Africa in dry season with its dry grass, and its dry ground, and the air full of dust and smoke, and its hot wind that fairly curls the corners of your ears. Give us Africa and our "nigger kids," and you can have Paris!

I must say something about Paris and our trip out here, though. We left New York early, very early—in fact just a few minutes after midnight—on September 3rd. Most of the details of our departure have somewhat faded out except that we lost one of our suitcases containing our winter clothing on the way over to Newark to board the ship. It finally caught up with us at Paris, about the first of November, as the result of the kind attention of Dr. Kimmell in Philadelphia, and of Mrs. Jacoba Mak (member of the Baptist church in Paterson, N. J., where, I believe, Brother Dunning was saved) at Rotterdam, Holland. We made her acquaintance on our way out. We certainly were glad to get that suitcase because it was cold in France. But that belongs to a later paragraph.

It was not cold in Philadelphia and New York when we left. And that is another detail of our departure which does not seem to have escaped us. One would say that a person who is used to the heat of Africa shouldn't mind the heat at home. Now if I was sure this wouldn't get back to Brother Kimmell and his good people in Philadelphia, I might quote again a veteran missionary who met us in Philadelphia when we arrived home from our memorable Zam Zam voyage in the South Atlantic. He said, "I can't stand this heat;

I'm from Africa!" But there, now, it has already gone and slipped out! Well, anyway it was plenty hot when we left the east coast. And it wasn't very hot when we got a few days out to sea. In fact, we put on all the clothes we had and still we nearly froze—especially Lenora.

We anchored off Southampton for a few hours the morning of the 12th. But we couldn't see much of England—there was too much fog. But a little later in the day the fog cleared enough for us to get a good look at the white cliffs of Dover. So maybe we got a typical view of England after all—a London fog and the white cliffs of Dover. About 9 o'clock the next morning we docked in Rotterdam, Holland. But it was nearly noon before we got to shore. We had already made our reservations on the train to Paris. So we went right on to the railroad station as soon as we could get a taxi, which wasn't very soon. Folks were going two and three blocks up the street to intercept the taxis as they came in.

We didn't see so much of Rotterdam. We did take a street-car ride across the city and saw where whole blocks of buildings had been and were not. The tidy Dutch had cleaned up every vestige of trash and rubble. But we didn't see much sign of rebuilding. In fact, Paris seemed to be doing more building than Rotterdam.

We left Rotterdam about 5 o'clock that evening. And we had quite a ride. There were four of us in the compartment of the train. The other two were a lady and a gentleman traveling separately. And the lady had plenty of baggage. So did we. This fact did not impress itself on me so much when we first boarded the train. But after I had lugged it on and off the train a couple of times for customs inspection, it became very obvious.

You see, between Rotterdam and Paris we pass two international borders. First we cross from Holland into Belgium. That wasn't so bad; just a couple of half-hour stops while the officials went through the train and



checked our passports, etc. The next was between Belgium and France, and that was a "honey." (The younger generation will not understand that slang, I'm afraid. But that says about what I want to say.)

As we drew near the border, the train stopped and an official requested that we all descend with our baggage. The other gentleman (?) grabbed his bag and briefcase, and in a surprisingly short time he was conspicuous by his absence. It was about that time that I became luggage conscious—four, five, six heavy pieces and a litter of baby bags. That was the only time that I felt a certain satisfaction that we had lost one in Newark before we left.

Well, the whole trainload of passengers had to run the gantlet of inspectors and officials, about an hour-and-a-half job. Then back into the train and get everything located and settled in the compartment again. When we had everything settled the other "gentleman" suddenly appeared again, too, with his suitcase and brief-case. Now then, we thought, we can get a little sleep before we get to Paris.

But we were congratulating ourselves too soon. In fact, the train was hardly started before the rumor began to drift into our compartment that we would have to go through the same thing for the French officials six kilometers (about four miles) up the line. Sure enough, in about 10 minutes we stopped again and a voice announced over a loud speaker that we must all get off with our baggage.

Then I wished that I could not understand any French. But that would not have done any good either, because officials came on board immediately to throw off those who failed to comply, together with their baggage. I tried to figure which would be the easier on me, to lug those bags around or to be thrown off. But the whole thing was too deep mathematics for me. So I gave up and lugged them off again. (Don't get the wrong impression of French officials. Of course they weren't tough with us. This was just routine and had to be done.) Again the other gentleman miraculously did the disappearing-reappearing act at just the proper moments. It was about 2:30 a. m. when this final inspection was completed.

You notice it was the *final* inspection. From there to Paris we had peace, arriving at about 7 a. m. and a good friend and brother, in the person of Rev. Kenneth Palmer, of the Independent Baptist Mission, Gold Coast, West Africa, met us and helped us to get settled and

comfortable. I say "good friend and brother," although we had never met them before. But we had many occasions to enjoy their fellowship, and, I'm afraid I must admit, impose on their hospitality thereafter. I hope the benefit was in some measure reciprocal. Some of you may have a chance to meet them some time. (Mrs. Palmer comes from Oregon, about 15 miles from our new work there.) If you do, receive them as Brethren, for truly they are Brethren even though they are Baptists.

And as for Paris—how did we find her? Well, of course, we found a post-war Paris. At present she isn't what she used to be. We didn't see hunger any more than we would have seen in any big city at home. But it was probably there. There appeared to be plenty of food available, statistics seemed to establish this fact. But it was so high that one wonders how a man could properly provide for his family even on what was considered a fairly good wage. The result was probably malnutrition rather than hunger. The same was true of other commodities. There seemed to be lots of goods in the stores. But the price was prohibitive. We sometimes wondered if some of those little shops ever made a sale.

Now to shift to a brighter aspect—Paris is an old, a unique, an attractive, a beautiful city. Times and conditions do not change this fact, and fortunately the war didn't. They pride themselves on their historical monuments, their ancient architecture, their palaces, their parks, their museums, their art and music. And they have reason to (although, frankly, we couldn't just appreciate some of their ideas of art) because they have something there. Perhaps if there was one disappointing feature to our stay in France it was that we did not get to see enough of its interests.

There is another angle that I ought to mention. From a spiritual angle, France is low, practically pagan. We think of them as a Catholic country. Yet statistics seem to indicate that, of the sixty million inhabitants, only about five million are even nominal Catholics. We were glad to find several fundamental Protestant groups holding forth in the city. But they seemed to have no vision to reach out even in their own community and city, much less to the ends of the earth. They were satisfied just in the confines of their own little group. One exception to that is a small but growing "Youth for

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## Call to Worship

In the jungles of the Cameroons, a Christian drummer calls together his fellow Christians in a call that runs:

"It is Sunday! It is Sunday! Get awake! Don't sit down! Come to this good thing which won't come to you unless you come to it. Come to meeting, everybody! Come all! Don't sit in your town today. The words of God have arrived! Come get them. No one else can get them for you. You must come! Sunday! Sunday!



# The Tent Comes to Corral de Bustos

By Dorothy and Hill Maconaghy, Corral de Bustos, Cordoba, Argentina

It isn't anything new for the population of Corral de Bustos to see a tent being put up on one of the vacant lots, because every year at least three circuses come to town. But this time it was a different kind of a tent. It was not for the purpose of amusing the people, and at the same time earning money for the owners. No, the tent that came to Corral de Bustos a short time ago was the evangelical tent, and it was set up in a convenient location for the purpose of proclaiming the Gospel of the Lord Jesus Christ to all the inhabitants of the town who would listen.

There seems to be something about a tent that draws the people, and this time was no exception. Of course we know that it wasn't just the presence of the tent that caused the people to come. For weeks before, definite prayer had been made by the believers here, as well as in other parts of our mission, and by some in the homeland, that the Lord would send the people and prepare their hearts to receive the message.

Every day the Bible Coach went through the town, announcing the meetings and inviting all to attend. What a real thrill we experienced as we used for the first time down here the Gospel records in Spanish that had been secured in Los Angeles, and carefully carried across the country, and then by boat to this land. How much better to have the message of the hymns going out in their own language. How it attracted the attention of the people!

Since this is preeminently an Italian population, we felt that it was of the Lord that we could have as our evangelist Brother Caramutti, an Italian Baptist pastor of Rosario, who has been a friend of our mission for many years.

From the very first night the tent was full, with just as many or more on the outside. Since all the flaps of the tent were up, these could see and hear just as well as those on the inside. The colored slides projected on the canvas each night, showing some of the Bible stories such as the wise and foolish virgins, the Good Samaritan, the rich fool, and also the life of the Lord Jesus, were greatly enjoyed by the people. The showing of the latter pictures also afforded the opportunity to clarify in the minds of many just what the evangelicals believe in respect to the Virgin Mary, and that we do not depreciate or insult her, as we are so often accused of doing.

Each night the people listened respectfully and with

interest to the message from the Word, and many nodded their assent to what was being said. So often during tent meetings, especially in towns where the Gospel is new to them, a rowdy group of boys congregate for the purpose of disturbing, but here there was nothing like that. The policemen who stood outside to keep order really had nothing to do. Even some of the men of the town were surprised at the order and the respect shown, but we just praised the Lord for His working.

One morning several folks told us that the priest had been present the night before, sitting outside in a car. They were quite amazed to see that he would come that close. We never saw him, but many said he came three times. At least he heard the Word each time and we pray that he might think upon it seriously. His real purpose in coming was revealed after the tent meetings ended when he had handbills printed and distributed throughout the town, warning the people as to how the Evangelicals err in their attitude toward the virgin. It

was interesting to note that he had no Scripture references to support his statements, nor did he make any mention of the Lord, except in His relation to Mary as her Son.

As the tent meeting came to a close, several opportunities were given those present to make a decision, accepting the Lord as their personal Savior. Many re-

sponded, either by raising hands or coming forward, and about 90 gave us their names. Just a very few of these seem to have made a heart decision. For the rest it seemed to be an expression of their assent to what was said, but not a personal acceptance of the Lord Jesus into their hearts as Savior. The majority of those who went to the tent have not continued attending the regular meetings, but a few are continuing and for these we rejoice. Two girls from the neighboring village of La Italiana also accepted the Lord and we believe they are sincere. Although they cannot come in to the meetings, they each have a New Testament and say they read a portion every day. The many who saw the colored slides and listened to the messages must have a different concept of the Gospel now. In fact, some have said that they are convinced that this is the truth. Then why don't they do something about it? Because many are afraid of what it will cost them, and the passing things of this life loom so large before them

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"SOMETHING ABOUT A TENT DRAWS THE PEOPLE"



# OUR "JUDEA"

•• *"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8)* ••



*This is not a Hindu who lives 10,000 miles away.  
He lives just across the Rio Grande!*

(Inasmuch as our Foreign Mission Board is making a study of the unevangelized fields of the world, preparatory to the launching of a new work under the direction of the Foreign Missionary Society of the Brethren Church, the editor, as a member of the Board, has been making some investigation of our unreached neighbors. They say, "Charity begins at home." So do foreign missions. Our Lord Himself settled that question, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). A great unevangelized mission field lies, figuratively speaking, "within a stone's throw" of us, where the darkness is as deep as any that has ever fallen on the sons of Adam. Voodooism, with all its awful serpentine rites, holds thousands in its grasp.

John Howard Bowen has just written the editor a letter from Mexico, from which we quote.—L. S. B.)

"Your letter was handed me as I returned from a long, trying trip through 300 miles of tropical jungle south of Mitla—a forbidding country, and strangers are unwelcomed. My companion, a young missionary just married, was astonished as we entered a little village and saw children almost nude, ragged, and hungry. The whole aspect wild, and looked as primitive as to make one wonder whether the Spanish had really penetrated as far as the Pacific.

"The jungle regions hold many secrets, jealously



*Born and raised on our back doorstep, they have yet to learn that eternal life is theirs through Christ. All they know of things spiritual has come to them from a serpent-worshipping witch-doctor, a priest of Voodooism who dwells in deeper darkness than they themselves.*

guarded from the prying curiosity of the stranger. There is Voodooism equal to that of Africa. There are "curanderos," or witch doctors—masters of black magic—whose effective potions and spells earn the fearful respect and obedience of all. At weird ceremonies, held usually on moonlight nights in or near the graves of the dead, they practice their black art.

"We had a limited supply of medicine, which won for us the respect of many. One case was a boy suffering from malaria. The witch doctor had failed, and we were called in. After prayer and reading of the Word, we gave the boy capsules of quinine. Soon he was out playing with the other children, and it was not long before a crowd of children and their parents gathered to hear the message."



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been praying for so long in the Yaloke district. It began first at Bossembele, with good numbers of confessions every Sunday. Now it has hit even hopelessly dead Yaloke!

As far as we can tell, the human causes are the same in both places. In addition to pleading on our knees, we have been doing some plodding on our feet. In the Yaloke church there are ten Gospel teams that go out four evenings a week to the nearby villages, each team going to the same village the same day every week, in order to follow up the contacts that have been made. Of course, they sometimes miss. They are only human. Sometimes other things interfere.

But, even with some irregularity, the Lord is blessing this effort to obey His command to go out into the highways and the hedges and compel them to come in. The day Brother Kimmell and the Barnards were with us, there were 40 confessions, and there have been between a dozen and 20 each Sunday since. Many of these are people who were baptized in the early days of the Yaloke work and have been out of fellowship for years, but nearly half of them are first-time confessions. The one thing we are still waiting to see is confession of sin on the part of people who are still in good standing in the church.

Now our big job is just beginning—dealing with all these people individually, teaching them the way of salvation, leading them into assurance, leading the backsliders back into fellowship with the Lord, teaching them how to lay hold on the grace that will keep them from falling again. Leading them to make a decision has been relatively easy. But for this new job we need all the Lord's tact and wisdom. We need prayer as we never did before. And we need more missionaries to share in this glorious work."

## THE TENT COMES TO CORRAL DE BUSTOS

(Continued from Page 258)

that they cannot or do not care to look beyond them to what lies ahead in eternity.

One morning during the tent meetings a man who is probably in his late thirties came to our door before he or we had eaten breakfast. He had wanted to come even earlier, but thought it imprudent. He had with him a Bible which his father had given him on his fourteenth birthday and which he was reading through for the third time. He stayed nearly two hours, asking explanations of things that he desired to know. He was intensely interested, and convinced of the truth of our message since it is just what the Bible declares. But he has a wife and other relatives who are very much opposed, and therefore up until now he has not acted upon his convictions.

Brethren, pray for these people that they may count the cost and may realize that there is nothing of sufficient importance in this life to warrant their allowing it to keep them from receiving the Lord Jesus Christ, and living for Him.

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World War II proved that the missionaries who had preached the Gospel in the remote parts of the earth, through the years, had given the world something that wars can never secure nor take away.

2. Missionaries are the most versatile people in all the world. Preaching the Gospel as a primary purpose, the missionary also becomes a diplomat, an educator, a physician, a mechanic, an adviser, and a friend. The missionary faces so much that might be called "the emergency" that for him the emergency becomes the commonplace. He faces everything, but not alone! The promise, "Lo, I am with you always," is daily transferred into his experience.

3. Missionaries are the most faithful people in all the world. That is, they are full of faith. The majority of our people in the homeland would fear to live for one day on the financial basis on which the missionaries live for a lifetime. Having left all to follow the Lord, they travel, labor, receive daily food, rear and educate their children, refuse social advantages, live in the loneliness of the desert or the jungles, sometimes on rations despised by the home folks—and all this by faith.

Perhaps the Lord has not called you to leave your home and friends to go to the regions beyond. Perhaps you would hesitate to do so if He would give to you such a definite invitation. Yet, there is one responsibility which we as Brethren cannot refuse and dare not ignore. "We are [all] ambassadors for Christ" (II Cor. 5:20). Our missionaries go as ambassadors. *Those of us who do not go are ambassadors through our dollars.*

## "BACK HOME AGAIN"

(Continued from Page 257)

Christ" movement. Another is the Bible school at Nogant. Strangely enough, France does not want spiritual help from America. She is willing to receive any material help, but no spiritual. That is American propaganda. And they seem more ready to receive Communistic propaganda from Russia than the Gospel from America.

Did we learn any French? Yes, I think so. We learned that there was still a lot about the language that we don't know!

We left Paris by air Monday evening, Dec. 8. The Lord blessed our journey. We had a couple of days layover at Lagos. And we arrived at Douala the 10th. There we found Dodge pickup No. 5 waiting for us, also four of our lady missionaries. We arrived at Bouca the 18th. And I assure you again that we were plenty glad to get home. And I am sure there were those who were glad to see us, too.

There is much to be done. And many changes have come just within the year that do not make the work in any wise easier, but the Lord is able. His Gospel is sufficient. And His Holy Spirit abides with us. We must look to Him. You must look to Him with us and for us. Personally we feel a definite need for Him in a definite way that we have not felt before. You must pray for us.

In His Precious Name,  
Bob and Lenora Williams.



# News Briefs

In order to allow more space for foreign mission material in this last foreign number before Easter we are omitting most of the regular features from this issue. We hope to include all of them next week.

Stephen Wayne Hoyt, month-old son of Rev. and Mrs. Lowell Hoyt, died suddenly March 3.

Mrs. Garner Hoyt has been receiving treatment at a sanitarium near Nashville, Tenn., and her condition is said to be much better.

Rev. Frank G. Coleman, Jr., has accepted a call to become pastor of the Second Church, Long Beach, Calif., beginning April 1.

The new address of Dr. Harold S. Parks is 1406 E. Main St., Marshalltown, Iowa. Brother Parks is still pastor of the Garwin church, but has moved to his own house in Marshalltown.

Rev. Arthur D. Cashman will hold evangelistic meetings in Clay City, Ind., beginning April 4.

Among the wisest words spoken at the church trial in Meyersdale, Pa., were the closing remarks of the judge. After commenting on the great amount of work required of him and others in the case, he remarked, "All this should not be necessary in behalf of people who are the salt of the earth. The people involved are friends and community leaders, but when they put on their Sunday clothes they don't know each other. What they need is a good old fashioned love feast. Court's adjourned."

Rev. Roy Kreimes is continuing to

improve slowly. However, Mrs. Kreimes is "sick in bed with flu and a general run down condition since the sickness and death of her mother on Feb. 29."

At the regular services on a recent Sunday in Peru, Ind., there were 10 who accepted Christ as Savior and seven who rededicated their lives to Him.

There were 90 in Sunday school at South Bend, Ind., March 7. Rev. A. D. Cashman was speaker at the Brotherhood meeting on the following Friday night. Rev. Herman B. Centz will hold a Jewish Bible conference in the church during the second week in April.

There were 70 men present at a recent men's meeting in Flora, Ind., and three men received Christ as Savior. The speaker was Rev. John Balyo. At a business meeting the church voted to put sound-resistant ceiling on the basement room and to provide for classroom divisions by curtains.

Dr. Percy Crawford was a recent speaker at the First Church, Long Beach, Calif. At another service the Eureka Jubilee Singers sang several numbers. Miss Irene Lakey, member of this church has returned to her missionary work in Mexico, where she works without the support of any board. Miss Adeline Gordon, also of this church, received the Fuller Foundation Scholarship at the Bible Institute of Los Angeles. Mrs. Myranna Coon, choir director, is slowly regaining her strength after a recent illness.

Are you up-to-date—in your Bible reading?

Dr. Louis S. Bauman and Rev. Luther L. Grubb were recent preachers at the Third Church, Los Angeles, Calif. Forty men attended the Brotherhood meeting and 40 children attended the first children's church. The church will have a week of visitation, beginning April 4, to be followed by a week of evangelistic meetings led by Rev. Dingeman Teuling, Gospel chalk artist.

Rev. and Mrs. Elmer Fricke sailed from San Francisco, March 11, for India.

Rev. Walter A. Lepp, pastor at Hagerstown, Md., writes that their prayer meeting attendance averaged 66 in February. Dr. Alva J. McClain will hold a Bible conference in the church, March 21-28.

A card from Rev. K. E. Richardson, pastor at Radford, Va., states that they are having over 60 at

## The Brethren Missionary Herald Circulation

Last week .....	6,721
A month ago .....	6,694
A year ago .....	6,111
Two years ago .....	5,349

prayer meeting. They plan to dedicate their new building on the afternoon of April 18, beginning a two-week evangelistic campaign that night with Rev. J. E. Patterson as evangelist.

Rev. G. W. Kinzie was called to Indianapolis last month to attend the funeral of his sister, Mrs. Alice DeMoss.

Bro. Earl M. Key, superintendent of the Sunday school at Covington, Va., set a goal of 200 in attendance and \$100 for the building fund for Feb. 29. Both goals were exceeded, as there were 206 present with an offering of \$100.58. The church has purchased a lot next to the church building and plans to build a parsonage there.

Newly elected officers of the Southeast District Youth Fellowship are Frank Campbell, president; Faith Ann Connor, vice president; Robert Humphries, secretary, and Virginia Huffman, treasurer.

The church at Berne, Ind., has secured a house in Berne for their new pastor, Rev. Ord Gehman, and family.

The evangelist at Ashland, Ohio, April 5-18, will be Rev. Walter A. Lepp.

The Philathea class at Uniontown, Pa., taught by Pastor Henry Rempel, held its monthly meeting, Feb. 19, taking its Bible lesson from Matt. 24.

Because the prayer meeting room at the Ghent church, Roanoke, Va., has been outgrown, the meeting has been moved to the church auditorium.

Bishop G. Bromley Oxnam has issued a call for the union of American Protestantism. He expressed the conviction that a union of Protestants and Orthodox churches would "enable non-Roman Christianity and Roman Christianity to work together for the eventual unity of all Christendom."

The Assemblies of God Church has purchased two surplus army transport planes to use in all parts of the world.



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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

AT WORK

### HELPFUL HABITS

It is said of the Apostle Paul, that no matter where he was, or whatever happened to him, he always made a pulpit of his circumstances, and preached the Gospel there. You and I can do the same thing. Wherever we are, whatever we do, we should consider that place, that circumstance, our mission field.

If you work in a store or factory, you have a unique opportunity to witness for Christ to your associates, who may never go to church. A good way to start is to carry a New Testament to work with you, and read a little during lunch hour or rest periods. Often that will attract other Christians to you, or those whose hearts are hungry for something this world cannot offer. Sometimes it can be the means of starting a lunch hour Bible discussion group that will be helpful. Never allow these discussions to become mere religious arguments, though, for no one ever really wins an argument. Remember, "a man convinced against his will is of the same opinion still."

Often the cause of Christ can be furthered by your being extra friendly and helpful to new employees. Thus you can win their confidence and friendship, witness to them, and bring them to your church.

The simple habit of offering silent grace before lunch, in the cafeteria or over the lunch sack, can be a real testimony. Too many of us who do this in a public place, however, do it as we rub our eyes or cover our faces, as if to hide what we are doing. Don't be ashamed to thank God for what He has given you, re-

gardless of the circumstances. It pays. He who honors God will be honored by God.

Let it be known that you are a Christian, and you will find opportunities for service and testimony that will bring joy to your heart, and glory to God.

## It's an Idea--

### START A VISITATION PROGRAM

Having trouble keeping your crowd coming to B. Y. F.? You don't have any program for following up visitors and prospects? Then you need a visitation program.

Set a time for the young people to meet for calling. A week night or a Sunday afternoon is good. Don't be disappointed if only a few show up. When you meet, divide into teams of two or three each, take the names and addresses of young people who haven't been regular, or who were visitors, or who are prospects for your group but have never come, and go to work.

Don't plan long calls. A few minutes to a half hour should be enough. Give every team two or three calls to make, in case someone is not at home. If transportation is a problem, maybe your sponsor or whoever takes a car will drop teams off in different places, and arrange to pick them up there or nearby at a certain time.

You don't know what to say? Make it a friendly visit, tell them you came from your B. Y. F. or C. E. and want them to know you missed them, or enjoyed having them visit and want them back, or would like to have them visit, as the case may be. Tell them of coming activities in your whole church program. Invite them to come to your next meeting, and arrange to pick them up if necessary, and take your leave.

It will help your attendance, and it's fun, too.

## News Notes--

### NORTH OHIO YOUTH RALLY

Meeting at Wooster, Ohio, on March 5th and 6th, the North Ohio Youth Conference was enjoyed by a splendid group of young people. Ninety-nine were registered, but even more attended some of the sessions.

Unusual features of the rally included a radio broadcast on Saturday morning, through the courtesy of the local station, on which a number of the young people brought testimonies and special musical numbers. Several basketball games were included in the rally program, on Friday night after the service, and on Saturday afternoon. Swim periods followed the play periods Saturday at the high school pool.

Ralph Colburn, National Youth Director, brought the main messages of the rally, and Saturday night there were some real decisions for Christ.

Churches represented included Wooster, Canton, Ellet, Rittman, Sterling, Ashland, Fremont, Wadsworth and Cuyahoga Falls.

### WHY SWEAR?

"Gee," "Golly," "Gosh," "Heavens," and other similar expressions are what Webster's Unabridged Dictionary defines as "minced oaths." He says, "Gee" is "a form of Jesus, used in minced oaths"; "Golly—a euphemism for God; . . . Gosh—a substitute for God; . . . Darn, or darned—colloquial euphemism for damn, damned, used in minced oaths."

But Jesus says, "Swear not at all" (Matt. 5:34), and James says, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain" (1:26, R.V.). Therefore, "let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one" (Matt. 5:37, R.V.).—Middlebranch, Ohio, bulletin.



# A Vision of Christ

Sermon Preached on "The Gospel Truth" Radio Program

By ORD GEHMAN

The story is told of a family which was spending a summer vacationing by auto in the West. Somewhere in Colorado they had stopped to encamp for the night. Their little home for the night was nestled in a sort of natural amphitheater. The surrounding hills were dressed in stately trees. The little valley was carpeted with soft green grass and dotted with rather prominent multicolored rocks. As the sun lowered into the scarlet horizon, the sky and a few occasional clouds seemed splashed with gold. Grotesque shadows lengthened across the valley.

A little six-year-old lad, thrilled by the splendid wonder of the gorgeous sunset and its attendant beauties, came running to his daddy and exclaimed, "Oh, Daddy, let's stay here forever; it's so beautiful."

Such a vision as that of Christ should equally thrill us older folks so that we would never want to do anything but serve Him. With sorrow and defeat we say in the words of a hymn,

"Only faintly now I see Him,  
With a darkling veil between."

But with great pleasure and satisfaction do we say in the very next breath,

"But a blessed day is coming,  
When His glory shall be seen."

In the first place, a vision of Christ reveals sin in the individual's life. As Isaiah was doing his portion of temple service he "saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1). And then he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts" (Isa. 6:5). Isaiah's vision of the Lord of Glory caused him to say, "Here am I; send me" (Isa. 6:8). He not only realized his own unworthiness in the presence of the Lord, but he consecrated himself to the service of the One almighty. Mere verbal acknowledgement was not enough—it took a willingness on his part to go and do.

Turning to the New Testament we read the story of a man who met face to face with Christ and realized His power. Jesus was being pressed heavily by the multitude along the shore of the lake. He saw two fishing boats anchored by the shore and the fishermen washing their nets. The weary Master entered into Peter's boat and commanded that He be put out onto the lake for a short distance where He might sit and teach the multitude. When He had finished His discourse, He commanded Peter to put out farther into the lake and let down the nets for a draught of fishes. Peter reluctantly let down the nets, not for a draught of fishes, but to prove to this young Galilean teacher that it was useless effort.

But the Word says that "they inclosed a great multitude of fishes" (Luke 5:6). But when Simon Peter saw it he fell down at Jesus' knees, and said, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8). When he saw Christ as the One of miraculous power his haughty spirit left him and he fell to worship the Master. But Christ was not content with Peter merely recognizing Him; He turned to Peter and said, "Fear not; from henceforth thou shalt catch men" (Luke 5:10). This occasion of Peter meeting Christ changed his whole career and caused him to be one of Christ's most ardent followers, even though his life was stormy and impetuous.

Again, a vision of Christ provides grace in the individual's life. In the seventh chapter of Acts we read of the stoning of Stephen. He had been fearless in preaching the Gospel. He was rushed upon by those whose hate burned against him and he was ruthlessly stoned. As he faced execution he looked steadfastly into heaven and said to his persecutors, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). That vision of Christ in glory gave Stephen the grace of God to cry out, "Lord, lay not this sin to their charge" (Acts 7:60). How this prayer reminds us of the one uttered by the Savior as He hanged on the

cross, "Father, forgive them; for they know not what they do" (Luke 23:34).

But the part of this incident which most interests me now is that a new character, destined to be God's first foreign missionary, is introduced. In the first verse of the next chapter in Acts we read, "And Saul was consenting unto his death" (Acts 8:1). Let us turn our attention for a few moments to this young man named Saul. In Acts 8:3 (A. R. V.) we read these words, "But Saul laid waste the church, entering every house, and dragging men and women committed them into prison." And again in Acts 9:1, 2 we read these words, "And Saul, yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus."

But as he journeyed to Damascus, at about noontime, a great light from heaven shone round about him, striking him to the earth. A voice spoke to him, "Saul, Saul, why persecutest thou me?" And Saul answered, "Who art thou, Lord?" And He said, "I am Jesus whom thou persecutest. . . . Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:4-6).

But you know the story of St. Paul, and time forbids my discussing it in detail here. But it was the grace of God that sustained the Apostle Paul in all his trials and burdens in Christ's service. This same grace strengthened him to say, as he awaited execution at the headman's block, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness . . . and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8). Grace had been provided for all this as a result of meeting Christ face to face on the Damascus road.

Then too, in modern times, we read the soul-gripping story of Jerry McAuley. He was hardened in sin and hated by his own associates. At the tender age of 19 years he was confined in Sing Sing prison. After about five years of

(Continued on Page 267)



# God Used a Storm

By REV. LOUIS ENGLE, Warsaw, Ind.

It was Saturday, December 31. The skies were overcast and the temperature was beginning to drop. I had a few contacts to make in the country I had been unable to make the day before. During the night the mud had frozen and a small amount of snow had fallen, just enough to be slick. I stopped in the tracks on a little side road, and when I attempted to start, the truck would not move an inch. Had there been a snowdrift or deep mud I would have expected difficulty, but on smooth, level tracks, with only a trace of snow, I really became disgusted. "This won't happen to me again," I determined; "I'll get a set of chains when I get back to town." On arriving in town, I bought the best, heaviest chains available, and put them on the wheels too.

Youth is inclined like that. When some little matter arises to disturb, without due consideration unwise decisions are made and costly steps are taken.

## *Foolish Youth*

Being Saturday, I had a special pick-up to make in two other cities at the close of their business day. Snow was falling now, and it was much colder. I decided to start for the first town, some 20 miles away. My sister lived there, so I could stay with her until evening, pick up the load, and then go on to the second stop. Heading north into the country I found a surprising amount of snow had already fallen and drifts were across the highway. But what difference did that make? I had a good truck, almost new, and a new set of heavy chains on the wheels. Into the soft snow! No storm will stop me now!

Along the way a car was stranded. "Hook your chain to my truck; I'll pull you out." Those new chains dug down to the earth and out the car came. Farther along I came to another stranded car. "Take that mule off; I'll drag you out of there," I boasted. "I have a good truck and a new set of chains." What confi-

dence! I did drag it out, now more confident than ever.

The remainder of the distance was made without incident, except for the thrill of plowing through the drifts and watching the snow fly. The deeper the drifts, the greater the thrill, and confidence in the truck and chains continued to mount. Sounds just like frivolous youth, doesn't it?

## *Foolish Youth*

The storm continued. The temperature fell to zero by mid-afternoon. Reports came in of blocked highways. In my sister's home I was comfortable and welcome. When invited to remain, I suggested it was my duty to try to go through, and since I would have only a few miles until I reached the state highway I was sure I could make it. In my foolish head even I knew better, but back of all my reasoning was my confidence in "a good truck and a new set of chains."

In spite of all advice and reports. I headed into the storm about 7 o'clock. "I can take this," I assured myself. After about five miles the route I was to follow turned directly sideways to the storm. About a quarter of a mile down this road I met two drivers trying to turn their cars around to get back to the highway I had just left. But that was not for me. "With a good truck and a new set of chains, I'm going through," I told myself.

The next mile was difficult, and it took me half an hour to drive it. Once or twice it was necessary to back up and hit a drift in low gear, but I was still going forward. It was my duty, you know. I was weakening just a little.

In the next mile a man was walking. I decided to pick him up, to use his help if necessary. During the next half hour we made only short distances without having to back up and hit the drifts again. Once I had to shovel a bit. We talked. From his conduct and conversation, I still believe he was flee-

ing from some crime. But misery loves company, and I was beginning to get— (No; I'm still too proud and arrogant to confess.) After a bit he said, "I want out," and soon he disappeared down a side road.

Human companions are like that. As long as your program is beneficial to them they ride in the cab with you, but as soon as it is not, they disappear and you fight the drifts alone. I know One who "sticketh closer than a brother." Do you?

## *Frustrated Youth*

The drifts were no longer soft. The furious wind and below-zero temperature had made them more like sand. An hour had passed and I was only two miles down the road. For the next two hours the going was even worse. Only on a few spots was the road open enough for me to drive in high gear. On one of these I glanced at the speedometer. The figures were just ready to show 10,000 miles. As the zeros came up into place I stopped the truck, and in a rather childish manner I got out, looked at the tires, the lights, listened to the motor's perfect rhythm, and aloud, complimented the whole truck for the fine job it was doing. As I stepped back into the cab I felt a sudden urge to thank God for the truck. But wait a minute: that would be praying—a little out of order for an arrogant youth. I did anyway.

Heading into the elements again I noticed the farm houses were dark. It must be late. I began to feel an aloneness I can't describe. I plowed into a huge drift. I backed up. I hit it again. Backed up. Hit it again! But no, something was wrong. I tried again. The truck trembled all over, but would not go forward again. The terrific strain to which the new chains had been subjected had caused them to stretch, and the wheels were actually slipping inside them. The chains in which I had so much confidence! I almost cried. As I ad-



justed them I noticed for the first time I was cold. My feet were frozen!

### *Finished Youth*

In the cab again I felt a greater urge to pray. I knew how; my mother had taught me. It was a little too humiliating and embarrassing for a frivolous, foolish youth who had placed so much confidence in a set of chains that he had forgotten his mother's God. But the chains were failing, and the truck might do so. I did pray.

For some reason (you guess), there was a lull in the storm for about a minute and I saw a light ahead. Not over a quarter of a mile ahead was a farmhouse and someone was still up. But between me and that light was an almost solid mass of snow two or three feet deep. Within 15 minutes I was through the last barrier and within a few rods of the house. Directly in front of the house the highway was cut through a small hill, the bank on the right being about 10 feet high, and the snowdrift was about level with the bank.

Just then I saw something move in the yard. A man! "Been having a little trouble?" he greeted me cheerfully. He showed me how to get around the drift and into his lane. "What time is it?" I inquired. "Just midnight," came the reply. The end of a day, the end of a week, the end of a month, the end of a year, the end of a journey and while I did not know it then, it was the end of the job, for the company's contract was expiring at that moment.

The huge drift at the end of the journey I want to call *death*. We may have many "drifts" on the way, and get through them, but at this one we need help. The man who was fully prepared to help me most certainly could represent our wonderful Lord. He had been watching my progress for a half hour with interest, and the moment I arrived he was there to *help*, not to look on or to criticize. So whether I must pass through the awful drift of death or go around it by being caught up without dying, I rejoice in this fact, "He is there to help."

### *Fortunate Youth*

Once in the house I received immediate attention. More fuel was put on the fire, I was given hot coffee, and my frozen feet were

cared for. After getting satisfactory information concerning me they began planning for me to have a place to sleep. They had six boys who had all retired early on this stormy night. One, named Bill, had a birthday on New Year's Day. The mother suggested a plan: "Let's have Bill go over into the spare bedroom and let this poor fellow sleep in Bill's bed. There's no heat over there and the bed hasn't been used for a while, but Bill won't mind; he's such a good boy." I followed to Bill's room. The mother called, "Bill, dear, will you get up and go over in the spare bed for the rest of the night? There's a young man here we took out of the storm. He's cold and worn out and needs rest." Such response and obedience to her request, you don't often see.

As I curled my cold, shivering, exhausted body down into Bill's warm nest I need not tell you the pillow was soon wet with tears. Again I think of One who in response and obedience to the Father's will left all the comforts and glory of high heaven, and on His birthday also came down into a cold, bitter, wicked, unappreciative earth that I, a poor, wretched, rebellious, unworthy creature, might be taken up and out of the storm into His warm nest.

The next morning the roads were blocked, telephone lines were down, it was 10 degrees below zero, and the storm was still raging. For three days the highways were blocked. But I was a part of this family, and all was well.

### *Favored Youth*

Mother had a warm fire and food waiting for me that night, but I did not arrive. She went to bed after midnight, but didn't sleep much. Mothers are like that. Late Sunday afternoon I was able to reach her by telephone. She heard, "I am safe, out of the storm, in a Christian home; don't worry." That was enough.

There are no telephone lines back from heaven to give that word to those behind, but if the storm should suddenly strike, could you leave this assurance, "I have entered the haven, safe in the arms of Jesus"?

I have used the word "favored" in this closing portion, and for a reason. It suggests the marvelous grace of our understanding heaven-

ly Father. Truly He used the storm. All things do work together for good to them who love God and are called according to His purpose.

I did not know it at the time, but a trap had been set for me on this very night. The storm was the only thing that kept it from springing. And had the job continued another week or month the same trap would have been set again. Had I been caught in it, my name and character would have suffered a tremendous blow. I actually doubt that I ever could have risen above it, except by the grace of God. And today I believe I am a minister of the Gospel only because "God used a storm."

### HAGERSTOWN, MD.

According to reports presented at the first quarterly business meeting, last year's blessings and progress far surpass anything seen in previous years in our church, for which we give humble praise to the Giver of every good and perfect gift. Summarizing the report of last year with the report of 1946 we note the following:

	1946	1947
Average Bible school attendance .....	181	215
Morning worship .....	141	167
Evening service .....	140	159
Prayer meeting .....	52	56
Weekly current offering .....	\$199.00	\$218.50
Total budget offering .....	\$10,353.00	\$11,356.87
Total receipts .....	\$19,269.15	\$20,238.00
Rededications .....	55	76
Conversions .....	41	55
New members .....	32	34

The pastor appreciates greatly the substantial increase in salary voted unanimously at the business meeting. Fifty-five members were present to conduct the Lord's business and as some of the members remarked following the session, so we also feel: "We don't see how it could be possible to have a more united spirit and a better cooperation in doing the Lord's work this side of heaven." Everyone present would testify likewise.

Our Bible school annex building program is under way. The plans for the building will be presented before long and we will have something concrete to work for, pray for and give to.—*Walter A. Lepp, pastor.*

*Free Methodist* Sunday schools have an enrollment of approximately three times the membership of the church. Regional Sunday school conventions foster the Sunday school spirit.



# NEWS FROM OUR BRETHREN CHURCHES

## REVIVAL AT KITTANNING, PA.

For the third consecutive time it appeared that a revival at Kittanning could not be conducted as planned because of unforeseen circumstances. The hearts of the people were broken in disappointment, but sometimes our disappointments are God's appointments.

This time it was because the evangelist could not conduct the meetings as they had been planned. When the congregation first heard this announcement on the Sunday morning the meetings were to have begun, they responded by unanimously saying through their tears, "Let's go on with the meetings anyway."

Thank God for Christians with enough desire for revival to press on in spite of problems and with enough faith and vision to trust God for the supply of the needs somehow! Were it not for the courage and faith they exercised that Sunday morning, the blessing reported by the pastor and evangelist probably never would have come to pass. The people prayed, trusted and believed and God answered.

In the weeks preceding the meetings a spirit of prayer prevailed such as has not been witnessed by the pastor for a long while. Sunday evenings, after a long day, the people responded to the call to prayer, with about 50 remaining for prayer. Among the cottage prayer meetings, two stand out as exceptional, with many tears and earnest prayer in behalf of spiritual needs—not only among the unsaved but among the praying people themselves and the lukewarm Christians as well.

By Wednesday night of the first week, God answered prayer by supplying an evangelist to come and assist the pastor. He was Rev. S. F. Hauser, of our Grafton, W. Va., church. We thank them for lending him to us for these days of meeting. He did us a wonderful service in coming and we thank God for his Bible ministry to us.

Numbers are not able to convey to the reader the degree or amount of blessings received by the pastor and people. Everyone who had any part in the services was encouraged and blessed. Conviction of sin by the Holy Spirit was heavy on many

in the services and hearts responded wonderfully by coming forward to make their decisions for Christ or for a deeper walk with Him in a fresh anointing of the Holy Spirit. Many others who did not come forward were greatly helped by the meetings. Some were heard to say that it had been years since such blessings were known. One man said, during a testimony service, "This is the kind of revival the old folks used to tell us about."

But in spite of the many blessings, there were still many who did not respond to the blessed call of the Savior and hearts are still burdened in behalf of unsaved loved ones and friends—burdened that they might soon come to Him. The first Sunday night after the meetings two more came, praise God! Brethren, pray with us for the many who still need to come.

We would be most ungrateful to fail in thanking our wonderful heavenly Father for these blessings, for He it was that gave them all. He supplied every need. Offerings were never pushed, though expenses were extra heavy, but God laid it upon the people to give. For all these blessings, we praise God from whom all blessings flow.—*Gordon W. Bracker, pastor.*

Our fellowship and ministry among our Kittanning friends certainly has been a great spiritual joy and uplift to the writer. We felt very keenly the need and the definite call of the Lord to accept their invitation to be in special meetings for a period of ten days.

Our Brother Bracker had a long list of prospects for visitation. We visited the sick, the needy, and those in need of encouragement in spiritual matters, and those who needed Christ.

Our pre-prayer service was well attended every evening. The meetings were preceded by much prayer months in advance. The faithful members are now holding up the pastor's hands in much prayer. There prevails a spirit of unity and prayer such as would warm the heart of any pastor.

Weather conditions were very satisfactory until the last Friday of our meetings. It rained all day and no doubt did keep some folk from

coming to our meetings. Our first Sunday morning service proved a real blessing to all. We made an appeal for Christians to rededicate and to reconsecrate themselves anew and to show their willingness to stand out for Christ, their church, and their pastor. The response was wonderful. There were 28 Christians lined across the front of the auditorium, and among this group was one young man to confess Christ as His Savior and Lord.

Every night through the week except Thursday and Friday evening, souls kept coming for spiritual restoration and to know Christ. On Sunday evening, February 15th, we had a wonderful service. Our morning service was climaxed with four young women renewing their vows and covenants with the Lord. Our evening service was our greatest joy. Mothers and daughters responded to the call of a closer walk with Christ. Fathers and sons came to give their hearts to the Lord. Families were united in Christ in a stronger manner and the Holy Spirit of God was brooding over the entire membership. Men and women kept coming from all parts of the church. How we did praise the Lord for this wonderful sight, as 22 were lined across the front of the church.

There was a total of 35 reconsecrations and five first-time confessions, with the 28 who came to the front of the church to identify themselves with Christ, His church, and to work with their pastor.—*Stanley F. Hauser, evangelist.*

## REVIVAL AT CUYAHOGA FALLS, OHIO

The work in Cuyahoga Falls is now proving to be one of the finest of all our new fields. It has been slow in getting really started because of many obstacles, but now it is showing real strength. It has taken lots of patience and hard work on the part of the pastor, Russell Ward. He has been a faithful and tireless teacher of the Word. This has built up the congregation into people of solid faith and convictions. It has also produced one of the most spiritual groups of Brethren to be found in our entire fellowship.

It was a pleasure to return to this



field to help them in a revival. No people could have shown greater loyalty to the purpose of the meeting than they did. In spite of loads of sickness and many other unfortunate things that occurred, they attended and did visitation throughout the campaign. The men of the church organized for a permanent soul-winning ministry at the close of the meeting, and from these there will undoubtedly be a constant stream of souls coming into the work of this church, I believe.

They have an option on a splendid piece of ground for the location of their permanent work. It is in the midst of a new and growing section of Cuyahoga Falls, and has all the earmarks of a wise selection. We hope that they are able to finance the purchase before they lose their opportunity. Once on this new location with a building to meet in, they will grow swiftly.

God blessed the meetings and opened up a wide field of prospects who will undoubtedly be brought into the work in the coming year. It was so after the last meeting, and we believe it will be so after this one. God is glorifying Himself in our work in Cuyahoga Falls.—*R. Paul Miller, evangelist.*

## THE GOSPEL TRUTH MAILBAG

Red Creek, N. Y.—I picked up your broadcast yesterday a. m. for the first time. Your subject, "The Lord's Supper," was very interesting. Will you please let me know the time and stations to locate you and what you stand for.

### TUNE IN

## THE GOSPEL TRUTH

### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

## Radio Sermon

(Continued from Page 263)

mental and spiritual agony he found Christ. Hear his testimony:

"Oh, the precious Christ! How plainly I saw Him—lifted on the cross for my sins! What a thrill went through me! A heavenly light seemed to fill my cell; a softness and a perfume like the fragrance of sweetest flowers. I clapped my hands and shouted, 'Praise God! Praise God!'"

Jerry McAuley went forth from that prison to fall into sin time after time. For years he sinned. But the Spirit of Christ persisted and made of him one of the greatest missionaries among fallen sinners that the city of New York has ever known. His vision of Christ on the cross had supplied the necessary grace to clean up his sinful life and send him forth after other precious souls.

Finally, a vision of Christ assures life for time and eternity. St. Paul says in his letter to the Philippians as he was pointing out the marked advantages of following Christ, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). And, too, Christ said in Matthew 6:30, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" God has not only promised to provide our temporal needs, but He does that which is infinitely greater: He secures us for eternity through Christ. In John 10:10 we read, "I am come that they might have life, and that they might have it more abundantly." Christ was talking of spiritual and eternal life. We may rest assured in Christ, for again in this same wonderful chapter He said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:28-29).

Christ was hanging on the cross of Calvary. On either side of Him hanged a condemned thief. One of the thieves railed on Him and said, "If thou be the Christ, save thyself and us" (Luke 23:39). But the other thief rebuked him, and, looking unto Jesus the penitent thief

said, "Remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:42-43). Seeing Christ as He hanged on the cross meant eternal life to the penitent thief because he looked unto Jesus and recognized Him as King. But to the impenitent thief that vision of Christ meant the greater eternal damnation.

After Christ's resurrection, and prior to His ascension back to the Father in glory, He appeared unto the disciples on the evening of His resurrection. Thomas was not present. When the other disciples told him they had seen the Lord, he doubted them and said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails . . . I will not believe" (John 20:25). But again after eight days when the disciples had secured themselves in the room for fear of the Jews, the windows and doors being securely fastened, Jesus appeared in their midst. He turned to doubting Thomas and said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). But merely seeing Jesus was enough to convince Thomas. Instead of saying boastfully, "I will prove whether this be a phantom or not," he humbly bowed his head and cried out in contrition, "My Lord and my God" (John 20:28).

I did not know Christ face to face,

When He was here with men;

But I have known His matchless grace,

For I was born again.

That wondrous voice I never heard—

That bade the waves to cease;

But I have heard the blessed Word  
That gives me joyous peace.

I saw not that transfigured face,

Upon the mountain's crest,

But Love transformed the commonplace

When Christ became my guest.

I never felt that Hand on mine,

That made the leper whole,

But I have felt a touch divine,

That healed my sin-hurt soul.

*Southern Presbyterians* established 180 new churches in the last five years, organizing 385 new Sunday schools in the same period.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for April 4, 1948.

Mark 9, 10.

## JESUS AND SOCIAL PROBLEMS

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

As Christians we cannot wash our hands of social problems, saying that our only business is to preach the Gospel. It is true that in this age we will not be able to solve these social problems, but we cannot ignore them. Jesus did not ignore them. Of course, His method was not legislation but in His teaching He dealt with every one of the basic social problems. While Christians are not of this world, they are still in this world, and the Church will be plagued by every social evil that continues to exist in the community.

We have no special immunity that protects us from the diseases of our social order. We and our children are exposed every day to the moral filth of this present age. We cannot hibernate by segregating ourselves into Christian schools, Christian factories, and Christian communities or colonies, for we are sent to a lost world with the Gospel message. Like doctors and nurses, we must mingle with the diseased if we are to do our work.

Doctors realize the danger of their profession, and they take every precaution to avoid contracting the diseases of their patients. In this lesson our Lord is teaching His "doctors" about three fatal diseases. While the Church is preaching the Gospel to the world, she must be eternally vigilant to avoid infection. Any one of these three diseases will destroy the ministry of a "spiritual doctor."

The first of these diseases strikes at the Christian home. In the world, divorce and remarriage are becoming the rule, rather than the excep-

tion. Christians, professing Christians and prospective Christians, are exposed to the world's low standards of marriage at every turn. The schools, the theaters, the radio, the popular magazines and the example of friends and neighbors all teach that marriage is a matter of convenience and can be broken at will. But when God instituted marriage He made it binding until death and He denies man the right to change that law.

The second disease is the love of money and worldly possessions. The "almighty dollar" (now somewhat deflated) is the god of this age. The Lord's Day is merely an opportunity to earn double pay. Women neglect their children in order to make money for luxuries. But the "spiritual doctor" will prove to be a quack if he puts things ahead of God.

The third disease is personal ambition. In the world, the struggle

for power goes on between men, corporations, and nations. But again Jesus teaches us that this spirit is fatal to Christian service and usefulness.

A church that is plagued by broken homes, the love of money, and personal ambition cannot proclaim the Gospel effectively. That is why the church cannot ignore the Lord's teaching about social problems.

### Review Questions

(Based on the Brethren Quarterly)

1. Did Jesus relax His ethical teaching when He emphasized the message of redemption?
2. What ruler had recently divorced his wife and married his brother's wife?
3. What was God's original intention as to marriage?
4. What spiritual union is pictured in marriage?
5. What should be the church's attitude toward divorce?
6. Is money the root of all evil?
7. What did the Lord mean by a "needle" and a "camel"?
8. What does it cost to be a disciple of Christ?
9. Did Jesus rebuke the "two" or the "ten"?
10. How is greatness gained in God's kingdom?
11. What is meant by "hardness of heart"?
12. Does God's will concerning marriage and divorce change in the different dispensations?

### BIBLE-READING SCHEDULE

Monday	March 22	Deuteronomy 25, 26, 27	Acts 7
Tuesday	March 23	Deuteronomy 28	Acts 8
Wednesday	March 24	Deuteronomy 29, 30	Acts 9
Thursday	March 25	Deuteronomy 31, 32	Acts 10
Friday	March 26	Deuteronomy 33, 34	Acts 11, 12
Saturday	March 27	Joshua 1, 2, 3	Acts 13
Sunday	March 28	Joshua 4, 5, 6	Acts 14
Monday	March 29	Joshua 7, 8	Acts 15
Tuesday	March 30	Joshua 9, 10	Acts 16
Wednesday	March 31	Joshua 11, 12	Acts 17, 18
Thursday	April 1	Joshua 13, 14, 15	Acts 19
Friday	April 2	Joshua 16, 17, 18	Acts 20
Saturday	April 3	Joshua 19, 20	Acts 21
Sunday	April 4	Joshua 21, 22	Acts 22, 23





EDUCATIONAL NUMBER

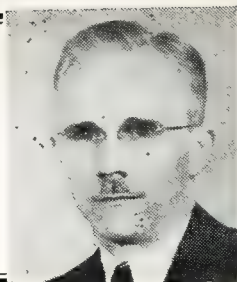
*The Brethren*  
*Missionary Herald*

VL. 10, NO. 12—MARCH 27, 1948



# EDITORIALS

By PRESIDENT ALVA J. McCLAIN



## *"The Foundation of God Standeth Sure"*

Sometimes the children of God suffer such heart-breaking disappointments, when all our well-laid plans seem to go wrong, when people in whom we have placed our fullest confidence turn out to have feet of clay, that it seems almost as if the very foundation of everything has suddenly become uncertain. In such times we need to read again the assurance from the pen of the Apostle Paul, "Nevertheless the foundation of God standeth sure" (II Tim. 2:19). This is the answer to all the failure of men, to all our frustrated hopes, to all those terrible wounds of the soul. Do not forget that the foundation is of *God*, and therefore it standeth *sure*. If we make men, even the best of men, the foundation of our faith, sooner or later we shall find we are only on sinking sand. But if our foundation is God, then it can never fail. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea . . . God is our refuge and strength, a very present help in trouble" (Psa. 46:1-2).

## *The Failure of Men*

When some great and bitter disappointment overtakes us, we often wonder whether such things ever happened to other Christians. Well, the answer is Yes. Take the Apostle Paul, for example, who has written so many precious assurances for us. He knew by personal experience what it was to be disappointed by the failure of men. Consider what he records in his second letter to Timothy, possibly the last one he ever wrote. He was in the Roman prison, aged, cold, and almost alone. "All they which are in Asia be turned away from me," he writes in 1:15. Other former converts had gone astray in the faith denying the truth of a coming resurrection (2:18). "Demas hath forsaken me," he sadly records, "having loved this present world" (4:10). Most heart-breaking of all, at his first defense before Caesar, "No man stood with me, but all men forsook me" (4:16). Here in these few words we have the black record of fair-weather disciples. Would you be surprised if in this last epistle Paul had sounded a note of discouragement and uncertainty? But there is nothing here like that. On the contrary, it is in this very epistle that he writes, "Nevertheless the foundation of God standeth sure." This is more than the affirmation of a great theological dogma, important as that is. It is the triumphant affirmation of a great Christian who, in the midst of the terrible failures of trusted men, could still write from his cold and lonely prison cell "Nevertheless the foundation of God standeth sure." The important word, I

## —OUR COVER PICTURE—

Our cover picture this week is an actual photograph of the Garden Tomb of Our Lord, located outside the northern walls of Jerusalem. It was taken by Prof. Homer A. Kent some years ago to remind us of Peter and John, who were at the tomb early that first Easter morning. "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre . . . and he saw, and believed" (John 20:4, 8). The empty tomb is the answer to all our need.

think, is "Nevertheless." Let us thank God for this word.

## *"Standeth Sure, Having This Seal"*

Although as we have already seen, the "foundation" is of God, not of man, yet this foundation is not altogether disassociated from men. Consider Ephesians 2:20 where the church is described as being built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Read also I Peter 2:5 where all true Christians are spoken of as "lively stones" built into the house of God. Going back now to the passage with which we began (II Tim. 2:19), notice that the foundation of God "standeth sure, *having this seal*, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Thus the seal or mark of the true foundation of God is twofold: the first is a mark that only God can read—"The Lord knoweth them that are his"; while the second is a mark that all men can read—"Let every one that nameth the name of Christ depart from iniquity."

## *"The Lord knoweth them that are his"*

Sometimes we forget this plain declaration. We arrogate to ourselves the wisdom that belongs only to God. And so we go over the congregation of professed Christians, saying, This one is born of God, and this one is *not* born of God, only to discover through subsequent events that some of our judgments were nothing but guesswork. We need therefore the reminder of Paul, "The Lord knoweth them that are his." This does not mean that we are not permitted to express an opinion in this matter. As a matter of fact, we do have a right to express an opinion, as I shall show in a moment. But the point is that our judgments are always fallible,

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liable to serious error. Only God can see that which to human sight is invisible, namely, the inward state of the human soul. All we can do is look "upon the outward appearance." Concerning His own sheep, the great Shepherd says, "I know them" (John 10:27). Still further, I am also sure that each one of the sheep may know certainly that he is one of the sheep, for we are told that the sheep *know* the Shepherd's voice (John 10:4). And in Revelation 2:17 we learn that to each of the saved sheep there is given "*a new name . . . which no man knoweth saving he that receiveth it.*" But we must remember, however certain we may be of our own personal salvation, we cannot infallibly pronounce upon the case of others. Such judgment belongs only to the great Shepherd Himself.

### *The Seal That We Can Read*

If there is an inward seal that only God can read, the Apostle tells us that there is also an outward seal that all men can read—"Let every one that nameth the name of Christ *depart from iniquity.*" We may not be able to see that eternal life which comes into the soul through the new birth. But we can very plainly see whether men are *departing* from iniquity or *walking in iniquity.* We do well to be careful about pronouncing men to be born of God when they are walking in iniquity instead of departing from iniquity. "Whosoever sinneth (Greek—continuously as a course of life) hath not seen him, neither known him" (I John 3:6). "Whosoever is born of God doth not commit sin (Greek—practice sin)" (3:9). The only badge of the Christian, which can be read by human eyes, is the kind of a life he lives. Besides this, there is nothing upon which we can base our judgments. In the court of human opinion, the last word must be spoken by our conduct. God may be able to see the inward condition of the heart, but that is beyond human sight, and therefore beyond human judgment. "*Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. He that committeth sin (Gr.—habitually) is of the devil*" (I John 3:7-8). "Nevertheless the foundation of God standeth sure."

### *"Brotherhood Week"??*

Recently, along with many of my brethren in the ministry, I received a four-page announcement of "American Brotherhood Week" with a letter from President Truman on the front page. The appeal was signed by many great names in various realms of American life, and the movement is sponsored by the National Conference of Christians and Jews. One page of the communication was devoted to instructions on "How to observe Brotherhood Week." Two items specified are of deep interest:

First, where men of different faiths participate, "*the program should not call for any form of common worship.*"

Second, the programs are to be conducted "*Without compromise of religious convictions.*"

Since worship and prayer in the name of Jesus are absolutely essential to the Christian faith, no Christian could surrender this "form of common worship" without surrendering the very heart of his faith. Yet these gentlemen blandly assure us that there will be no compromise of religious convictions. This is not merely heresy. It is utter nonsense. And the amazing part

is that men of intelligence should join in issuing such a self-contradictory and illogical appeal. It is like asking men to stand up and lie down at the same time. Worst of all, by the first condition laid down, these men have ruled out of their program the only Person in the universe who is able to unite men in the bonds of true brotherhood.

### *The Voices from Washington*

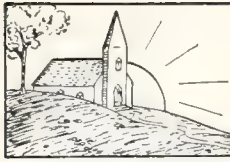
I have just now returned from Washington, D. C., where I conducted a week of Bible conference at our own First Church and at the same time delivered a series of lectures in the forenoons at the Washington Bible Institute. It has been my privilege during the past 20 years to minister from time to time in the First Church, and I do not recall of any finer interest and support of a Bible Conference there than we enjoyed last week. The leadership of this congregation is outstanding in Christian faith, devotion to Christ, sound judgment, to say nothing about their many kindnesses to those who minister the Word there.

While in Washington I listened one afternoon to the Senate debate over the so-called Marshall Plan, and was deeply impressed by a long speech delivered by Senator Taft. He was not against the plan, but with great common sense wanted the initial appropriation cut down, and demanded that the spending of the money be taken out of the hands of the reckless spenders of the State Department. Some of these latter men, fearing a few weeks ago that the plan might be voted down, launched a campaign by mail to gain supporters for the plan. I have one of the letters before me, signed by Robert P. Patterson, appealing for help for the ravaged nations of Europe, and I could not help remembering that this same Patterson was a prominent member of the government which, under the leadership of the late President Roosevelt, adopted the notorious Morgenthau policy of reducing Germany to a starving and primitive nation, which policy has had no small part in preventing the recovery of Europe. Furthermore, Patterson's letter enclosed an article written by Henry L. Stimson, Secretary of War under the war administration of this country. After reviewing our past relation with Russia, Mr. Stimson finally concludes as follows: "*No sensible American can now ignore this fact, and those who now choose to travel with American Communists are very clearly either knaves or fools.*"

Now if you know anything about what has been going on in this country for the last 10 to 15 years, you will understand that Mr. Stimson and his colleagues stand condemned by their own words. Through all of these years the Reds in this country were coddled by the administration of which Stimson was a leading figure, even to the extent of giving them some of the highest places of responsibility. The important term in the above quotation from Stimson is the word "*now*" which is used twice in the time sense. If it is clear *now* that the people who travel with American Communists are "either knaves or fools," then what were they during the past 15 years when doing the same thing? I think Mr. Stimson is right, but failed to cover enough time in his judgment. Our political leaders who cater to Communists, whether in the United States or in Russia, whether under the Roosevelt banner or under that of Mr. Truman or under that of Mr. Wallace, are certainly

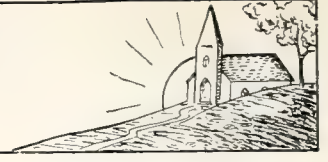
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# SEMINARY NEWS

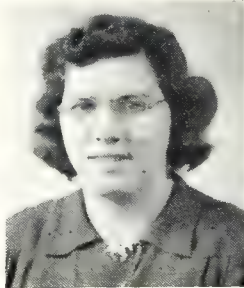
LARUE MALLES, Reporter



## THE EXCEPTION!

"Therefore let no man glory in men. For *all things are your's*; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *all are your's*; And ye are *Christ's*; and Christ is God's" (I Cor. 3:21-23).

This was written to all Christians in every place (cf. I Cor. 1:1, 2). Even death is ours; we are not death's. All death can do to the Christian is to take him home to be with his Father. But there is one thing listed here that does not belong to us. The only thing in the world that doesn't belong to us is *ourselves*. "*Ye are Christ's!*" (From notes taken in Theology Class.)



MISS MALLES

## NEW LIBRARIAN

We welcome to the staff of the Seminary Bro. Blaine Snyder, graduate of the class of 1940, who began his duties on February 23rd. At a later time he will also assume the duties of Bursar.

## LIBRARY NOTES

When the Winona Lake School of Theology removes its books from the combined library which we now have the privilege of using, the number of volumes available to students will be greatly diminished. In fact the present number of books will be cut in *half*. Although we do praise our God for the way He has prospered the library, from a few volumes in 1937 while the school was at Akron, the number has multiplied into the thousands; still there is a great need for books. Pray with us that this need may be supplied so that all students may receive efficient and sufficient training to enable them to go forth and "rightly divide the word of truth."

## GOSPEL TEAM ACTIVITIES

These months have been busy with activity for the many students interested in the work of the Gospel Team. The girls' trio and sextet, the male quartet, and those giving individual instrumental numbers have been participating in various services. The list of churches ministered to includes the First Brethren Church in Rittman, Ohio; Salem Community Church, Wilmot, Ind.; Congregational Christian Church, Tippecanoe, Ind.; Baptist Church, LaPorte, Ind.; Congregational Christian Church, Kimmel, Ind.; and the Leesburg Brethren Church, Leesburg, Ind. On Palm Sunday March 21st, a Gospel team will conduct the services in the West Tenth Street Brethren Church, Ashland, Ohio.

## SPECIAL MEETINGS

Praise the Lord! Twelve souls were saved at the recent evangelistic meetings held in *Bob Cessna's* church. This should encourage us to pray for other meetings of this kind.

There will be a Bourbon for Christ Campaign, with Rev. R. Paul Miller as the evangelist, in the church of *Bob Nitz*, Bourbon, Ind. These meetings will be held from March 14th through the 28th, 7:30 p. m., except Saturday.

The Leesburg Brethren Church, where *Clyde Landrum* is the pastor, is planning for an evangelistic meeting under the leadership of Rev. Robert Ashman from March 28th to April 11th. *John Neely* will be the song leader for the meetings and *Ralph Burns* will be the pianist.

Rev. R. Paul Miller will be the one leading the Talma Christian Church in its revival meeting planned for April 4th through the 18th. *Bill Howard* is the pastor in this church and *Eddie Miller* will act as song leader for the meetings.

## AROUND THE SCHOOL

Recent visitors at Grace include three members of last year's graduating class, *Jim Dixon*, *Dave Marshall*, and *Bill Grepp*.

*Bill Howard* has taken over the pastorate of the Talma Christian Church, Talma, Ind., since *Charley Sumey* has left that work to take up his new work in the Sidney Brethren Church, Sidney, Ind. *Zane Mason* reports that the blessing of the Lord is being manifested in the Baptist Church in Mentone, Ind., of which he is the pastor. *Fred Fogle* and *Ken Marken* are now ministering the Word at the Grace Bible Church, Route 3, Syracuse, Ind. *Wilbur McCain*, former pastor there, has been forced to leave his work and also the Seminary to go back to his home in Peru, Ind. *W. R. Sale* began his new work on February 22nd as pastor of the First Baptist Church, Kewanna, Ind.

All students here are looking forward to enjoying the Easter vacation from March 19th to March 30th. With exams once again over, life becomes enjoyable for a season!

The Senior class elected *Clyde Landrum* to bring the sermon at the Class Service on Sunday morning, May 16th. The seniors also announced that the Retreat will be held, as in previous years, at Camp Alexander Mack.

## RETALIATION?

For the last few weeks some of the fellows have been playing basketball in the gym of the East Wayne School here in Winona Lake on Thursday afternoon from 4 to 5:30. On February 26th the *Juniors* defeated the *Middlers* in a good contest. Perhaps the Juniors remembered the defeats they suffered last fall in the sphere of softball and thus were given an incentive to really show their colors.

As the reporter watched one game, she was given a new insight into the skills of the game. For instance, how could *Johnny Fusco* (five feet tall), take the ball away from *Bob Betz* (six feet six inches tall)? How could a *Doctor of Theology* be so adept in this sport? But really the fellows all played well and it was a joy to watch them.



# THE STONE IS ROLLED AWAY!

By PROF. HOMER A. KENT

On that first Easter morning the first grey streaks of dawn found three women, Mary Magdalene, Mary the mother of James, and Salome, approaching the tomb of our Lord. They wished to do further honor to Him whom they loved by anointing His body again with fragrant spices. Nicodemus had already anointed it with an abundance of perfume, but they would show by their act another manifestation of their sincere regard for Him who so lately had been taken from them.

Two difficulties to the fulfillment of their task seemed not to have occurred to them or, at least, they had not daunted their courage. First, there was the Roman guard which was set to watch the tomb lest someone steal the body away. How were they to get beyond this guard? Then there was the great stone which had been rolled before the door of the tomb. With this the tomb had been made inadmissible to all who might come. How were these gentle women to roll back the sealed stone?

But in spite of these seeming difficulties devotion had led these women on. They must have come quite a distance or else they had some business on the way, for they did not reach the tomb until about sunrise. It seems that it was not until they were near the tomb that the difficulty of the great stone occurred to them, for it was then that they said, "Who shall roll us away the stone from the door of the sepulchre?" The combined strength of the three women was unable to undertake such a task. But, lo, as they questioned they looked and saw that the stone was already rolled away. An angel had come down from heaven and rolled back the stone for them. The stone was not rolled away to let the Lord out of His tomb but to let the disciples in. With His resurrection body Jesus needed not an open door to pass through. But for the faith of the disciples the stone needed to be rolled back. The challenge was then given to them, "Come, see the place where the Lord lay."

That stone rolled away from the door is a challenge to faith. It is symbolic of many things which have been rolled away by the resurrection of Christ. What are some of these things?

## DESPAIR IS ROLLED AWAY!

When the Lord gave up His life upon the Cross the very heart was taken out of the disciples. They thought it couldn't be. They believed Him to be the Messiah, the Son of God. They looked for Him to do some great thing for Israel. But when He was nailed to a cross they were filled with bitter disappointment. Their hearts sank within them. They fled from the crowds like frightened sheep and met secretly in secluded places for fear of the Jews. The One upon whom they had counted so completely was dead. They understood not His promises concerning His rising again. Two of them said after His death, "But we trusted that it had been he which should have redeemed Israel" (Luke 24:21). But now it seemed that their faith had been misplaced. Dark clouds covered the sky of these disciples. Their Lord was dead.

There is nothing that will so rob the Christian of a vital Christian experience and plunge him into the depths of despair as the conception that Christ is dead; He is still in His tomb. Our faith rests upon three great miracles, the Cradle of Christ, the Cross of Christ, and the Resurrection of Christ. The first two are of inestimable importance—the Cradle and the Cross. But if we can go no further hope lies dead. We must have the third miracle, the Resurrection. The other two point to and are dependent upon the third. Paul says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

Easter with its glorious message sweeps away all despair. It did for the early disciples. "Then were the



THE GARDEN TOMB

disciples glad, when they saw the Lord" (John 20:20). Despair goes when the stone is rolled away.

## DOUBT IS ROLLED AWAY!

All doubt as to the truthfulness of Christ as a prophet is removed as we see that stone rolled away from the tomb. Had He not said to the Jews, "Destroy this temple, and in three days I will raise it up" (John 2:19)? Had He not spoken to His disciples about His resurrection? Thus at the appointed time, in complete fulfillment of His own prophecy, He arose from the dead. "Come, see the place where the Lord lay" (Matt. 28:6). The stone is rolled back. "He is not here: for he is risen" (Matt. 28:6).

All doubt as to the truthfulness of all Scripture is removed as we see the stone rolled away. Hundreds of years before Christ arose, it was prophesied that He would rise after His crucifixion. "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10).

All doubt as to the deity of Christ is removed by His resurrection. St. Paul affirms that Jesus Christ is declared to be the Son of God, not by His life or teachings or death, but by His resurrection; "And declared to be the Son of God with power . . . by the resurrection



from the dead" (Rom. 1:4). The resurrection is the Waterloo of infidelity.

### **SIN IS ROLLED AWAY!**

In the great chapter on the resurrection, the fifteenth chapter of First Corinthians, we are told that "if Christ be not raised, your faith is vain; ye are yet in your sins" (vs. 17). We cannot talk too much about the importance of Calvary. Without it there is no redemption. There it was that Christ paid the debt of sin. There the Lamb of God was "delivered for our offenses." But we dare not divorce the Cross from the Open Tomb. Let us not carry Christ around on a crucifix. He is not there any more. He is risen for our justification.

On Good Friday in the Church of the Nativity in Bethlehem there is a life-size figure of the dead Christ. The representation is most realistic, with pale face and the red blood-marks on His brow and side and hands and feet. Mothers hold up little children to kiss the Christ. But it is a lie. He is not dead. The Cross and the Tomb are past. He lives forevermore. And when Christ came forth from that tomb, no longer with the vestments of humiliation upon Him, it was God saying, "I am pleased with the sacrifice my Son has made. Atonement for sin has been provided." All who will may have the forgiveness He has purchased.

If the Cross seemed to bring defeat to the cause of Christ, the stone that was rolled away revealed its victory. As the priest of the old dispensation went into the holy of holies with the blood of atonement, while the people waited on the outside, and then returned to tell the waiting multitude that the sacrifice had been received, so in the resurrection Christ comes forth to announce to the world that His sacrifice was accepted and that there is forgiveness for all who will accept it.

### **FEAR OF DEATH IS ROLLED AWAY!**

The stone rolled from the tomb of our Lord has a message of comfort for every believer. In effect it is, "Fear not! Christ has conquered death. He has removed the sting from it. You who depart this life shall go to be forever with Him who holds the keys of death in His hands." In it we hear Christ saying, "Because I live, ye shall live also."

For the unbeliever the stone is still before the sepulchre. There is no hope. There is every reason to fear. Goethe, great German poet and unbeliever, when dying, said in an agitated voice, "What is coming? Oh, it is dark, it is dark!" Such is death to the unbeliever, uncertainty and gloom—the stone is before the grave. He has no one to carry him to Paradise, no one to remit the consequences of sin, no Savior.

But how different the believer's outlook! If he dies he shall live again. Dean Milman, church historian, requested the following to be put on his tombstone: "This grave is but the inn of a traveller who will remain for the night. But when the morning comes he'll be on his way to the city of the New Jerusalem." The last words of Bishop Hamilton were, "Oh, how bright!" And those of Julia, Webster's lovely daughter, were, "Let me go, the day breaketh." For these the stone was rolled away. There was no fear in death. It was simply falling asleep in Jesus, departing to be with Christ which is far better.

Christ was always bidding fears depart when on earth. "Fear not" was continually upon His lips. He

says it today with respect to death. By His resurrection He has conquered fear.

### **THE HORROR OF SEPARATION IS ROLLED AWAY!**

At the Cross it appeared to the disciples as though the One whom they loved as no one else had been taken from them. They had no hope of seeing Christ again. But when they arrived at the tomb and found the stone rolled away they had evidence of the fact by which their misery was dispelled. That stone rolled away is the pledge, not only that we shall see Him one day and shall be satisfied with His likeness, but that we shall also see all those loved ones who have fallen asleep in Him. He is the first-fruits of them that sleep in death. That stone tells us that we do not say good-bye forever to the ones we have loved long since and lost awhile. After His resurrection Jesus knew His disciples and they knew Him. So shall it be with all of Christ's own on the resurrection morning.

What sorrow would these separations bring if we had no prospects of meeting again! There would be an aching void which nothing could fill, but, thank God, the stone has been rolled away. The stone rolled away invites us to an intimate association with a victorious Savior who is able to meet every need in our lives. His victory on that first Easter day was for us. He is become, by reason of His perfect sacrifice on Calvary and His glorious resurrection from St. Joseph's tomb, the refuge for our souls. Identified with Him we are safe.

Some time ago the writer received a letter from Brother and Sister Foster, of our African field, and in that letter they told of the preparation being made for the annual bush fires. At such a time a great holiday is declared and all the natives have a regular picnic as the grass is burning and animals are hunted. They told of one little animal that digs into the ground and builds his house. When the natives have their bush fires all the other animals are in danger of being burnt. But this little animal smells the smoke and immediately runs for his hole, and hides there until all the fire is out. Then he comes out and has not even the smell of smoke upon him.

The child of God has a sure refuge like this, a refuge from despair, and doubt, and sin, and death, and separation from God and loved ones, and from judgment to come. It is the risen Christ. He arose for our justification. And if we are in Him these enemies of the soul shall have no power over us. Let us, therefore, at this Easter time fix our attention upon Christ. And when Easter is passed let every other day of the year be lived in the radiance and power of the Easter message.

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### **EDITORIALS**

*(Continued from Page 271)*

"either knaves or fools." And it should not be forgotten that Mr. Wallace, who wants to give Russian Communism a large part of another 100 billions, Mr. Wallace who is the darling of the Communists, is the same Mr. Wallace who would now be President of the United States if the late Mr. Roosevelt had been permitted to have his own way.



# THE PLACE OF CHRIST

## ---In the Unfolding of the Scriptures

By DR. HERMAN A. HOYT

Christ Himself asserted that the Scriptures were occupied with testimony concerning Him. Of the Old Testament He insisted "they are they which testify of me" (John 5:39). On this same point He assisted the disciples, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Of the New Testament, He was no less clear in statement, although all He said was by way of predictive announcement. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:13-15). Since the above is true, it follows that the structure of the Scriptures is built around Christ Jesus.

By structure of the Scriptures we mean the parts of the Bible and the way they are put together. The Bible has two major divisions: the Old Testament and the New. The Old Testament contains 39 books, while the New Testament contains 27. Each of these two major divisions falls into smaller subdivisions. The Old Testament has three such divisions according to the Hebrew text: the law of Moses consisting of five books, the former and final prophets numbering 21 books, and the sacred writings making 13 books. The New Testament too has smaller divisions: the Gospels and the Acts making five books, the Epistles numbering 21 books, and the Revelation but one book. Each one of these subdivisions has minor divisions. But for our purpose it is enough to know the structure here outlined.

It will be seen by careful analysis that this structural arrangement of the Scriptures is systematically built around the person Christ Jesus and by following this arrangement the Bible unfolds naturally and progressively. It will be seen that the New Testament is within the Old concealed, and the Old is by the New revealed. There are first the roots; then come the blade, then leaves, and finally the flower. As men are progressively able to receive and understand truth, new vistas of divine glory burst upon them from the written Word, until at last they are ready to look upon the face of unveiled Deity in the crowning book of the Bible, the book of Revelation. In the order of natural development, this treatise will attempt to set forth the structural unfolding of the Book.

### I. THE OLD TESTAMENT SETS FORTH THE ANTICIPATION OF CHRIST'S COMING.

In broad outline, the Old Testament sets forth the coming of Christ. The five books of the law provide the foundation for the coming of Christ. The 21 books of the prophets present the expectation of the coming of Christ. And the 13 books of the writings depict the aspiration on the part of God's people for the coming of Christ.

#### 1. The foundation for the coming of Christ as set

forth in the Pentateuch is variously indicated in the five books forming this division of the Old Testament. In Genesis, Christ is set forth as the seed of the woman (Gen. 3:15); in Exodus as the great passover lamb (12:13); in Leviticus as the atoning sacrifice (16:16); in Numbers as the star out of Jacob (24:17); and in Deuteronomy as the prophet like unto Moses (18:15).

2. The *expectation* for the coming of Christ is graphically portrayed in the former and final prophets comprising the second division of the Old Testament writings.

In the *former prophets*, covering the history of Israel from the time of the crossing the Jordan through the carrying away to Babylon the failure of human leadership is evident, and there is a feeling after divine kingship. In Joshua, therefore, Christ is set forth as the captain of the hosts of the Lord (5:14). In Judges He is ever present as the angel of the Lord to deliver (2:1, 16, A.R.V.). In I Samuel we see Him as the rejected ruler (8:7). In II Samuel He is the overcoming king (5:3-12). In I Kings there is an advance, for Christ appears as the millennial king (2:12). And in II Kings the coming One is presented as the captain of the heavenly hosts (7:16).

In the *final prophets*, covering especially the history of the kingdom, there is denunciation of the people for failing to keep the law and the promise of the coming One who will perfectly fulfill the law. In Isaiah we see Him as the suffering redeemer (53), in Jeremiah as the Lord our righteousness (23:5, 6), in Ezekiel as the shepherd prince (34:23), in Hosea as the faithful lover (14:4, 5), in Joel as the hope of his people (3:16), in Amos as the restorer of the house of David (9:11), in Obadiah as the king and judge of the nations (21), in Jonah as one risen from the dead (2:10), in Micah as the Bethlehemite (5:2), in Nahum as the stronghold (1:7), in Habakkuk as salvation and strength (3:18, 19), in Zephaniah as the Lord in the midst (3:5, 15, 17), in Haggai as the desire of all nations (2:7), in Zechariah as Zion's king (9:9) and in Malachi as the sun of righteousness (4:2).

3. The *aspiration* of God's people for the coming One is set forth in the final division of the Hebrew Old Testament. In chronicle, history, poetry, lamentation, and song, there is the heart cry of the people for the One who will satisfy every desire of the human heart. In Psalms Christ appears as the shepherd (22, 23, 24). In Proverbs He is set forth as the wisdom of God (8:12, 23). In Job there is the cry for the living redeemer (19:25), in the Song of Solomon the song of the chiefest and lovely one (5:10, 16), in Ruth the type of the kinsman redeemer (4:14), in Lamentations the man of sorrows (3:1), and in Ecclesiastes the longing for the supernatural one above the sun (8:16, 17). In Esther He appears as our advocate (4:16), in Daniel as the coming world ruler (7:13-14), in Ezra as the restorer of the temple (1:1-4), in Nehemiah as the restorer of the



nation (2:5), in I Chronicles as the heir to the throne of David (17:11-14), and in II Chronicles as the Lord of the temple (7:1-2). From this point we pass to the New Testament.

## II. THE NEW TESTAMENT SETS FORTH THE APPEARANCE OF CHRIST IN HIS COMING.

In a general way the New Testament sets forth the appearance of Christ in His Coming. In the first five books of the New Testament there is the realization of His coming, in the 21 epistles of the interpretation of His coming and in the final book of the New Testament the consummation of His coming.

1. The realization of His coming is adequately portrayed in the five historical books of the New Testament. In Matthew Christ is set forth as the long-awaited and promised Messiah (1:1). Mark chose to set forth Christ as the great servant of Jehovah (1:1). Luke was disposed to set Him forth as the last Adam, the second man, the perfect Son of man (3, 23, 38). John discloses the supreme aspect of this heavenly One, for he depicts Him as the eternal Son of God (20:31). To crown all these, in Acts Christ is set forth as the risen and ruling Lord (1:1).

2. The interpretation of the coming of Christ is measured and wondrously described in the Epistles of the New Testament. In Romans Christ is presented as the righteousness of God (1:17), in I Corinthians as the

first-fruits of the resurrection (15:20), in II Corinthians as the unspeakable gift (9:15), in Galatians as the great emancipator (1:4), in Ephesians as the head of the church (1:22), in Philippians as our life (1:21), in Colossians as the fulness of the Godhead (2:9), in I Thessalonians as the coming bridegroom (4:13), in II Thessalonians as the coming vindicator (2:8), in I Timothy as the appointer of ministers (1:12), in II Timothy as the rewarder of ministers (4:8), in Titus as the manifestation of grace (2:11), in Philemon as the burden-bearer (18, 19), in Hebrews as the great high priest (3:1), in James as the avenger of wickedness (5:7, 8), in I Peter as the chief cornerstone (2:6), in II Peter as the day star (1:19), in I John as the life of God (1:1), in II John as the truth of God (1, 2), in III John as the way to God (1-3) and in Jude as the coming judge (14, 15).

3. The consummation of the coming of Christ is gloriously pictured in the one book of the New Testament entirely devoted, or almost so, to prophecy. In the book of the Revelation the Lord Jesus Christ is set forth as the alpha and the omega, the beginning and the end, the first and the last (1:8). In this book He is unveiled before the eyes of believers and stands forth in all His blazing deity. All the lines of divine purpose as set forth in the opening book of the Bible come to their full fruition in and through the One who is set forth in this book as "the spirit of prophecy" (19:10).

# BOOK REVIEWS

By Members of the Faculty of Grace Theological Seminary

**THE BASIC TEACHINGS OF THE GREAT PSYCHOLOGISTS.** By S. Stansfeld Sargent, Ph.D. 346 pp. 1944.

Occasionally I am asked whether there is any book which provides a brief survey of the field of psychology suitable for those who may not have studied the subject. The best I have found in this category is the above-mentioned title by a teacher at Barnard College of Columbia University. The author reviews the main schools of psychology, giving their main tenets, with a fair attitude of detachment, so that the reader is not subjected to any determined effort to "convert" him to some particular viewpoint. Even those who have had college courses in the subject will read this book with interest and profit. Considerable attention is given to objective and practical aspects such as learning, remembering, perception, and thinking. Besides a good index in the back of the book, there is an

appendix of useful "Biographical Notes" on important writers and investigators extending all the way from Aristotle to Watson. This book will be a helpful addition to the library of either minister or layman who wants to know what psychology is all about.—Reviewed by Alva J. McClain.

**BIBLICAL BACKGROUNDS.** By J. McKee Adams. 1934. 517 pp. \$3.75.

This book by the late professor of Biblical Archaeology in the Southern Baptist Seminary of Louisville,

is just what its name suggests, a setting forth of the geographical and historical backgrounds necessary to a full understanding of the Scripture narrative. In the 15 well-written chapters an excellent description of Bible lands is given, together with the events associated with the places described. The book is illustrated with many beautiful photographs of Biblical places, which lend to its fascination. It also includes a goodly number of maps arranged throughout the book so as to indicate the exact positions of the places under discussion. The chapters contain an abundance of archaeological references which are pertinent to the material under discussion. In some respects this book bears similarity to George Adam Smith's classic work, *The Historical Geography of the Holy Land*. It is a positive delight to read it and the Bible student will find it a source of helpful information.—Reviewed by Homer A. Kent.





# HOW ABOUT TEACHERS IN CHRISTIAN SCHOOLS?

By TED MATTHEWS

During the last months, a great cry has gone up in behalf of under-paid school teachers in our public schools. Rightly so. But so far, practically nothing has been said about the plight of teachers in our Christian schools and colleges.

Yes, unless the Christian public takes the steps necessary to improve their situation, evangelical Christianity may suffer serious results which will last for decades. The situation is critical.

This is not because the school authorities are mercenary and do not want to pay higher salaries. In fact, if you were the president of a Christian college, you would be one of the most overworked and harried men in God's vineyard.

In spite of record enrollments and general prosperity in the United States, Christian colleges are facing serious financial stress. Costs of operation have skyrocketed, while income from endowments has decreased, and gifts from interested friends have increased very little. As a result, there simply is not enough money to pay adequate salaries to faculty and staff members in Christian colleges.

There are, of course, many Christian colleges. Every church school is usually so considered and many would be indignant if the title were questioned. However, the number of colleges and universities where the conservative Christian doctrines are still taught and upheld are very few—perhaps not more than 50 in number. These are the schools we are talking about in this article.

When the average layman thinks of the Christian college, too often he thinks of a place for nice young people to meet other nice young people and have four years of Christian fellowship. He is not too certain as to what they teach, but he does know that a college degree brings a certain amount of prestige and so it is a good thing to have. He usually doesn't particularly care what happens to the school after his son or daughter graduates.

It is this lack of understanding and enthusiasm for the work of Christian colleges that has hampered their work. There is probably not one Christian college in the United States that can boast of sufficiency in equipment and adequate income to provide for its faculty. There are several small liberal arts colleges under modernistic auspices each of whom have more money invested in buildings and facilities than all the conservative colleges combined.

Visit the average Christian college and you will find every building desperately crowded. Library facilities are inadequate and in most cases only a small percentage of the student body are housed in dormitories. Classroom space is at a premium.

The reason is lack of money. Tuition charges never cover the cost of operation. So difficult is the task of raising the difference between tuition and operational

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cost that there is almost never a margin for a building program.

The constituency represented by the Christian colleges is most generous and sacrificing. As a group they give large sums for evangelism, missions, youth efforts, and a great variety of good causes, on a per capita basis that are probably not outdone philanthropically. There are dozens of churches that raise from \$20,000 to \$100,000 annually for missions. There are not more than 10 that give as much as \$2,000 a year for Christian education.

Why they have not been equally as generous with their educational agencies is probably due to the fact that beginning about 50 years ago a widespread defection took place in our church colleges and universities. Schools began to eliminate their Bible departments and replaced Christian teachers with pagan sociologists and psychologists. Evolution became fashionable in the science department and strange educational philosophies were the vogue. Young people returned to their homes "enlightened" and without faith in God and the Bible.

Many of these church colleges set out unashamedly to compete with state universities and completely secularized their curriculum. Those who remained loyal to the Word of God were few indeed. It was then that the conscientious Christian began to by-pass the educational institutions and to put his support behind more immediate forms of evangelism.

One of the sad results of this policy was a great influx of men and women into areas of Christian service without the discipline and cultural impact of a liberal arts training. For this a great price has been paid in illiteracy and a dearth of scholarly attainment by born-again Christians.

Let us cite one example. On the mission field such a large number of missionaries were unqualified to do educational work that this aspect of the Lord's work has been entirely captured by the modernist. Recently, a born-again native of China, himself an Oxford graduate, pointed this out as one of the fatal errors of the modern missionary movement.

Another example is the work of the chaplains in the last war. Many Christians bemoan the fact that there were so few chaplains with a vital message to present to men on the way to death. One Christian college alone provided more than one per cent of all the Protestant chaplains in service, but this number was small indeed in comparison to the total. Perhaps the biggest reason that Gospel-preaching ministers were unqualified for chaplaincy was their lack of college training. A great opportunity of strategic service was missed by hundreds.



One looks at the field of law, medicine, and business and is appalled by the small number of evangelical Christians in these key fields. Graduates of Christian colleges going into professions often view their work with a high sense of calling and enter into it with a consecration of talent for the Lord's glory. No state university can instill this into a man's viewpoint.

Without question the small number of Christian colleges have rendered a service far out of proportion to their number and facilities. Their future depends in a very large degree on a complete change of thinking on the part of the thinking public. No longer must they be thought of as a sort of phenomenon on the Christian scene half tolerated and supported only when every other good cause has been provided for.

Many Christians wonder why it is that Christian colleges need money when they charge tuition rates that seem rather high.

There are almost no colleges or universities in the United States where tuition charges cover all the cost of operation. Many of the larger schools depend entirely on the income from fabulously large endowments to maintain their program. However, very few Christian colleges have any appreciable amount of money set aside for endowment purposes. About 25 per cent of the budget has to be raised from sources other than the tuition income, and the alumni and friends have largely attempted to meet these needs.

Since 1941 the total expenses of the average college and university have increased 52 per cent. With this large increase in the cost of operation the salaries of the faculty and staff have in most cases been upped very little. Usually the salaries form well over half of the educational budget, and the fact that the outlay for faculty salaries has risen so little suggests that the overall financial picture would be much worse in some institutions but for the sacrifice made by teachers and administrators. How long these people can be asked to carry on, in many instances with heavier loads and genuine financial need, is a matter of grave concern.

The danger should be obvious. Sooner or later the quality of teaching will begin to suffer and then the adage "penny wise and pound foolish," will be true indeed.

Said a teacher in a Christian college recently, "If I am not here one year hence, don't think it's any dissatisfaction with my work. It's because I can't afford the luxury of teaching in a Christian college." This same man told how his fellow faculty members were staying at their posts only by using savings, cashing their war bonds, and by the generosity of friends and relatives.

To determine the extent of this situation *Sunday Magazine* conducted its own survey among the Christian colleges of the United States. And this is what was learned.

The average college professor in the Christian college receives \$2,183 a year, on which he and an average 2.6 dependents must live. He has had an average of only 21 per cent increase in salary since 1941. He works an average of 51 hours a week. He has had 18 years of teaching experience. He has spent seven years of his life in educational preparation at a total cost of about \$4,700.

In most cases he would be better off financially had he chosen to become one of the union carpenters or

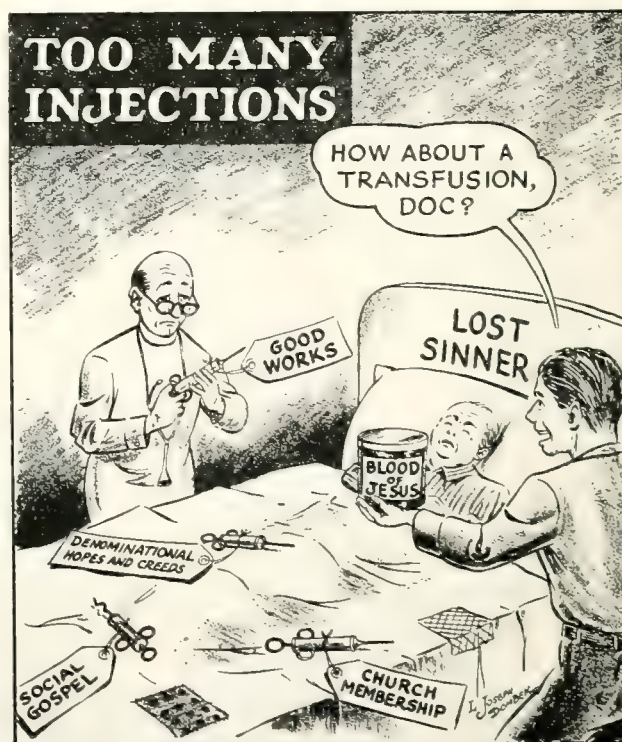
plumbers who erect the new buildings on his campus. His milkman and his garbage collector are drawing better salaries than he, and the chances are that the college seniors he teaches will start out at a higher salary on their first job than the "prof" gets after a lifetime of service.

Unless this situation is remedied there will be few young people who will feel that they can afford to go into the teaching profession in Christian colleges. They will be offered salaries from three to five times as large as the average Christian college teacher receives should they decide to teach in a secular college or university. A young man or woman having gone into debt to get his education does not easily escape the temptation of accepting the larger salary.

In order to improve their financial condition, Christian colleges face several possibilities. They can raise tuition still higher, hold financial campaigns, seek Federal aid, or turn to the Lord's people for larger annual gifts.

Raising the tuition will make it more and more difficult for many worthy Christian young people to attend the Christian college. Financial campaigns have never been popular or desirable for Christian institutions and the very thought of seeking Federal funds for Christian colleges is repugnant. Inevitably this would lead to some sort of government domination over the educational system and for the Christian college this would be doomsday.

The field that the Christian college is attempting to serve has never been so fraught with opportunity. Let the Lord's stewards, of gifts both large and small, become generous and profligate as they make investments—investments that pay immediate dividends now, but ever-increasing returns with the passing years. Unless they do, Christian educators must continue to watch the accumulating results of "too little too late."





# Report of Gifts to Grace Theological Seminary

January 1948

Gifts to the General Fund are indicated by numbers; gifts to the other funds are indicated by the following symbols: Building Fund by "B"; Chapel Furnishings by "CF"; Student Aid by "SA"; Student Housing by "SH"; Library Books and Equipment by "LB" and "LE," respectively.

Name and Church (or City)	Receipt No.	Amt.	Name and Church (or City)	Receipt No.	Amt.
Altoona, Pa.—			Glendale, Calif.—		
Rev. H. B. Heisey	15098	\$10.00	Mrs. Gladys Stivers	15179	5.00
Pasadena, Calif.—			Johnstown, Pa.—		
Rev. Norville J. Rich	15099	10.00	Mrs. Evelyn McClain	15180	2.00
Tracy, Calif.—			Mrs. Edna Moore	15181	.50
First Brethren Church	15100	46.12	Mr. and Mrs. Max Probst	15182	5.00
Indianapolis, Ind.—			Mr. and Mrs. V. Reighard	15183-B	3.50
Mr. and Mrs. R. H. Aeby	15101	50.00	Miss Lois Reighard	15184-B	3.50
C. E. Holland	15102	10.00	Middlebranch, Ohio—		
Grace Brethren Church (Misc.)	15103	1.75	First Brethren Church	15185-B	100.00
Martinsburg, Pa.—			First Brethren Church	15186	100.00
H. M. Beach	15104	5.00	Long Beach, Calif. (First)—		
Mr. and Mrs. Joe Beach	15105	5.00	John W. Allison	15187	5.00
Mr. and Mrs. J. E. Dilling	15106	6.00	Philadelphia, Pa. (First)—		
Mr. and Mrs. J. E. Dilling, Jr.	15107	5.00	Philathea Bible Class	15188	10.00
Mr. and Mrs. H. C. Fishel	15108	1.00	Oseola, Ind.—		
Martha Kiem	15109	1.00	Mr. and Mrs. Herman J. Schumacher	15189	100.00
Sannie Klepser	15110	5.00	Martinsburg, Pa.—		
Christie Klepser	15111	1.00	Mrs. W. E. Lohnes	15190	5.00
Mr. and Mrs. John Metzker	15112	5.00	Wichita, Kans. (Ashland 10th)—		
Mr. and Mrs. H. K. Replogle	15113	5.00	James G. Dixon	15191	50.00
Miss Alice Snider	15114	10.00	La Verne, Calif.—		
David Snider	15115	10.00	A. R. Bolling	15192	5.00
Dr. and Mrs. C. K. Snider	15116	20.00	Mr. and Mrs. O. F. Colburn	15193	10.00
Mr. and Mrs. Edgar Stern	15117	5.00	Mr. and Mrs. Roy Doult	15194	5.00
Miss Genive Smith	15118	1.00	Mr. and Mrs. D. H. Frantz	15195	10.00
Mr. and Mrs. George Smith	15119	5.00	Mrs. O. C. Haines	15196	10.00
C. Oren Whetstone	15120	5.00	Mr. and Mrs. G. D. Hay	15197	5.00
Wayne Snider	15121	10.00	Mr. and Mrs. W. H. Linderman	15198	10.00
First Brethren Church (Misc.)	15122	27.63	Mrs. Emerson Quick	15199	10.00
Limestone, Tenn.—			Rev. and Mrs. Conard Sandy	15200	50.00
Mr. and Mrs. Ralph Armentrout	15123	10.00	Mr. and Mrs. T. J. Steves	15201	100.00
M. D. Arnold	15124	5.00	Mrs. Laura Thomason	15202	5.00
Miss Lelia Arnold	15125	5.00	Mr. and Mrs. G. Walter	15203	8.00
Mr. and Mrs. J. F. Brobeck	15126	10.00	First Brethren Sunday School	15204	200.00
Elsa Lee Brobeck	15127	10.00	Women's Bible Class	15205	29.17
Mr. and Mrs. S. H. Henry	15128	10.00	First Brethren Church (Misc.)	15206	26.18
Byrl and Jack Luster	15129	2.00	Lake Odessa, Mich.—		
O. E. McCracken	15130	2.00	Mr. and Mrs. Walter Brovort	15207	5.00
Miss Mary Pence	15131	25.00	Alice Henney	15208	1.00
Rev. and Mrs. Earl E. Peer	15132	10.00	Mr. and Mrs. Lester J. Miller	15209	5.00
Adult C. E.	15133	10.00	Mr. and Mrs. Calvin Nash	15210	10.00
Vernon Brethren Church (Misc.)	15134	6.00	Essalie Titus	15211-B	5.00
Allentown, Pa.—			Campbell Brethren Church (Misc.)	15212-B	5.00
George C. Zahn	15135	25.00	Campbell Brethren Church (Misc.)	15213	3.00
Philadelphia, Pa. (First)—			Glendale, Calif.—		
Mrs. Iva M. Kolb	15136	5.00	Robert Barrow	15214	15.00
Dayton, Ohio (N. Riverdale)—			Mrs. M. M. Whitney	15215	5.00
Mr. and Mrs. Frank M. Betz	15137	5.00	Rev. and Mrs. A. L. Lynn	15216	25.00
Mr. and Mrs. H. J. Lambert	15138	5.00	Mr. and Mrs. H. L. Miller	15217	55.00
Dallas Center, Iowa—			First Brethren Church (Misc.)	15218	79.83
First Brethren Church (Misc.)	15139	6.00	Roanoke, Va.—		
Mr. and Mrs. Henry Supan	15140	10.00	A Member of the Ghent Brethren Church	15219	1,000.00
Kate Bartlett	15141	1.00	Winona Lake, Ind.—		
Flo Justice	15142	3.00	John Fusco	15220	5.00
Miss Mary Emmert	15143	15.00	Leon, Iowa—		
Mr. and Mrs. Galen Fitz	15144	5.00	Leon Brethren Church	15221	58.14
Mrs. Harry Randall	15145	10.00	Clay City, Ind.—		
Ida Good	15146	10.00	Richard Hayman	15222	25.00
Mr. and Mrs. Ralph H. Morgan	15147	25.00	Rev. Edward Lewis	15223	10.00
Mr. and Mrs. Jess DeBoest	15148	15.00	George Long	15224	5.00
Mr. and Mrs. J. O. Gring	15149	50.00	Bessie and Lois Long	15225	5.00
Mrs. J. Lloyd Wenger	15150	10.00	J. J. Luther	15226	50.00
Mr. and Mrs. I. W. Herr	15151	10.00	Cleve Rousch	15227	7.00
Berne, Ind.—			Arthur Oberholtzer	15228	25.00
Mr. and Mrs. Rufus Boze	15152	7.00	Goldia Sills	15229	5.00
Mr. and Mrs. Ralph Christy	15153	5.00	First Brethren Church (Misc.)	15230	9.00
Mr. and Mrs. Bryson Feters	15154	100.00	Clayton, Ohio—		
Mr. and Mrs. Karl Kauffman	15155	10.00	June Bowers	15231	12.00
Mr. and Mrs. Victor Kuhn	15156	5.00	Rev. Vernon Harris	15232	10.00
Mr. and Mrs. John Leistner	15157	7.00	George Knaus Family	15233	3.60
Mr. and Mrs. Rufus Leichty	15158	20.00	Mrs. Ruth Waymire	15234	10.00
Rev. R. Paul Miller	15159	25.00	Mrs. Emma Weaver	15235	1.00
Mr. Floyd E. Myers	15160	5.00	Aleppo, Pa.—		
Mr. and Mrs. J. Robert Myers	15161	20.00	Rev. Fred Wm. Walter	15236	5.00
Mrs. Addie E. Sipe	15162	15.00	A Friend	15237	5.00
Mr. and Mrs. Clark Sipe	15163	10.00	Summit Mills, Pa.—		
Mr. and Mrs. Chalmer Smitley	15164	25.00	Mrs. Earl Brenneman	15238	2.00
Mrs. Russell Wilkins	15165	5.00	Ethel V. Firl	15239	10.00
Mrs. R. J. Witter	15166	20.00	Ella Miller	15240	2.00
Mr. and Mrs. Lorys Witter	15167	10.00	Mary Emma Miller	15241	5.00
Bethel Brethren Church (Misc.)	15168	227.18	Mrs. Ralph Nicholson	15242	5.00
Pasadena, Calif.—			Geneva Opel	15243	10.00
Rev. and Mrs. C. H. Ashman	15169	25.00	Mr. and Mrs. Jack Yoder	15244	20.00
Rev. and Mrs. Thomas Hammers	15170	15.00	Mr. and Mrs. Mahlon Yoder	15245	10.00
Mr. and Mrs. W. H. Haugh	15171	10.00	Summit Mills Brethren Church (Misc.)	15246	7.00
Mrs. Ruth Hill	15172	4.00	Seal Beach, Calif.—		
Mr. and Mrs. Glen Hoffman	15173	5.00	First Brethren Church	15247	84.00
Mr. and Mrs. M. L. May	15174	5.00	Total		3,716.60
Mr. and Mrs. Geo. Wood	15175	25.00	Total receipts—General Fund		\$3,599.60
Adult Fellowship Group	15176	10.00	Total receipts—Building Fund		117.00
Fremont Ave. Brethren Church (Misc.)	15177	27.50			3,716.60
Long Beach, Calif. (First)—					
Boyd J. Ellis	15178	5.00			

Mrs. Alva J. McClain, Financial Secretary.





# THE GOSPEL TRUTH



## NEW RADIO STATION JOINS GOSPEL TRUTH NETWORK

We are praising God for the addition of one more station to our Gospel Truth network. KWIL, 1240 kc., is now carrying the Gospel Truth broadcast weekly. This is a splendid station with an excellent coverage over the west-central section of Oregon. The time, 8 to 8:30 Monday morning, is excellent because of the fact that this is religious time each day of the week and the audience expects to hear that type of program.

The station management gave our program a fine reception and chose it in preference to some other possibilities.

This victory is especially strategic because of our newest Brethren church, located in Albany, Oreg. Glen Welborn, the pastor, is on the job and will use the program as effective advertising for the local work.

The cost of the station time has been underwritten by interested parties, including the Northwest District of Brethren Churches and the local Albany church.

Pray that God will use this new station to reach the lost for Christ!

## GOOD REPORTS FROM OTHER AREAS

Several pastors have informed us that new people are attending their services as a result of hearing the Gospel Truth program and the advertisement of the local church. We praise God for this. Send us any such information so that we may know what the external results of our broadcasting are.

## REQUESTS COMING IN FOR MESSAGES

Some requests have been coming to our Winona Lake office for messages presented on the Gospel Truth broadcast. Quite a few folks have been interested in the recent series of messages by Bro. Miles Taber on

the ordinances and practices of the Brethren Church. Most of these were non-Brethren people.

## NEW MEMBERS ADDED TO RADIO LEAGUE

Last month nine new members were added to our Radio League membership. We need many more to complete the quota necessary for meeting our budget at one dollar per month per member. The National Fellowship of Brethren Laymen has been doing an exemplary job in encouraging league memberships. We trust that our laymen all across the nation will join in this great missionary venture for Christ as we near the end of the age.

## WE NEED YOUR HELP

Receipts for February have been the lowest since November, 1946. Of course, radio receipts fluctuate quite a bit but we must meet our budget each month. We felt that our supporters out in the field would desire to know about this so that they may intelligently pray and perhaps give a bit more so that we may continue to preach the Word over the air. We continue to stand in need on the deficit incurred very near the beginning of our broadcasting. May the Lord lay this burden on each heart.

## MAIL INCREASES

Although our receipts for February decreased the pieces of mail received in the office increased two over the previous month, and a comparison with the same month last year shows an increase of 37. We are thankful for the many who have written to us, telling us of the blessings received from listening to the Gospel Truth.

## GOSPEL TRUTH MAIL BAG

Canton, Ohio—I do thank the Lord for the message that was given over the broadcast Sunday. It was the best that ever was explained on the Lord's supper and communion. I am waiting to see it in the Herald.

Hazleton, W. Va.—Please find enclosed \$1.00 to help with your expenses as your program is such a help in this needy time for Christ. We all enjoy your program very much. It seems that the preachers around our place are afraid to preach Christ's words like you do.

New Concord, Ohio—We are thankful to be able to continue to listen to your early Sunday morning broadcast and want to have a part in helping to support it. I am enclosing a gift to help support your program, and may God bless the messages.

Glendale, Ariz.—Enclosed is our \$1.00 for the month for the Gospel Truth. Although we can't get it here in Arizona, we are Brethren from Ohio. We heard the program many times back home and want to help keep it on the air until Jesus comes because we know it is a program that wins many lost for Christ and encourages many discouraged Christians.

Martinsburg, W. Va.—We heard your broadcast on Sunday and enjoyed it very much. May the Lord richly bless you in reaching lost souls with the Gospel of Jesus Christ.

Acampo, Calif.—I heard your program and would like to get the Herald with the message of February 29.

## TUNE IN

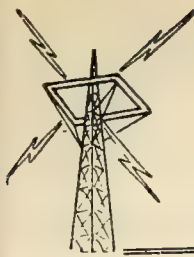
National Brethren Radio Hour

## THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.





# The Ministry of Reconciliation

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By **REV. ORD GEHMAN**  
Berne, Ind.

As we turn to the plaintive cry of Job while he was experiencing the pangs of torment and horror, a very significant statement attracts us. Job had considered himself full of righteousness. God had even invited Satan to take this servant Job into consideration. At Satan's suggestion God removed the barrier which surrounded Job and went so far as to give Satan full power over him with the exception of the power to take his life.

In the midst of his harrowing experiences Job is sought out by his three friends who attempt to comfort him. But their words prove far from comforting. In his desperation he cries out against the seeming ruthlessness of God's power. Then he adds, "For he is not a man, as I am, that I should answer him, That we should come together in judgment. There is no umpire betwixt us, That might lay his hand upon us both" (Job 9:32-33, R.V.).

As we search the pages of the Old Testament we find the prominence of a burning passion for religious living. The entire system of Jewish ritual was filled with a zeal to expiate the sins of men. A sinning population needed to be reconciled to an offended God. God did not change His attitude toward man, but man's sin changed the state of fellowship between himself and God. And so on it went: man sinned; fellowship was broken; God was constant but man was estranged from Him. Under such circumstances there was continual misunderstanding insofar as man was concerned.

This situation was preeminent in Job's mind when he tried to understand God. But he was torn between what appeared to be diametrically opposite conclusions. If God were a righteous God—and Job knew that He was—why then did he (Job) suffer such terrible agony? God was righteous; of that Job was convinced. Job suffered; there was no argument about that. Yet the question in Job's mind was, Why?

Thus his wail, for it is indeed the wail of one in desperation: "There is no umpire betwixt us, That might lay his hand upon us both."

As I think of Job in his extremity, how I wish that God might have pulled the curtain of the years aside and have given him a glimpse of Jesus Christ on Calvary's Tree. Job's desire has been fulfilled, and we are the recipients of the fulfillment.

Viewing God in His might and in His holiness and in His power, and considering our position before Him, our hearts would fail us. A holy God, high and exalted; a sinful race, low and degraded; and an apparently unbridgeable chasm lying between the two extremities. Man needed to be saved, but man as man could do nothing about it. God realized the situation "For he knoweth our frame; he remembereth that we are dust" (Psa. 103:14). But as God He could do nothing about the matter. So He, in His infinite wisdom, purposed His plan from all eternity past to remedy the condition.

With the onward movement of time God sent His Son into the world, "not to condemn the world; but that the world through him might be saved" (John 3:17). Jesus Himself proclaimed to the world that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

Time forbids us to enter into the formal proof of the deity of Jesus Christ. Suffice it to say in the language of the Word of God, "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1:14, R. V.). As a result of the fact that "God was in Christ, reconciling the world unto himself" (II Cor. 5:19), we find the perfect fulfillment of Job's request that he might be granted an umpire. And again, as a result of the fact that

God became man perfectly in the incarnation of Jesus Christ, the writer of the Hebrew epistle could say, "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin" (Heb. 4:15, R.V.).

There is a perfect willingness on the part of God to meet man and to forgive sin. In Genesis 3:15 we note God saying, "I will put enmity between thee [Satan] and the woman [sinner], and between thy seed and her seed; it [the woman's seed] shall bruise thy head, and thou shalt bruise his heel." The Deliverer from sin is promised, thus expressing the fact of God's willingness to forgive man's sin. Even though God is a God of infinite love, that perfect love must honor His perfect justice.

Again, God promises the children of Israel through Moses, "And there [at the mercy seat] I will meet with thee, and I will commune with thee from above the mercy seat" (Ex. 25:22). This presents a picture of the work of propitiation. God is willing to forgive sins, yet the demands of justice must be met. In the text of the Exodus passage we find that the blood was to be sprinkled on the mercy seat as a covering for sin, thus fulfilling the requirements of justice, so that God's love could be uppermost in its manifestation as God dealt with the individual. The blood was to be sprinkled on the mercy seat before the promise of God could be met. In other words, God could not meet man at the mercy seat until the covering for sins had been effected, regardless of His perfect willingness to forgive sins.

A very fine illustration of this great fact lies in the story of David in his struggle with Saul. The Philistines distrusted David. They reasoned thus: "If David goes down into battle with us, he may become an adversary, 'For wherewith

*(Continued on Page 291)*



# NEWS BRIEFS

Rev. and Mrs. Herbert Bess announce the arrival of their second child, Charlene Ruth, March 11. Since leaving the Bellflower work Brother Bess has been attending the University of California, preparing for further full-time Christian work. Their address is 3221 Garfield Ave., Alameda, Calif.

The new address of Miss Dorothy Dunbar is Farmington, N. M.

Rev. and Mrs. Marvin L. Goodman, Sr., are doing deputation work in preparation for their missionary work in India, where they will serve under the International Child Evangelism Fellowship. Churches wishing to have them for a service, and individuals interested in receiving their prayer letter, are asked to write to them at Winona Lake, Ind. Please note change of address in your Annual.

Rev. O. E. Phillips recently held a Bible conference at Winchester, Va., with attendance averaging about 200.

The Rittman, Ohio church reports 156 in Sunday school and 123 at the morning church service, March 14. Four decisions for Christ were recorded.

During the recent evangelistic meetings at New Troy, Mich., led by Rev. R. Paul Miller, there were 84 decisions—26 conversions and 58 rededications.

Two "alumni" of the Washington, D. C. church were working together at the Talma Christian Church in Talma, Ind., Sunday, March 14. Bro.

William Howard, the pastor, preaching in the morning, and Bro. Jesse Deloe in the evening. They spent the afternoon visiting in the community.

Sunday school attendance reached 195 at the North Riverdale church, Dayton, Ohio, March 7. Five new members were received into the church. At a recent business meeting a committee was named to investigate the matter of a new Sunday school building.

Miss Grace Allshouse is conducting a city-wide Easter rally for children in Helena, Mont., with the cooperation of the ministerial association. In spite of many difficulties and discouragements, children are receiving Christ in the Child Evangelism classes and many unchurched children are attending.

Walter A. Haman, former Secret Service agent, who has traveled with Presidents Roosevelt and Truman, will speak at the Summit Mills church, April 6, 7, 8 and at Meyersdale, Pa., April 9, 10, 11. The Meyersdale case has been closed and the decision of the judge is being awaited.

The young men's quartet of the First Church, Los Angeles, Calif., won the Southwest Division musical contest, and will sing in the country C. E. contest, April 2. Pre-Easter services in this church will feature the following speakers: Dr. Kenneth Monroe, Rev. Archie Lynn, Rev. Robert Crees, and Dr. Charles Mayes.

Encouraging news is found in the bulletin of the San Diego, Calif., church, where Rev. Norville J. Rich is the new pastor: "Thank you, every member of the church, for your unselfish and complete support in the ministry here. Your pastor has found the Christian spirit prevailing and every member has rallied 100% behind him."

A new Brethren work is being established in Beaumont, Calif., where Rev. Donald May is serving as pastor. Regular Sunday and midweek services are being held. Brethren knowing Beaumont people who might be interested in this work are urged to send their names and addresses to Rev. Donald May, R. F. D. 1, Box 222, Beaumont, Calif.

The new church in Garvey, Calif., will be dedicated Sunday afternoon, April 4.

Rev. Herman J. Baerg plans to teach in the Tabor Bible School in Dalmeny, Sask., Canada, again next

## The Brethren Missionary Herald Circulation

Last week .....	6,738
A month ago .....	6,683
A year ago .....	6,076
Two years ago .....	5,563

winter. He will be engaged in evangelistic work until school opens in the fall.

The church at Buena Vista, Va., has voted to install cork tile on the floor of the auditorium and the vestibules. A new bulletin board is being purchased for the lawn.

Mrs. Floyd Strawsburg (picture in March 6 issue), secretary of the Bible school library of the First Church, Long Beach, Calif., wrote a short story entitled, "It Pays To Be Friendly," which was published in "The Girl's Companion" recently.

Attendance at the morning worship service in Mansfield, Ohio, March 7, was 148, with 125 the previous Sunday. Twelve persons are awaiting baptism.

Two students of Grace Seminary are carrying on the work at the Grace Bible Church, near Syracuse, Ind.—Ken Marken and Fred Fogle.

Rev. Walter A. Lepp will be the evangelist at Ashland, Ohio, April 5-18. Rev. Harold Painter, of Modesto, Calif., and Velma Pickett, missionary to the Indians of southern Mexico, spoke at the church on a recent Sunday. We rejoice to learn that Pastor James Dixon has led this fine church to become 100% in Missionary Herald subscriptions.

"The Brethren Pulpit Digest" page is being revived again, and every Brethren pastor has been invited to contribute a synopsis of a sermon. If any pastor has been overlooked it is our error, and we hereby invite him to send a manuscript to the Herald office.

Rev. Russell H. Weber, of Carlisle, Pa., has withdrawn from the Church of the Brethren and has united with the First Brethren Church of Waynesboro, Pa., where he has been licensed as a minister for one year.

Rev. David Stone is serving as pastor of the church at Alexandria, Va. His address is 1405 N. Wakefield St., Arlington, Va.

A Gospel and Musical Festival will be held at the Leesburg, Ind.,

(Continued on Page 285)



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Winona Lake, Ind.

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Christian Life..... W. A. Ogden  
Evangelism..... R. Paul Miller  
Youth ..... Ralph Colburn





# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## THE CHRISTIAN'S EYES

By REV. W. A. OGDEN

"I have heard of you," wrote Robert Murray McCheyne to a friend, "and have been praying for you, that your eyes may rest on Jesus, and that your soul may lie in perfect peace under His blood shed for the sins of many."

The greatest men our world has ever known have been men whose eyes have rested on Jesus and found in Him rest from sin's burden. Countless men and women from all walks of life have lived honorable and righteous lives under trial of sickness and poverty; through seasons of great temptation and discouragement, for they had learned to look to the heavens for their strength and joy—for life itself.

Theirs was the blessed experience uttered by the convert from the darkness of African heathenism that, "Though the trail is hard and tangled, there is a Man ahead." Jesus Christ is the only answer to the tangled threads of life. If you lose sight of Him the burden of life becomes heavier and its issue more uncertain.

A young woman fed her nickels into the juke box and it responded with "Civilization" for so many times that a sailor thought he would be justified in shooting her! Three persons were taken to the hospital in critical condition as a result of the melee that followed. It is Christ, not "Civilization," upon whom our eyes must rest.

In the days of His flesh men saw Jesus with the natural eye. Today we read the record of His life and find great comfort and help in His words. But not only this, we know that this same Jesus, the eternal Son of God, lives today and will live forever. Because this is so, our eyes are not fixed on the memory of a dead past, but upon the face of a living Savior, for "He ever liveth." John said of Jesus, "We beheld his glory." This experience was his because he had a personal experience with Christ. He had "Seen . . . and looked upon, and handled the word

of life." This experience had changed the whole course of his life and gave him assurance of the life to come.

Jesus is the most loved and the most hated of men. Those who cry out against Him, "There is no beauty that we should desire him," have never had John's blessed experience of coming face to face with Him or they, too, would "Behold his glory." They would find in Him not only a great person and a great teacher, but a great friend and a Savior, too. John says further of Jesus that "He dwelt among us, full of grace and truth." That is the kind of a Savior we need today. In this hour of cheap politicians it would be refreshing indeed to meet a statesman full of grace and truth. But the grace with which our Lord was full was of a better kind, for it was the "grace of God, bringing salvation." The truth of which He was the personification admits of no admixture of error and is a perfect revelation of God and of all things spiritual and eternal.

In "The Pilgrim's Progress," John Bunyan gives us a picture of the guide in the House of Interpreter whose "Eyes are lifted up to heaven." This is a fitting attitude for every man who would reach the Celestial City. Many seem to think that prayer is a sign of weakness, a fit occupation for none but the sick and the dying. The facts of life all about us prove that no man is sufficient of himself to meet the burdens of life. And surely we have learned long ago that no man can save his own soul, but must look to the God who is the God of salvation for eternal life.

The man who prays joins hands with Abraham, Moses, David, and the prophets; with Jesus, Paul, John and the apostles; with St. Augustine, Martin Luther, Spurgeon, and all of the great men of the Christian church, past and present; with Washington, Lincoln, and many of the great men who were used of God to mold our nation. Our deep

desire today is that men who seek to guide the destiny of our nation might stand with their eyes lifted up to heaven!

A very beautiful chapter in the life of David may be seen in the 123rd Psalm. David is the rich, powerful, and greatly loved king of Israel. But an hour of great distress has come upon him and he prays, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." This is not only an attitude of submission, it is an attitude of expectation. It is another way of saying, "the eyes of the Lord are over the righteous and his ears are open unto their cry." To David prayer was not merely "a psychological effect upon himself. His was the promise of God, "Call upon me, and I will answer thee . . ." Happy are the children of God who today find the blessed reality of this same glorious truth.

This Psalm says further that "The eyes of servants look unto the hand of their masters, and . . . the eyes of a maiden unto the hand of her mistress. This is a very personal and real experience, and the reward is the safety and the providence the servant receives from the master. "In like manner," says David, "our eyes wait upon the Lord our God, until that he have mercy upon us." Here is the suggestion that, perhaps, the distress David is experiencing has issued from some hidden sin, and for this he pleads for mercy. How sweet must have been the knowledge in the heart of the King that, "Him that cometh to me I will in no wise cast out." Faith will not be denied; it looks unto the Lord our God *until* that He have mercy upon us.

"Teach me to pray, Lord; teach me to pray,

This is my heart-cry day unto day;  
I long to know Thy will and Thy way,

Teach me to pray, Lord; teach me to pray."





# EVANGELISM



## THE POWER OF PRAYER IN TRUE EVANGELISM

By REV. R. PAUL MILLER

The first work that prayer accomplishes in a revival campaign is that it corrects the things that are wrong in the lives of the workers themselves. God cannot use dirty vessels. Many people haven't the slightest idea that they have anything wrong with them until they get into a prayer meeting deeply charged with the Spirit of God.

The first reaction that a sincere believer experiences in such a prayer meeting is a sense of his own unfitness before God. There comes rushing before his mind the years of carelessness, the pitiful prayer life he has had, the many opportunities to speak to lost souls for Christ that he has failed to take, the many times when he has been with evil associates without rebuking them, when he has indulged in forbidden pleasures, when he has given way to Satanic fits of temper, and careless living and speaking before his children and others, his unfaithfulness to church, and his general indifference. A flood of contrition sweeps over his soul and confession and tears are poured out before the Lord.

Many times immediate adjustment must be made with others. I attended a few sessions of a day of prayer at the Bible Institute of Los Angeles. At one session a young man who had been a leader among the students, and who had been most active in prayer and testimony, had suddenly become quiet. At once he stood to his feet and almost shouted, "This is no place for me. I have sinned against my own parents." He left the meeting, took a train and went home.

In a couple of days he returned with a glowing face and testimony. He said, "When I got home, my parents weren't in the least surprised. When I told them what I had done and asked forgiveness, they said, 'We knew it, son, all the time, and that you would be making it right sooner or later. We forgave you when you did it.' I have the most wonderful mother and dad in all the world." His testimony set that whole meeting aflame again and the

fire of confession and testimony blazed gloriously. This is the work that the Holy Spirit does first in a revival. He gets His own people cleaned up and ready for work. "Be ye clean who bear the vessels of the Lord."

Daniel, that great man of prayer and fellowship with God, began his petitions with confession and a broken heart. Ezra wept and prayed and confessed and cast himself down before the Lord and God used him to lead the first great revival in Israel. Nehemiah fell down before the Lord and cried, "I . . . confess the sins . . . which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee" (Neh. 1:6,7).

It seems to be the prevailing fear of thousands of believers today that someone might see them shed a tear over a lost soul. Men seem to feel that it is unmanly to shed a tear or break down in prayer. Let me tell you, if there had been no tears in the heart of God there would have been no Calvary. The nearer a man gets to the heart of God the more tears he will shed over lost souls. The finest, the most priceless thing on earth is the manly tears for another's salvation. Prayer opens the door for the Holy Spirit to enter in and enthrone the broken heart of Jesus in the believer. Then and then only can the believer begin to win souls. Unclean hearts and unbroken hearts cannot win souls.

Prayer empowers the workers. After a believer has spent a long time in the presence of God in prayer, he loses his fear of men. After talking with God Himself why should we fear any sinner, big or little? The most self-possession boldness possible is that which God gives. It is a calm fearlessness that knows no confusion. That was what the disciples prayed for in Acts 4:29, "Grant unto thy servants, that with all boldness they may speak thy word." Within the next few days 5,000 more souls believed in the Lord. With the power of God rest-

ing upon them they feared no man. What were magistrates and governors to men who had been with God? And power was upon them. When they witnessed sinners either raged or repented. They scoffed or surrendered. That is the true result of genuine, Spirit-filled witnessing, always.

There is power to be had if we will but sincerely seek it from God with the purpose of using it to His glory. But you have to stay with Him to get it. It isn't done in five minutes, nor is it realized by those to whom it is not a heart passion.

J. Wilbur Chapman tells of a young Irishman in his church who was very devoted to Christ. He was not brilliant, but he was certainly sincere. Dr. Chapman had called some of his men together and told them of the burden upon his heart for the lost men of that city. But he told them that before they could do anything they must first have the infilling of the Holy Spirit. Immediately this young man arose and left the meeting. He did not return.

Afterward, Chapman sought him. He found him in a little room in the basement, shut in with God. He was on his face in prayer before God, crying, "Oh God, I plead with thee for this blessing. I will give up every sin for this power." Then as though his sins were passing before his mind he added, "I will give them up, I will give them up." Then he arose and calmly turned his face heavenward and said, "Now I claim the blessing."

For the first time he realized Chapman was there and listening. He reached out his hand and said to his pastor, "I have received Him; I have received Him." During the next six months that humble young man led more than 60 men to Christ. What that young man received from God when he earnestly sought it, God will bestow upon every believer when he seeks it with all his heart. Granted a congregation of such prayer-burdened, Spirit-filled hearts, a pastor could sweep his entire community for Christ.



# The Christian's Seal

By Rev. Charles H. Ashman

## THE HOLY SPIRIT—FIRE

What makes the difference between a raging blizzard and sub-zero weather outside, and warmth and coziness and comfort inside? *Fire!* How valuable it is and how indispensable. Fire is a type of the Holy Spirit, it is a figure by means of which our darkened perception and weak discernment are enabled to understand better the deep truths of the Spirit's presence and power.

### "As of Fire"

Acts 2:3 records the manifestations of the Holy Spirit on the Day of Pentecost. It is said, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," not tongues of fire, but as of fire. The Spirit likens Himself to fire. Whatever this fire represents, it is a Spirit-chosen figure of Himself. Not natural fire, nor strange fire, nor wild fire, but *the fire of the Spirit* is what is needed today. What does it mean? Let us discover some comparisons.

### Fire Is Destructive

Yes, fire burns and destroys; it consumes; it changes. There are things in the life of each of us that need to be consumed—the dross of sin and selfishness, worldliness and wickedness, complacency and compromise! There are debris and rubbish of false beliefs and practices, plans and purposes, malice and unforgiveness, which must be destroyed if we are to be used of the Lord. The indwelling Holy Spirit will burn these out if we but yield to Him. It may be that some of our cherished plans must be burned up that the Spirit's blueprints for us may become clear. It may be that some things that we have loved dearly must go up in smoke also. The destructive work of the Spirit is not pleasant but necessary.

### Fire Penetrates

Throw that ore into the furnace and soon the fire penetrates into the finest fiber of it. It goes deep,

through and through. The Holy Spirit is the internal searcher of our hearts. He is the internal searchlight. He is able to discover and uncover and expose to us for our renunciation every secret thought and evil thing. He pierces and penetrates and persuades. He penetrates into the secret chambers of imagery, into the innermost recesses of imagination. See Hebrews 4:13.

### Fire Illuminates

Fire surely illuminates. The Word of God is given for illumination, for "Thy word is a lamp unto my feet, and a light unto my path" and "The entrance of thy words giveth light." This is the external light that illuminates our pathway, the Scriptures, the Word of God. Then we have an internal light for guidance also, the indwelling Spirit! He shines upon the sacred pages of divine revelation to interpret it and shines within our hearts to quicken our discernment of that revelation. His presence within dispels natural darkness and lights up the interior of our soul with His presence. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). The fuller teachings concerning the Spirit's illumination are found in I Corinthians 2:4-16. Herein real spiritual discernment is set forth. It is available only through the penetrating presence of the Spirit in His illumination of the Bible and the heart and mind and soul of the yielded Christian.

### Fire Creates Heat

Perhaps it would be more true to say, "Fire is heat," than that it creates heat. Fire is power, powerful! Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). He forbade them to go forth in their testimony until the Holy Spirit had been given

on the Day of Pentecost. The Spirit Himself is power. Unless we serve the Lord in the power of the Spirit, we serve Him in the energy of the flesh only. How much of the programs, plans, activities, etc., of the present-day church is devoid of the Spirit, merely the motions of the flesh? How much of preaching, teaching, singing, giving, doing is destitute of the power of the Spirit? Because of lack of the Spirit, there is coldness of formality, fruitlessness of unspirituality, and defeat of compromise. But when we live and serve in the power of the Spirit, in the fervor of His fire, then there is real zeal for the Lord. Oh for the warming, refining, illuminating, empowering fire of the Spirit's presence! This is neither strange fire, nor wild fire, but *the Spirit Himself!*

"Refining fire, go through my heart,  
Illuminate my soul;  
Scatter Thy life in every part,  
And sanctify the whole."

## NEWS BRIEFS

(Continued from Page 282)

church, March 28 to April 11, with Rev. Robert Ashman as evangelist. Children's meetings will be held at noon. The Bible school reached an attendance of 60 recently when a one-day Bible conference was being led by Rev. Miles Taber. Since that time the church has purchased a bus. Through an error the name of Bro. Kayle Staup was included in the March 13 issue as having read the Bible through in 1947. It is true that he had read it, but his name was in the original list previously published; the second report should have stated that he had already read the Bible through again in 1948.

Rev. David S. Marshall, pastor of the First Community Church in Christ of Garyton, in Gary, Ind., and graduate of Grace Seminary, was recently ordained to the ministry at the church.





# Studies in Revelation



## STUDY NUMBER TWENTY-NINE

### *A Universal Chorus*

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13).

Is there mystery here? Might we wonder how the birds, the rabbits, and all living creatures can realize the importance of this great event?

Once before, our Lord offered the kingdom to mankind, and if the children had ceased their cry, the very "stones would immediately cry out" (Luke 19:40). Most certainly, if dead stones would cry out for joy, does it seem possible for the creatures that have life to do the same? Do we say that this is impossible? Then let us remember that our Lord spake these words.

### *Cursed for Man's Sake*

When God placed Adam in the Garden of Eden, He gave him headship over a perfect creation (Gen. 1:26). But when man, the head, fell it threw things into confusion. It would not be well for creation to remain on a high plane while its head was on a lower, so God said, "Cursed is the ground for thy sake" (Gen. 3:17).

And so today, we live in a cursed creation, a creation that "groaneth and travaileth in pain together until now" (Rom. 8:22). The truth of these words is everywhere evident as the bird eats the worm, the cat eats the bird, and the dog chases the cat and is himself worried by the flea. Even the wind whistles a mournful tune as it whirls about our house, and sometimes gets on a rampage and uproots trees and turns the sea into a whirling mass of seething, foaming billows.

Who can compute the suffering on a single acre of ground as the ants sight a humble worm and bug eats

bug? The sea is a vast slaughter pen, where countless tons of smaller creatures must furnish the daily diet of the great sea monsters, and larger fish prey upon the smaller.

### *Creation Delivered*

But creation was made "subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" (Rom. 8:20). Creation was not placed under the weary round of nature without hope, for most surely when man, the head of creation, is redeemed and gets his new body, then the curse will be lifted from creation. "The creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

Some day our Lord is coming back and "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). And on that glad day, creation will also be lifted to its rightful position. Imagine, if you can, what it will mean for every thorn and thistle, sweat and pain to vanish away. Imagine the weeds becoming useful plants, every pest and insect turned to useful employment.

### *Creation Waits*

"The earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God" (Rom. 8:19).

"All creation, gazing eagerly as if with outstretched neck, is waiting and longing to see the manifestation of the sons of God" (Weymouth).

When mankind, the head of creation, fell, the creation was brought down also. In our present time all creation groans, but all the time has its hopes set on that glad day when our Lord will bring redeemed mankind to earth and creation will be lifted back to its high position again.

This is just what we have in Revelation 5:13. The book has been taken and soon creation will be de-

By REV. R. I. HUMBERD, Flora, Ind.

livered. Is it any wonder that every little creature thrills at such a prospect?

The stones cry out; creation is looking for the coming of the redeemed; every creature cries out when the book is taken. These may be mysteries to us, but whatever they may mean they must point to joy that is joy indeed.

### *Great Glory Ahead*

Yea, verily, the sufferings of this present moment are mountain high. And so it was yesterday and the day before, last year and the year before. But pile up all the sufferings of creation past and they "are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psa. 107:31)

"Let everything that hath breath praise the Lord. Praise ye the Lord" (Psa. 150:6).

"All thy works shall praise thee, O Lord; and thy saints shall bless thee" (Psa. 145:10).

### **BROTHER HUMBERD SAYS—**

"Person and Work of Christ," "Book of Revelation" (cloth), "The Holy Spirit," "Many Infallible Proofs." \$2.00.

A *Spiritual Awakening Congress* will be held at the Moody Church in Chicago, April 4-11, being the first of over 100 such rallies to be held in leading cities throughout America in 1948. Some of the speakers at the Chicago congress will be Dr. Charles E. Fuller, Dr. Walter Wilson, Dr. Bob Jones, Sr., Dr. John Zoller, Dr. H. A. Ironside, and Dr. Jesse Hendley. Musicians include Rose Arzooonian and George Beverly Shea. Programs may be obtained by writing to Christ for America, 542 S. Dearborn St., Chicago 5.





## BOBBED HAIR (1 Cor. 11:1-16)

By REV. J. KEITH ALTIG, Whittier, Calif.

The question of bobbed hair is one which the church largely ignores today. Many of the older members in our church have asked, "What's the matter with the younger Brethren preachers that they don't teach and preach about this? Were the older men wrong? Has the Bible changed?" Well, we know that the Bible has not changed; it is still the Word of God which cannot be broken, and we should seek its message sincerely.

There is no question that the ordinary English reader coming upon this passage would come to the conclusion that a woman's hair was the covering God gave her for her head and that to cut or shorten it was a violation of His will. It is true that the words for "covered" in verse 6 and "covering" in verse 15 are different Greek words, but they mean exactly the same thing, according to various versions and lexicons. Thus we are to take the message and teaching of the passage to be exactly what the reader of the English version would take it to be. Verse 15 identifies the long hair of a woman to be her covering and we are right in thus understanding it throughout the passage. To be "covered" means to have long or uncut hair. To be "uncovered" means to have short or cut hair.

There is no question here then of any artificial covering. This gets away entirely from the question of lace bonnets, hats, prayer coverings, handkerchiefs thrown over the head, etc., etc. However, it must be said in all seriousness that these devices are much more attractive and appropriate as a covering for the head if any is worn, than many of the "creations" which women wear today. When a woman has enough strength of character, poise, and determination to wear a prayer covering in the church, she is to be commended, but there is no spiritual significance to be connected with it. And, at the same time, there is no

question of conformity to the world in such a case.

On the other hand, when a woman places on top of her head a piece of ribbon, a bit of fluff, several bird feathers mixed with imitation flowers and assorted fruits, nuts, and vegetables, one is inclined to question whether the command "that women adorn themselves in modest apparel, with shamefacedness and sobriety," has not been flouted.

Notice also that there is no question of convenience or attractiveness in this. Some complain that they can't take care of their hair unless it is thinned out a little. Remember this, ladies, God made you as He wanted you to be. He invested your hair with a deep spiritual significance. To harm or destroy this robs you of power and authority in prayer. Can any so-called convenience or a few moments saved compensate for this loss? If any of you modern women do not have time to care for your crowning glory as God intended you to do, even with all the labor-saving devices of the present day, let me refer you to my mother, who, in addition to doing the washing, ironing, cooking, and mending for a farm family of a husband and four sons, was always faithful to the house of the Lord, teaching in the Sunday school, singing in the choir, attending prayer meetings, and evangelistic services, yet never found it necessary to sacrifice on the altar of the worldliness of the day that which God had given to her for her glory.

But how long is long and how short is short? This is something like the question, "How long is a piece of string?" There is a perfectly good answer, at least an answer as good as the question. A

piece of string is as long as twice the length from the middle to one end. For the woman, then, long hair is just as long as God intended it to be. If it is shortened at all, it is short.

Some women "trim up the ends" and in the process cut off about half. Of course, this fools God and the angels and they don't know the difference! Short hair then—the kind which is a shame, dishonorable, and a disgrace—is hair which has been artificially shortened.

As for the man he need only to cut his hair a little to fulfil the requirements of Scripture. Any artificial shortening of the hair is enough. He could wear it anywhere from Sing-Sing style to Avak-the-faith-healer style and still conform to Scripture. But remember that the shorter it is the farther away from disgrace the man is! There is hardly any problem in this connection since most men conform to the accepted practice of the day which is in perfect accord with Scripture and good taste.

Is this non-essential? Is this straining out a gnat while swallowing a camel? Think of this. One of the great ministries of women is prayer. The godly mothers and wives of great preachers of the Gospel have played a greater part in their work than ever appears on the surface. Many devout women have literally prayed their wayward husbands, sons, and daughters into the kingdom of God. But answer this: can God honor the prayers of a woman who dishonors her head? Does He answer the prayers of one who is in a shameful condition? Does God delight to honor one who has willfully destroyed her glory?

Perhaps if the rank and file of the women of the Brethren Church would wholeheartedly, simply, and gladly conform to the plain teachings of the Word, we would be a long step forward in our efforts to be the powerful, effective instrument for the salvation of the lost which we should be.







# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

AT PLAY

### SPORTS AND SPORTSMANSHIP

What part should sports play in the Christian's life at school? There are a few folk who would say that participation in or even observation of the school's sports program is sinful—but I'm not one of these!

Baseball, football, basketball, track, etc., are in themselves wholesome and healthful. And I believe a Christian young person can participate in them. But there are some dangers of which we should be aware.

1. Don't put the sport first in your life. To excel in any of these sports takes time, practice, effort. It is easy to spend so much time this way that some more important things are crowded out. So don't let the sports crowd out the quiet time, or your fellowship with Christians in God's house.

2. Watch that your influence for Christ on the team is greater than their influence against Christ can become. Let the others know where you stand—with Christ—and don't compromise your testimony. They'll respect you for it, even if they may not understand it.

3. Don't take your sports so seriously that you lose your temper at a bad decision, or lose your graciousness if you drop the victory. Be a good loser when necessary, and a good sport in every circumstance.

If you go out for a sport at school, give it your best. Ask the Lord to help you in it. Top athletes are rare among Christians, but they have a great influence with their testimony. Gil Godds is a classic example of this. There have been cases where an outstanding high-school or college athlete has won many of his team for Christ.

So if you're athletically inclined

or sports-minded, use this interest and ability for the glory of the Lord, but remember, too, that though "bodily training is of some value, godliness is of value in every way" (I Tim. 4:8, R.S.V.).

## News Notes--

### WINTER RETREAT

The last week-end we were in California, it was our privilege to be with the young people of the Compton and Bellflower churches, about 45 of them, at Acorn Lodge in Wrightwood, for a winter retreat. Three feet of fresh snow greeted us! And did we have fun!

The main road was just opened, and still icy, but the Lord was good to us in keeping every carload safe. And the smaller roads to the lodge were still closed when we arrived. But much of our grub and gear was carried to the lodge on an army weasel, and we got along fine.

There was plenty of time for snow-fights and tobogganing, but lots of time, too, for fellowship with the Lord around His Word. One fine girl took Christ as Savior, and other decisions were made. A good time was had by all, and the spiritual results were fine.

By the way, the young people there took an offering for the National Youth work on Sunday morning, which amounted to nearly \$30!

## It's an Idea--

### A CHURCH TEAM

If you have a fairly large group of young people in your church, and some of them are athletically inclined, why not try to organize teams on the seasonal sports? Often there are church leagues into which you can enter a team. If there are not, perhaps you can arrange a few games with other nearby Brethren churches, or other fundamental groups.

It will give a good outlet for your ambitious players, and a fine activity for the whole group, and often the older folk would enjoy coming to see their team play, too.

Try to plan your game schedule so there will be few if any conflicts with your prayer meeting or other church services. So coach and instruct your team that they will have a clean, Christian testimony at every game. Prayer before and after games helps in this. And often, you can attract new ones to your youth group by an active sports program. Your eligibility rules should require faithful church attendance and clean Christian living.

March 7 was Youth Day at Peru, Ind., and 68 young people were present at the morning service and 34 in the evening. Seven decisions for Christ were made.



Compton and Bellflower Young People at Winter Retreat (see News Notes)

The Brethren Missionary Herald



## MIDDLEBRANCH, OHIO

Three weeks were devoted to the Middlebranch church in a "Crusade for Christ." The first week was spent in directed visitation. This was handicapped because of the smallness of the number of those who were willing to visit, also because the pastor was compelled to be away for several days at a funeral.

Seldom do you battle against stronger opposing forces than we did during this crusade. The community was "sports whacky," having interest only in the basketball tournament. Many members of the church chose to give their presence and interest to this rather than to the special services of the church. Publicity and personal work and prayer seemed not to be able to change this. Sports are all right in their place, but their place is not *first place* in the lives of church members.

Indifference, compromise, tolerated and sanctioned sin, and differences created an atmosphere within the church that made revival most needful but very hard to bring about.

We found Brother Kinzie a faithful co-laborer, being willing to do all possible in prayer and personal work, maintaining high standards of separation and spirituality.

We do not believe that the time and effort of these three weeks were wasted, but we have seldom seen so few visible results from so much time and prayer and preaching and personal work. We have faith to believe that the harvest will yet come.

The Middlebranch Brethren Church faces another source of opposition. An Independent Fundamentalist in Canton, seven miles distant, is running a bus line into Middlebranch, proselyting from Brethren members if possible and enticing Sunday school scholars and prospects from the church to his independent work. Some years ago he was supply pastor for the Middlebranch Brethren Church for one year. Let us pray that the Brethren testimony in Middlebranch may remain and grow.—*Evangelist Charles H. Ashman.*

The Middlebranch church has just passed through its second revival effort within the last six months, under the leadership of Bro. Charles H. Ashman. The first meeting was

held by Bro. William H. Clough last October.

I use the word "effort" because that is mainly what it was. Certainly the results were not what we had prayed, labored, and hoped for. It was hoped that local conditions might be changed, the members of the church revived, and souls might be won to Christ. I am sure that the evangelists both did everything within their power to help us to realize these results. Our failure can only be charged up to those who were unwilling to give Christ the place in their hearts which He must have if He is going to bless in any large measure.

There were a total of seven definite decisions for Christ in this second meeting; five came for a closer walk with the Lord; one was received into the church by relation;

one came to publicly accept Christ as his Savior. For these we praise the Lord.

This was my first experience in working with Brother Ashman, as it was also my first meeting with Brother Clough, and they were both very happy experiences. Everything within their power was done to turn backsliders and the lost to Christ, and the meager results cannot be any fault of theirs.

We deeply appreciate the fine delegations from Ellet, Canton, Wooster, and Rittman.

Middlebranch needs your prayers. God has given the Brethren Church a great field here, but Satan, through many years, has scored many triumphs over this church, and is poised to score again, unless God's people rally wholeheartedly to His church.—*G. W. Kinzie, pastor.*

## A New NELSON POCKET BIBLE



9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child

weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the

*Specimen of type*

At last Nelson has produced a pocket-size Bible with type that you can read (see sample above). Yet the page measures only 4 x 6¼ inches. Authorized Version; thin, India paper; red under gold edges; beautiful binding; postpaid.

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# TRUMPET AND BATTLE

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

Borrowing a figure from the military and thinking no doubt of the place of the trumpet in the pilgrim life of Israel, the Apostle Paul declared upon one occasion, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). The words are framed in the form of a question, yet require no answer, for the very subject supplies the answer. When battle lies ahead, certainty is the great necessity, for victory and defeat hang in the balance.

Even for his day, the apostle could detect the sounding of uncertain sounds, from the pipings of the legalizers and the strains of the ritualists who dogged his steps and laid snares for his endeavors. Jealous for the cause of the Gospel, jealous for the glory of the Lord, concerned for the souls of the little flocks gathered here and there, the apostle laid hold upon this suggestive figure of trumpet and battle in order to encourage, and to sound the realistic note concerning the manner of the Christian life and testimony.

It is a battle, and there is the requirement of preparation. The saints of Pauline days assuredly did not waft heavenward upon billowing pillows of ease, for they were warriors, not wafters, and the pillows would have to await for the sweet bye and bye while the present would know of the struggle for righteousness. There were uncertain sounds even in those early days, and many of the trumpeters were exceedingly clever. It is no less so for the present day, for the uncertainty has increased, the trumpeters have learned new methods of insidious piping, and the battle has become far grimmer. So may the believer sing with sincerity and meaning "Work for the night is coming," and set his heart to the earnest laboring for the cause of the Lord.

But in this day we have two evils instead of one. On the one hand there are trumpeters who are sounding forth the uncertain sounds in pseudo-gospels, of anti-gospels, and

of man-made gospels, and these are the liberals in the camp. We may well be aware of them and save our souls from the sound of their dead melodies. But on the other hand—and this is the serious matter—there are trumpeters who are sounding forth the certain sound, but the hearers simply do not prepare themselves to the battle! And in so poor a camp as this a good many fundamentalists may be found, who have long forgotten that the Christian life as lived in the present scene is always meant to be a striving, a laboring and a battle. They have taken of rest and ease in Zion, and their membership is attached to the "church of the heavenly rest," and goes no farther. The trumpeter may sound with all the power of his sounding in the preaching of the Word, with warning and entreaty, but while they will accept the truth of the sounding, they will allow the sounding itself to die away and be lost in the land of "spiritual nothingness."

Not so did the apostle understand this business of Christian living. The world was no friend and the devil was quite real enough, and theoretical considerations found little place in his sympathies. He viewed the believer as a warrior who should attune his heart for the sounding of a certain note, and gird himself for the oncoming battle. But in our day we may almost dispense with the trumpeter, for he seems to be wasting his sounding as far as our girding and preparation are concerned!

It is the tragedy of much of our Christian living in these latter days. The false trumpeters are loud and brazen, but the true trumpeters appear to sound apologetic and weak-winded, lest they give offense seeing that most of us have long ago retreated to a poor position of defense. But the Gospel was never meant to be defended; rather it is to be expended and vigorously thrust forth into the devil's territory with the high purpose of snatching many precious souls as "brands from the

burning." It is the warrior who earns the approval of his Lord, and who merits the well-earned rest which will come with His appearing; the wafters-at-ease will not be the ones to hear the precious word, "Well done, thou good and faithful servant," for when nothing is "done," there can be no "well" of His approval.

The true trumpeters have a heart-breaking business in these days! There is the faithful sounding forth Sunday after Sunday and the Word is clearly broken and sent forth. But there is often vacuum instead of victory and the saints slumber when they should be stirred. Truth that is meant to move often leaves them frozen instead, and the thought of the Christian life as a grim and deadly battle with the forces of unrighteousness appears so strange as they sit in comfort in comfortable pews in comforting sanctuaries. And the Lord is grieved with it and will manifest that grievance in a stirring up and upsetting of the life. But then, we should welcome anything that overturns the sluggish ways and give the more earnest heed to the sounding of the certain sounds which are meant to drive us to the work. Let the trumpeters take heart and continue their work, assured that the Spirit will deal with the hearers according to the purposes of the Lord. Many may yet be aroused and girded for battle.

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*The South Bend, Ind., church reports an attendance of 91 on March 14, with one man accepting Christ as Savior. A Jewish prophetic conference, with Rev. Herman B. Centz, will be held at the church April 7-11. Revival meetings will be held May 10-23, with Rev. Charles Ashman as evangelist and Rev. Robert Ashman as song leader. A dedication service for the new pews will be announced soon. Rev. Arthur Cashman has been assisting the pastor, Rev. William Clough, in visitation work.*



# THE MINISTRY OF RECONCILIATION

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM

By ORD GEHMAN

(Continued from Page 281)

should this fellow reconcile himself unto his lord? should it not be with the heads of these men?" (I Sam. 29:4, R.V.). And what better way could David have chosen to appease Saul's wrath than with the heads of the enemies of Saul?

An investigation of the entire sacrificial system of the Old Testament reveals the outstanding fact that God was reconciled to many only when man met the conditions as they were outlined in the law. In this way man was able to meet God. God said, "Come now, and let us reason together . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18, R.V.). The basis for such cleansing and absolution is found in the obedience of the people in keeping the law. Their sins were forgiven as they observed the feasts and made the sacrificial offerings. But these sacrifices had to be made over again.

When Christ came into the world to save men from eternal condemnation, He did it by the means of His shed blood. "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in *once for all* into the holy place, having obtained eternal redemption" (Heb. 9:11-12, R. V.). Man's eternal redemption was purchased on Calvary's Tree. Due to the fact that Christ entirely fulfilled God's demands of righteousness by His shed blood, He could not be held by the bonds of death. He arose as the victor over death. He presented His own blood at the mercy seat before the Father, not on His own behalf, but in behalf of those for whom He died. As a result of His work He became the Surety of a better covenant, for He abideth forever with an unchange-

able priesthood. Because Christ died men may draw near unto God through Him, because He lives to make intercession (Heb. 7:22-25).

When Paul speaks of this ministry of reconciliation in II Corinthians 5:19-21, just what did he mean? He says, "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation" (II Cor. 5:19). We have noted that Christ's sacrifice on the cross was perfectly satisfactory to the Father. He made atonement for the sins of men. Therefore, as far as God is concerned, redemption is completed in Christ. God holds no enmity toward men. He is perfectly willing to forgive men their sins if they will but come to Him through Christ. The efficacy of Christ's death, and the willingness of God to forgive sins, is of no effect if men fail to accept the sacrifice which is wholly acceptable to God. Thus in this ministry the message is quite simple, and not fraught with many details.

The story is told of an enthusiastic soul-winner who went into a saloon, laid his arm across the shoulders of the proprietor, and said, "I just stopped by to tell you that God has absolutely nothing against you." In his surprise and amazement, the saloon-keeper answered, "I'd sell this business today if I thought you knew what you were talking about." But it is positively true. God has nothing against the world of lost men. He is reconciled by the death of Christ. So great is His love that He desires to forgive men of sins on the basis of the atoning death of His Son. But the world needs to know that Christ has died, not simply a historic death, but for the sins of the world.

Brethren, that is the sum of our message today. We have no other message for the world. A "social gospel" will not do. No sort or type of "gospel" short of the Gospel of God's redeeming love will do. And that is our all-important task, that of telling the unsaved world of Christ's reconciling death. That

death reconciles God to man, but man is not reconciled to God. Man's reconciliation depends upon his acceptance of God's plan of salvation through Christ. And think of it, my brethren in Christ Jesus, "God . . . hath committed unto us the word of reconciliation" (II Cor. 5:19).

Therefore we stand as ambassadors for Christ. We are His representatives in an alien country. Men are estranged from God because of sin. We are sent to introduce God to a hostile world. He entreats the world by us.

How important, then, becomes our position. Being Christ's ambassadors as the Word says we are, our hearts should be illuminated and warmed by a burning passion to do what Christ would have us do. It is His desire that none should perish but that all should come to repentance (II Pet. 3:9). That same desire and passion should possess and fire us in our service for Him.

He has committed unto us this marvelous ministry. Since He has made such a committal of so great a trust, what should be our attitude? It is my earnest conviction that, as God entreats the world by us, we must present a true picture of godliness to the world in the lives that we live. In like manner, we are lights in a benighted world. Christ says, "Even so [or because of this fact] let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16, R.V.). And how could we better glorify our Father in heaven than by attracting men and women to Christ?

Let us, therefore, brethren, give diligence to this blessed and holy ministry which has been committed unto us, by the grace of God. Let us be steadfast in our presentation of Christ to a lost and dying world, lest He remove our candlestick from us (Rev. 2:5).

Ours is the responsibility of making Christ known to a sin-sick world. Are you, my Christian friend, doing all you can to make Him known?

March 14 attendance at Kittanning, Pa., was 198 in Sunday school, with 138 in the morning service and 136 in the evening. Four decisions for Christ have been made since the recent revival.



(Based on the Brethren Quarterly)

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for April 11, 1948.

Mark 11, 12, 13.

## JESUS DISPLAYS HIS AUTHORITY

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

Many times God had sent prophets to His chosen people, but they did not listen to them. Now He had sent His "one son," and He had sent Him with full authority. The Lord Jesus Christ was displaying that authority in His teaching and in His miracle working, and He was fulfilling prophecies every day. But the leaders of God's chosen people—the scribes, the Pharisees, the elders, the Sadducees, and the Herodians—failed to recognize Him and to acknowledge Him as the Lord. Why should they thus "miss the boat"? What was the cause of their error, that made them fight against God? What could make mere mortal men spend their time trying to catch the eternal God in His words?

The Lord answers that question in Mark 12:24, "Do ye not therefore err, because ye know not the scriptures, neither the power of God?"

But did not these men know the Scriptures? Among them were men who had spent their lives copying the Word of God. Others had taught the Word week after week in the synagogue. Others of them had taught the law in the Hebrew schools where the boys were educated. They had memorized large portions of the Old Testament. Is this Teacher saying that *these men* did not know the Scriptures?

They knew the words, but they did not know the Word. They knew it with their heads, but they did not know it in their hearts. They had studied the Bible in their schools, but they had not studied it on their faces before God. They had mastered the Bible, but they had never submitted to it. There is a knowledge of the Word of God that comes

only by yielding to its authority on every page, and bringing the life into conformity to it.

Your time in Sunday school will be wasted if you only study about the Bible as the scribes did. "Study to shew *thyself* approved unto God . . ."

The second reason that these men did not line up with Christ is that they did not know "the power of God." Not that they would deny the doctrine of the omnipotence of God—they could prove *that* from the Scriptures as well as any present-day fundamentalist. They knew that God could do anything—theoretically. But when they had a problem that *they* could not solve, they thought it was too great for God too! They did not know the power of God, for they had never experienced it in their own hearts and lives. They did not really know a God who can do anything that needs to be done.

Do you know the God who does the impossible for you every day?

1. What class of people led the opposition to Christ?

2. How did Jesus trap the scribes without giving them a definite answer to their question?

3. When Jesus told the parable of the householder did He make His meaning clear to His hearers?

4. Did the Pharisees and Herodians have much in common?

5. Show how the Pharisees used flattery in an attempt to hide their deceit.

6. Show how Jesus defended the doctrine of life after death.

7. What is the greatest commandment?

8. Is willful ignorance ever excusable?

9. What should be the Christian's attitude toward human government?

### Discussion Questions

1. Did Jesus insist on peace, or purity, in the house of God?

2. Did Jesus always give a definite, adequate answer to every question?

3. Can all of our possessions, talents, and time be put in two "piles," one for Caesar and one for God? Is there anything that a Christian possesses that does not belong to God?

4. If God has destroyed the husbandmen, and has given the vineyard to others (Mark 12:9), is our mission still "to the Jew first" in this dispensation?

5. Are those who flatter the preacher or teacher always sincere followers of his teaching? (Mark 12:13, 14).

6. What is wrong with Bible study that does not transform the life? (Mark 12:24).

### BIBLE-READING SCHEDULE

Monday	March 29	Joshua	7, 8	Acts	15
Tuesday	March 30	Joshua	9, 10	Acts	16
Wednesday	March 31	Joshua	11, 12	Acts	17, 18
Thursday	April 1	Joshua	13, 14, 15	Acts	19
Friday	April 2	Joshua	16, 17, 18	Acts	20
Saturday	April 3	Joshua	19, 20	Acts	21
Sunday	April 4	Joshua	21, 22	Acts	22, 23
Monday	April 5	Joshua	23, 24	Acts	24, 25
Tuesday	April 6	Judges	1, 2	Acts	26
Wednesday	April 7	Judges	3, 4	Acts	27
Thursday	April 8	Judges	5, 6	Acts	28
Friday	April 9	Judges	7, 8	Romans	1
Saturday	April 10	Judges	9	Romans	2, 3
Sunday	April 11	Judges	10, 11	Romans	4, 5

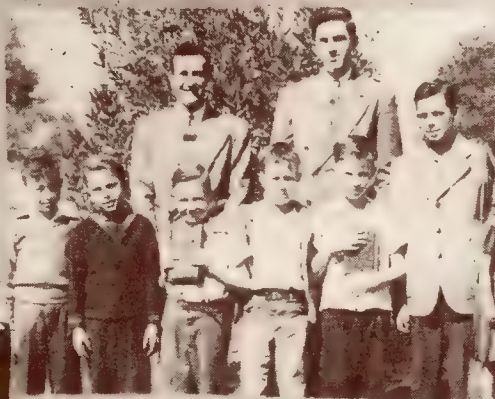
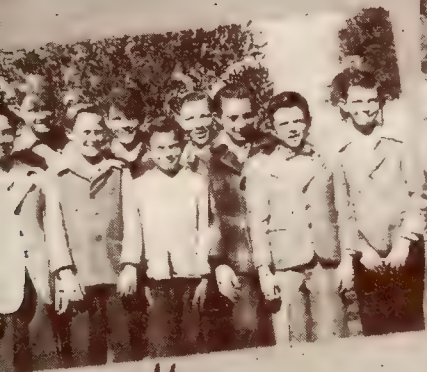




son Avenue  
thren Church



Artesia  
Calif.





# ANOTHER NEWLY ORGANIZED BRETHREN CHURCH

The Brethren Home Missions Council is happy to announce another newly organized church, in Artesia, California—the Carson Avenue Brethren Church!

Pictures of the people, broken into Sunday school groups, may be seen on the front page and elsewhere in this magazine. Already a rather sizeable group, this church has great potentialities for future growth. The community is building up on every side of the church. The area is typical of many in and about Los Angeles.

Rev. Robert Dell is the pastor of this young,

growing church and has a real vision of the possibilities in the community.

The Carson Avenue church was started by the Sunday school of the First Brethren Church in Long Beach, and as it becomes a Council project the Sunday school still assumes some of the financial responsibility in its support.

Recently it was our privilege to lead in the organization of this church and we praise God that another has been added to our growing list of churches.

Pray for the Carson Avenue church and its pastor!

## CARSON AVENUE BRETHREN CHURCH

By DR. CHARLES W. MAYES

At a recent business meeting of the First Brethren Church of Long Beach, the Carson Avenue Brethren Church, formerly known as Hawaiian Gardens, located about ten miles northeast of Fifth and Cherry, was turned over to the Brethren Home Missions Council as a regular Home Missions church.

Under the leadership of Rev. Robert Dell as pastor and Mrs. Leslie N. Booher as superintendent, the Lord has blessed this work until it has grown to an average attendance of about 130.

For a number of years Carson Avenue was a Sunday morning Bible school. Only until in recent years regular preaching services in the morning and evening have been conducted.

With the enthusiasm of the people at Carson Avenue, a fast-growing community, and the guidance of the Home Missions Council, we are expecting this church to become self-supporting within a reasonable length of time.

### OUR FRONT COVER

Carson Avenue Brethren Church, Artesia, Calif.  
No. 1—Primary Girls; No. 2—The Pastor, Robert L. Dell; No. 3—Adult Class; No. 4—Junior Boys; No. 5—Junior High and Primary Boys; No. 6—Junior High Girls; No. 7—Young People; No. 8—Sunshine Dept.; No. 9—Junior Girls; No. 10—The Carson Ave. Church building; No. 11—Part of building in the rear of church, now used for Sunday school.

## MISSIONARY CURTAINS

We wish you all could step into our little kitchen and see all of our missionaries. We have beautiful red crepe paper curtains on which we have carefully placed the pictures of all the Brethren missionaries. These pictures were taken from one of the little Prayer Calendars so we have each one's birthday right under their name also. We may be singing "Happy Birthday" to you on your birthday—even though you can't hear us. The curtains on our large window have all of our foreign missionaries and the smaller window has all of the home mission missionaries on it. We felt our curtains wouldn't be complete without our president and secretary of Home Missions so you can see their smiling faces also. We feel in this way we can learn more about our missionaries, and they will ever be before us. Also, we can pray for them more intelligently when we come to know them better by their picture. We want anyone that comes to the La Verne Annex to know it is a home that is dedicated to the Lord and His work.

Miss Evelyn

Miss Elaine

Clayhole, Ky.

## REASONS FOR SAMSON'S FAILURE

1. He never grew up—mentally.
2. Abnormal attachment to mother.
3. Lacked ingrain personality.
4. Lacked purpose.
5. Irresponsible.
6. Never learned to co-operate.
7. Held his gift lightly.
8. Could not criticize himself.

(Gleanings)

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# As the Editor Sees It



By L. L. GRUBB

## DIVORCE TERMED PERIL OF NATION

Dr. Edward A. Strecker, chairman of the psychiatry division of the National Research Council, warned recently in an interview that:

"As parents most Americans are failures. Somewhere along the line," said he, "we lost our spiritual values. Through technological advancement we have achieved a highly materialistic civilization, but underneath we are straw." He continued, "Forces outside are at work, and in the most materialistic civilization the world has ever known, spiritual values have been swept away."

Dr. Strecker never uttered greater truth. The American home as an institution where children are reared to become decent citizens and taught the way of morality and righteousness as proposed by the Word of God is almost non-existent. If the child happens to find something of this teaching, it is only through some fine saint of God or loyal Bible-believing church. It is in spite of the parent instead of through him.

We pointed out in a previous issue that divorce takes place at the alarming and increasing rate of one in each four marriages. More and more Christians are participating in the decline of the American home and adding sanction to the scourge which bids fair to wreck our nation.

Certainly this is true because spiritual values have been swept away and in their place is an emphasis on the material advances of man in practically every realm. This is directly in line with what the Scripture teaches, for the Man of Sin, the last human ruler of this earth, will be a materialist and will worship the "god of forces."

Surely we are rapidly approaching the end of the age and the Christian should keep his eyes turned heavenward and at the same time remember he has been left here for the holy, God-glorifying purpose of witnessing concerning Christ.

## CHANGE IN THE JEW'S ATTITUDE TOWARD CHRIST

Recently the *Palestine News* carried the following statement:

"The Jew has been looking for the Messiah for a long time. Lately I discovered that some Jews have arrived at the conclusion that if their Messiah does not come within a certain short time they will have to admit that the Christ of the Christians is their Messiah."

This is rather a significant statement coming from a source so close to the Jew. Added to the other undeniable proofs of the Messiahship of Jesus Christ is the fact that the long-heralded Messiah of Israel has failed to appear as the rabbis said he would. The centuries have piled up new evidence of the fact that "his own received him not." Even the rabbis are coming to the conclusion that they can expect no future messiah, and for this reason many have turned from the orthodox position.

Now is the opportunity for all children of God to pray for and give that the Jew might be saved.

## GALLUP POLL ON BELIEF IN GOD

Gallup polls have been taken on almost everything else under the sun, but this is the first we have heard of one dealing with belief in the existence of God. However, the results are interesting and significant, even though they must not be taken as the final word.

An 11-nation poll indicated that the highest proportion of people who believe in God reside in the United States, Canada, Brazil, and Australia.

One would naturally think that the U. S. A. would head the list. Brazil comes first, with 96% believing in God. Australia and Canada each have 95% and the United States 94%.

More than nine out of ten Americans profess a belief in God, but only two out of three Frenchmen believe in a Deity. France, with 66%, showed the lowest proportion of people believing in God.

Add the other nations of the earth with their great need and here is a tremendous missionary challenge. Our nation is supposed to be Christian, but actually rates under others in this spiritual belief. Again we are impressed with the fact that France is a ripe harvest field for our Foreign Mission endeavor, and America stands sorely in need of the Truth.

## COMMUNISTS KILL MISSIONARIES

On January 7th three fine Christian missionaries were slain in Hupeh province, China, as they were en route to Kiangling for a mission council. An armed band of men halted their bus and shouted, "Americans must die." In cold blood they were slain as others looked on, horrified.

Communism is on the march. World domination is its goal. Unless something happens to turn this tide, all of Europe will soon be under Communist domination. It is then only a step to the North American continent and the United States. Within our borders now is an alarming number of "pinks" and also "reds." If the time comes that Communism takes over, the churches will close and the preachers and missionaries will die, just as they are in China.

It is difficult to see how Christians could be lazy and indifferent about sending out the Word to the ends of the earth in view of such conditions.

## BISHOP FORBIDS BIBLES TO CATHOLIC CHILDREN

In our various contacts with Catholic people across the nation we have found that many seem to be of the idea, especially recently, that it is the wish of the Church that its constituents should read the Bible. In fact, some have gone so far as to argue dogmatically in this matter.

Last October, the board of education of Clifton, N. J., allowed the Gideons to distribute Bibles to the children of the public schools, after notes were received from their parents giving due permission for the child to receive the Bible. It was also explained that this privilege would be accorded any religious group in line with



the principle of religious freedom. Apparently the whole procedure was American and handled with perfect fairness throughout.

But, when the Catholic priests heard of it, a letter was dispensed by Bishop Thomas A. Boland of Paterson, through the diocesan chancellor, to all priests in Clifton "calling attention to the distribution and reminding parents that it is a prohibition of the Church to read or retain the Bibles."

Very evidently this bishop spoke from the Catholic rulebook and it does not matter what any Catholic layman or any priest may say about the reading of the Scripture; it is a prohibition of the Church. This information should be made clear to every Catholic in this nation.

If no other practice of the Catholic Church would convince me that the system is of man and not of God, the above prohibition would. One of the plainest teachings of the Word is its insistence that men read and study it.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). "Blessed is he that readeth, and they that hear the words of this prophecy,

and keep those things which are written therein: for the time is at hand" (Rev. 1:3). "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Christ here assumes that believers are constantly searching the Scriptures. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

Now, one can see it is merely a matter of deciding whether to believe a group of men who have arrogated to themselves the rights of God, or to believe the Word of the living God without any effort at interpretation whatever. On the face of these texts, so simply that a child can understand them, is the refutation of the Catholic doctrine, and at the same time a positive statement by God.

The Catholic priesthood knows, from the Pope on down, that the Catholic Church could not endure if its laity were informed on God's Word, for immediately the glaring inconsistencies of the Church would be manifest, and also the mental and religious bondage under which it holds its adherents.



## Home Missions Travelog

BY THE SECRETARY

### MEETING AT WHITTIER BRETHERN CHURCH

For two weeks we enjoyed blessed fellowship with the people in Whittier in an evangelistic effort. It was our first opportunity to really become intimately acquainted with these fine folks and to work with them in any concentrated spiritual effort.

As a result of the capable, faithful leadership of the pastor, Keith Altig, in preparing for the meeting, God's blessing rested upon us in each service. A great volume of prayer ascended to the Lord from hearts zealous for the lost and for those out of fellowship with the Lord. We are praising God for decisions both among His people and also among those in need of the saving grace of Christ.

Especially were we impressed by the fine group of young people in the Whittier church. Opportunities were afforded to witness to them in a special way. Certainly we can see a great Whittier church for tomorrow as these splendid young men and women move into positions of effectiveness and service in the church.

Ned Collingridge, pastor of our church at Sunnyside, Wash., was with us for the entire two weeks. His excellent song-leading and fine, spiritual messages in song richly blessed the souls of the people. It was a great privilege for us to again work with our brother in this effort.

The fine results of the faithful and wise ministry of the pastor are easily apparent to the visitor at Whittier. God has richly blessed the efforts of Brother and Sister Altig in solidifying and concentrating the efforts of the congregation. Our fellowship with these friends in Christ will long be remembered.

### PREMILLENNIAL ASSOCIATION MEETING

During our visit to a premillennialist meeting in Los Angeles, it was our privilege to present something of our Home Mission work and, at the request of the chairman, to present in a special way the needs of the Navajo Indians and our work among them. We were glad for this honor and appreciated the fellowship with these fine men of God who are faithfully telling the story of Calvary in the spiritually needy Los Angeles area.

### CHURCHES GROWING IN THE NORTHWEST

At the request of our Northwest Home Mission pastors and our Executive Committee, we spent a few days in that section in some very important administrative matters, and also in spiritual fellowship with our congregations.

We do not build Home Mission churches without opposition and we found some of this in the community where we intended to locate at Yakima, Wash. The residents felt that we were coming in to build a tarpaper shack of some sort which would decrease the value of their real estate and would not be satisfied to believe otherwise until informed by several different individuals representing our Home Mission work. As a result some very strong attempts were made to stop the building. However, God gave the victory, and those same people now seem to be perfectly satisfied with the situation, and even favorable toward our entering their community.

Our Home Mission pastor in Yakima, Bro. Russell Williams, has been hard at work. At this writing we have a fine, well-organized church of close to 30 members. The lots have been purchased and the building



is in process of construction. Again in Yakima, we are facing our usual financial headache in the construction of the building. We covet the prayers of all Brethren that God will meet these needs.

Again we were thrilled in Albany, Oreg., as we saw the progress of this newest Home Mission church. God has blessed the ministry of our pastor, Bro. Glen Welborn, and the interest in this new work is running high among members of the community. We certainly praise God for the vision of these people, who refused to lend their efforts, time, and money to a modernistic program, and are now being richly blessed by God for their courageous stand.

Lots have been purchased in a splendid new section of Albany, and the building should now be well on its way to completion. The men of the church are doing much of the work.

The local radio station is now carrying our Gospel Truth radio program, and is well pleased with it. The new church thus is receiving some excellent advertising in connection with our national work.

There are scores of other opportunities such as this throughout the Northwest, which could be bought up if the means were available.

#### **UNEXPECTED VISIT TO HARRAH, WASH.**

It was a pleasant surprise when we were invited by the Harrah supply pastor, Bro. Herman Baerg, to speak at a Home Mission service in the Harrah church. We are always anxious and glad for these opportunities to speak on the challenges of Home Missions. The Spirit of God certainly led in the meeting that evening for intense interest was evident.

The Harrah church raised about \$1,000 additional for Home Missions this year in favor of the new mission churches in the Northwest.

The pastors and people of the Northwest section have established a fund to provide air transportation for the Home Mission work in order to cut the cost of traveling and greatly facilitate it, saving many hours and days of time.

The members of the Harrah and Sunnyside churches are showing a practical interest in Home Missions by bringing their farm machinery and working around the Yakima project, thus saving many more dollars for Home Missions use elsewhere.

We certainly praise God for the Home Mission vision and enterprise among our Northwest churches.

#### **TWO-WEEK SERIES OF MEETINGS IN LONG BEACH**

For the first time in the providence of God we had the privilege of an extensive acquaintanceship among the members of our First Brethren Church in Long Beach, Calif. During two weeks of evangelistic effort we met many new friends in Christ, and came to appreciate more fully what really makes this a great church.

Having known the pastor, Dr. Charles W. Mayes, ever since entering the fellowship of the Brethren Church, it was a precious experience to work together with him in this effort. Under his guidance, a great burden of prayer had ascended for the meetings and we praise the Lord for answers in the blessings He brought.

This is our largest church in every way. The building is a tremendous and well maintained plant with large Sunday school facilities and a beautiful and spacious auditorium. Judging from the attendance in both Sunday school and church services, it may be necessary

to further expand the building to care for the people. Sunday school attendance pushes hard on the 1,000 mark and for the average Sunday service both auditorium and balcony are almost entirely filled. The various organizations, both men's and women's, together with the young people's groups, etc., keep the place a humming beehive of activity.

The testimony of this church in Long Beach, ever since its inception, has been a monumental thing, and the congregation and pastor enjoy the respect of the entire community. This represents a tremendous and continual victory through the years.

A Christian day school is sponsored by this church and is held, because of zoning regulations, in the new Seal Beach Brethren Church. This pioneer effort has opened the way for more Brethren day schools and we are hoping for the time when they will be stretched across the United States wherever we have a church.

Again this year the church has manifested generous hospitality in giving us office space for the many details of our Home Mission work. Through their efforts also, we were able to secure a little apartment for our short stay. Some pieces of furniture were also supplied to add to our comfort. Dr. Charles Mayes, the pastor, and Rev. Allen Pearce, the associate pastor, have given us every convenience and assistance. The Lord will surely bless His people for these gracious gestures. We, personally, express our appreciation also, for the work has been made easier and the burden lighter.

#### **MINISTERIAL MEETING AT GLENDALE**

This was our first meeting with the California District ministers, held in the Glendale Brethren Church, which is a former Home Mission church.

Here we had the privilege of presenting our national Home Mission work and saying something about the challenges before us.

Two of the newest members of the organization, Brethren Archie Lynn and Norville Rich, were initiated into the membership by a very novel procedure, which seems to be characteristic of this district. We still remember some of our homiletical seminars with a certain amount of fright, but this was worse. Brother Lynn, being a former resident of Virginia, was asked to speak on the general subject of "Virginia Baked Ham," and Brother Rich gave a dissertation on, "How to Make the Dollar Go Farther." Both were carefully considered and admitted to the organization. From a Home Mission standpoint we were especially interested in how to make that dollar go farther.

#### **SAN BERNARDINO, ANOTHER GREAT MISSIONARY CHALLENGE**

Together with members of the District Mission Board we visited this great and challenging mission field here in southern California. San Bernardino is simply waiting for the establishment of a Brethren church. Whole sections of this great city are open to the testimony and the only limitation is that of our means to enter and possess the field. As a committee, we agreed that a Brethren church could be established very quickly in this area, but we could not see the financial means available.

The national Home Mission offering being less than last year simply means the laying aside of many of these new fields of endeavor which are ripe and ready to be harvested for the Lord.

*The Brethren Church grows with Home Missions!*



**THE BASSETTDALE  
COMMUNITY CHURCH  
WITH PASTOR  
ELMER SACHS**



## Brethren Man Pastors Community Church

Rev. Elmer Sachs, an ordained Brethren preacher, is pastor of the Bassettdale Community Church seen in the picture. His work has been effective and God has blessed with splendid growth in a church which has received no assistance from any outside mission board. Souls are being saved and a strong, systematic program of visitation being used. Any of our pastors who may be interested in Brother Sachs' procedure in visitation may write him at 573 Meeker Street, West Covina, Calif.

### HEADS SKY PILOTS OF AMERICA

One of the most successful of all Christian boys' organizations known in America today is headed by Brother Sachs, who is a Christian pilot himself, believing that aviation may be a great asset in Christian service, not only from the standpoint of travel, but also in reaching boys for Christ.

A strong program, including the making of model planes and finally learning to fly a real airplane, is generously flavored with Christianity. The boys must attend Sunday school, memorize the Word of God, and adhere to rules of conduct. The goal is to lead them to Jesus Christ and keep them interested in Christian

things. These clubs have been very successful and may be used by any denominational church to reach the boys of their community. If interested, write Brother Sachs for more information.

### MY FATHER PRAYS FOR ME

When Father prays, he doesn't use  
The words the preacher does;  
There's different things for different days,  
But mostly it's for us.

You'd never think to look at Dad  
He once had tempers, too.  
I guess, if Father needs to pray,  
We youngsters surely do.

Sometimes the prayer gets very long  
And hard to understand,  
And then I wiggle up quite close  
And let him hold my hand.

I can't remember all of it—  
I'm little yet, you see;  
But this one thing I can't forget—  
My father prays for me!



**THE CALIFORNIA  
DISTRICT BRETHREN  
MINISTERIAL GROUP  
AT  
BASSETTDALE, CALIF.**



# Do We Believe the Unbeliever Is Lost?

By LUTHER L. GRUBB

Every true child of God will respond with a quick affirmative answer to this question. However, all too often the evidence is that his conviction is based on a cold orthodoxy which serves him as information, but makes little or no practical difference in his Christian service.

Here is one of the gravest dangers facing the fundamentalist in this precarious day. We prate and boast about what we believe and preach and how much we love the Lord and His Word, and yet do not the things He commands. Such lack of obedient response to the Father's will indicates that the truth we claim to believe has not actually laid hold upon our own souls. Satan knows that here is a most vulnerable point of attack.

The Scripture says, "For we have all sinned, and come short of the glory of God." "The wages of sin is death." "The soul that sinneth, it shall die." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "And whatsoever was not found written in the book of life was cast into the lake of fire." "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

These and many other verses give divine evidence that the lost soul is helplessly separated from God forever. *Do we actually believe that the unbeliever is lost?* Is there an emphatic "Amen" to this proposition and then silence and inaction? Does this fact stir our souls within us to a realization of the awful plight which we have escaped, yet which millions are facing? Does this truth cause us to feel like offering ourselves for missionary service immediately? Does it constrain us to forego the satisfaction of our own desires that we might lay a larger offering on the altar for missions? These questions cannot be passed over lightly. If there is little or no response to this revelation of the Word, we have not fully accepted its truth. Logically, then, we will do very little by way of personal testimony or assisting missions. The *need* must first fully be seen before any provision will be made to meet it.

We think of our history during the past few years in the Brethren Church, since we have been free and unhampered by the forces of legalism, and we praise God for the great upsurge in missionary emphasis and giving, and the increased vision. Now, it seems that we have passed a peak in this and we are gradually losing this emphasis and vision. In 1947 our Foreign Mission offering was \$10,000 less than the previous year. In the same year our Home Mission offering was \$13,000 less than in 1946. According to careful observations very few young people are being called, or are accepting the call to missionary service when it comes from God. Memberships in our local churches are showing very meager gains. Our evangelistic meetings do not seem as productive as they once were. If the opinion of this writer is worth noting, it appears that there is a general spiritual lethargy and complacency among our churches from coast to coast. Have we settled on our oars, being so overfilled and glutted with the truth of God as it comes from His faithful preachers, that our spiritual

passions and senses are dulled? We should remember the church at Ephesus and her busy-ness for Christ, but she had failed in the most important thing, loving Him and being loyal to Him and His Word. She knew that Word, but its tenets had become cold, factual information, rather than living truth to be obeyed. Certainly a manifestation of our love for Christ is a love for the lost. When our orthodoxy becomes cold and lifeless, spiritual apathy will first be seen in our failure to reach out for the lost.

Regardless of the reasons we propose for the decrease in our missionary offerings, whether economic or otherwise, none of these could stand before God in the light of the potential of missionary giving in the Brethren Church. Let us say that the reason is the tightening of credit and money, and fear of the economic future. Forty-two churches increased their offerings to Home Missions last year. This could have taken place in many others. Let us say that local conditions in various churches contributed to a decrease in the offering. This no doubt is true, but no doubt the gap could have been filled by others who had the means. If there is such displeasure with the administering of our Home and Foreign mission program as to make itself manifest in decreased offerings, then these matters should be known and cared for, and the Lord should not suffer and the lost continue to languish in their sins as a result. Or let us say that we have not properly placed the needs before the people. Both home and foreign missions could save thousands of dollars each year if this were not necessary. Remember, the Scripture tells us that *all* are lost outside of Christ, at home and abroad. This should be sufficient and no more information or propaganda should be necessary.

The reason for these decreases lies deeper than any human or material cause. We need an increased emphasis in our own devotional lives and a new missionary vision of the need of lost men and the ability of Christ to redeem. May God grant that we shall see the tremendous responsibility which rests upon a church that believes and accepts the Word of God as ours does. Regardless of conditions, unless the whole economic structure should collapse, there should never be a decrease in our missionary giving. If there are other angles of our work that are contributing to this decrease, then, by the grace of God, let us lay them aside in favor of the most important thing, finding the lost for Christ at home and abroad. Anyway, in the ultimate, God's blessing upon us as individuals and a church will be determined by our missionary vision or lack of it.

Our Lord needs more workers and more missionaries to be used through Brethren channels, but our foremost need, all spiritual matters first being settled, *IS DOLLARS*. Right now, there are sufficient men available, if they were called by Brethren churches, to fill every vacant pulpit. Right now, there are missionary workers available for service in home and foreign mission work, but the funds are not available to pay for their support.

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# Entering Arroyo Hondo With the Gospel

By REV. ALBERT KIEWER

In Arroyo Hondo, a small community 12 miles from Taos, are a group of people who have been listening to the Gospel for several months and now are anxious to erect a church building. When this will be accomplished it will be the second Brethren Spanish-American church in the State of New Mexico. Our plan of procedure was an experiment which proved successful.

On November 9, 1947, we left Taos with a small group of helpers from the Taos congregation bound for Arroyo Hondo. We had an idea and we were making an attempt to put it into practice to see if it would be advisable to use this method of approach in entering new communities with the Gospel. The truck was parked in the center of the community, near a grocery store, theater, and Catholic church. In a few minutes the

public address system, provided by the Brethren Youth Fellowship, was ready for operation. The Spanish Gospel songs were soon entering into homes and into the streets with a real message for needy hearts.

Boys and girls were the first to come out and see where this music was coming from, and they were soon followed by men and women. Slowly they began to congregate near the truck, and a count revealed that 50 had come from their homes to hear the messages in song and testimony. Brother Lucero brought a brief message from the Word while our helpers from Taos were distributing tracts and Gospels to the listeners. We moved the truck to upper Arroyo Hondo and repeated the service there with similar results. As we returned to Taos for the evening service we were rejoicing in the privilege which had been ours to give the message of life to those who had not had an opportunity to hear before.

The following Sunday we returned to Arroyo Hondo to have another service. It was much colder and the attendance was smaller, though many were listening in their homes looking out of the windows. Tracts were distributed again in both places and the Gospel was given out in word and song. In the two weeks we distributed 180 tracts and 50 Gospels.

Two weeks later we returned to find that a house was available for us, so that we might have an indoor service, which we did. It was located in upper Arroyo Hondo and 22 were present for that service. We returned to lower Arroyo Hondo, after completing this service, to have another out-door service. It was very cold and occasionally a little snow would fall, to assure us that winter was very near. It was difficult to play an accordion and sing, but it was a joy to be doing it for the Lord. About 40 children and 20 adults and young people were listening to the messages.

Mrs. Kiewer had just finished giving a lesson to the boys and girls when three priests drove up and called the children to them. They took the Gospels and tracts that we had given to the children and held them in the air and tore them into shreds and threw them away. The children followed their example and destroyed all that we had given to them. However, the children returned to us as soon as the priests had gone away. Two weeks later we returned to hear that we could rent a hall in which we could have regular weekly meetings on Thursday evening. We paid our rent two weeks in advance with a one-dollar bill. We made an announcement that day that we would return Thursday evening to have a service.

Thursday, December 18, 1947, we brought some folks with us from Taos and entered the hall which we had rented. It had benches for about 40 or 50 people, a small wood stove in the corner, a small table in the front and two lights hanging from the ceiling. The singing was very limited because they did not know any songs about the grace of God or the blood of Christ. The entire service was very new and different for them. We

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Greetings from Taos, N. M. No. 1—The Taos parsonage, with Pastor Albert W. Kiewer and family; No. 2—Eagle's Nest, not far from Taos, where services are to be started soon; No. 3—Another view of building in Arroyo Hondo.



# THE WAY OF A KING

By D. F. EIKENBERRY

The keen, sagacious king reveled in the vigor of his manly strength. His blood was warm and saturated with the treacherous energy of life's throbbing impulses cringing within his nerves and crouching beneath his emotions. He was tired, restless, and weary from the strain of the day's burden. In the cool of the evening he sought quiet and rest, walking on the roof of his palace.

But this fatal evening the mighty man of God was off guard. By the evidence of divine record, and the twist of human nature, we can be certain this ancient Hebrew bard was not then meditating upon the sublimity of his Shepherd Psalm, neither was he abiding in the deep confidence and assurance of the deliverance of Jehovah, of which he sang in Psalm 18, nor was he gripped in heart and mind by the majesty of God's handiwork, or quieted in soul and spirit by his remarkable prayer for purity of life, which he immortalized in Psalm 19.

Across the way, in supposed seclusion, a charming young woman was bathing. This attractive living creature of enticing beauty and graceful figure fell within the vision of the king's sharp eyes. The king saw. He looked. He coveted—lusting. A few faltering moments and his native self swept over the wide road to moral collision. His hidden, base, unharnessed self burst into unchaste temper. The ugly creature sleeping within his breast became aroused, for that thing inherent within his Adamic nature had now found its correlative. Thus on the crest of infatuation's emotion that led to sin's full measured cup, the great king of immortal destiny, out of fellowship with Jehovah, let himself slip, and set in endless motion those blighting, venomous cycles of sin.

This mighty king was a man of great strength and skill. By his bare hands he slew a lion, killed a bear, and beheaded the Philistine giant. He was able to evade the crafty, treacherous King Saul, and triumphantly had led the armies of Israel to many victories. But that fatal evening this strong, clever king had no victory for himself. Like the ravenous hunger of a python, the flame of infatuation's lewd desire engulfed his defeated soul and spirit, and sin became his master. "How are the mighty fallen!" The pity of it!

But like all men, both great and small, King David, too, must meet his sin, and pay the price.

Jehovah, the Lord God of Israel's hosts, sees. He must deal with the transgressor, though he be a chosen one, as He must deal with all transgressors. Jehovah's heart is stirred to strike justice. But justice kills. God's compassionate grace gives life. In a soul's sin tragedy like this, God measures the heart's deep, dark extremity, for sin's foulness now has finished its crime.

In God's marvelous economy of redemption is there found a just ground of acquittal for the guilty one? Has God spoken? Has He gleamed forth any rays of hope? The Book speaks—"The just shall live by faith." This is a major note of revelation's redemption decree, first hinted in the garden's judgment, swelling into loud,

growing crescendos over the passing centuries, to be consummated in the lofty, solemn voice of the Lamb of God on the cross, "It is finished!" Now the cost of salvation is paid, and the mystery of justification unfolded. Now the fullness of God's grace and love is supremely manifested to all the world by the One unto whom David also looked for the redemption as is declared by St. Paul, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (placing as sons, marginal reading), to wit, the redemption of our body" (Rom. 8:23). The gripping faith and assurance of David is clearly seen in his prophetic, messianic Psalms.

"And Nathan said to David, Thou art the man . . . And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin: thou shalt not die."

But in the same interview the Lord also bade Nathan to pronounce judgment upon David. Evil shall befall David and his household; and the whole nation shall feel the impact of the moral explosions of his sin. It was David's price of his fall. "Now therefore the sword shall never depart from thine house; because thou hast despised me . . . Behold, I will raise up evil against thee out of thine own house . . . the child also . . . shall surely die" (II Sam. 12:10-14).

The subsequent account of his troubled life proves the fulfilled prediction. For never more did David enjoy the blessed concord of family tranquillity.

This trembling king was great in sagacity, mighty in military achievements, and wise in statesmanship. But best of all, he was understandingly keen in interpreting the emotions and imaginations of the human heart, and was richly endowed with penetrating, spiritual discernment. Little wonder, indeed, that so quickly he led himself down the path of the weeping way of deep penitent humiliation. He went alone, for none were able to enter into his humility, or share with him the turbulent emotions surging within his breast. Then it was that this sin-burdened king, conscious of his transgressions, sang in deep minor that dirge of his broken heart—so tender, so touching in its refrain—pulling aside the curtain to the secret place of his heart, that God and man may look in—he prayed:

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin



did my mother conceive me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psa. 51:1-5, 7, 9, 12).

The most indomitable living creation on the face of the earth is the heart of man. For so was he made when into him was breathed the breath of life. But under the high convicting pressure of Jehovah's holy justice, and His marvelous compassionate grace, this sin-conscious man becomes pliable as soft wax, and mellow as the evening, glimmering, calm candlelight.

For so, King David was not to be defeated. Having received assurance of renewed fellowship with the Lord God, he shouts aloud that majestic crescendo, pealing from the fulness of his forgiven heart in that everlasting praise and complete assurance:

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . Thou art my hiding place; thou shalt preserve me from my trouble; thou shalt compass me about with songs of deliverance" (Psa. 32:1-2, 7).

The Lord's chastising rod breaks the heart of David and openly displays its sinful nature. David's spirit now becomes yielding to the will of the Lord in deep repentance, and his heart is healed by God's hyssop dipped into blood and water, washing away his guilt. Not until this disciplinarian experience had come to David, could it be said by St. Paul as a scriptural fulfilment (for thus he spake): "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will" (Acts 13:22).

Only God could overrule David's sin. Only God could compel its loathsomeness to be transformed unto God's praise and glory. This is infinitely deeper than the mind of man can fathom! How kind and gentle is the loving patience of our God! How understanding in His mind, and sympathetic in His heart, are His ways for our reinstatement into His fellowship! How marvelous is His boundless grace! How astounding is it all! To the born-again believer, who, like Peter, has experienced full restoration, it is grace beyond our understanding. It all begins with the Lord Jesus on the tree and ends in Him. "Let the redeemed of the Lord say so."

And, moreover, another amazing thing about it all is that in all the succeeding centuries of written revelation not one of the many Bible writers—under the inspiration of the Holy Spirit—at any time even as much as hint at David's sins. Yet there are many happy and commendable references to his person and life. What a most remarkable open display of how God forgets the sins of His own chosen believers who wander out of fellowship, but who, in full surrender, let the Lamb of God put their sins under the blood, and are washed by the water of His Word. Since God not only forgives and forgets, who are we that we should remember?

Truly, our Lord never takes His firm, yet gentle, hand off His wandering child who is His own born-again believer, faltering though he may be. For his guilt once was washed away by the blood of our Redeemer. "My

sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

The marvel of it! His lost coin must be found. His lost sheep must be brought back into the sheepfold. His lost son must return. How eloquently does St. Paul declare the security of the born-again child in Romans 8:37-39, where he writes, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Unatoned guilt keeps its victim shackled to its own depravity, thus compelling a harsh, slavish obedience to sin. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Likewise, also, it is equally certain that the born-again believer, shackled to his Lord (as St. Paul loved to describe himself to be) at times must experience the blessed chastisements which are provided by the Lord. These divinely bestowed chastisements (child training experiences) always lead to an abiding, comforting, richer fellowship. The Master's love for His redeemed child compels it so. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb. 12:6-7). Thus, we thereby experience Romans 8:28, to be a joy imparting reality, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Then again, in I John 1:9 there is given the pathway the Lord has provided, along which the stumbling believer finds comforting joy and blessed assurance of renewed fellowship, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

## *Do We Believe . . . ?*

*(Continued from Page 299)*

Why should God give us more workers, if we are not willing to provide the means to support them? We have met young people in schools over this country who are willing to go to work for our church at home and abroad as soon as we can assume their hire.

Do we really believe the unbeliever is lost? Is the missionary challenge of our Lord real to the point where we see and assume our own privilege in meeting it?

If the Brethren Church fails in her missionary vision and service, she will be closing her doors ultimately and another source of testimony for Christ will be throttled by Satan. Let us arouse ourselves, and forget all of our differences and stir up each other in love and to good works that men may know the saving grace of Christ as we near the end of the age.



# ✦ ISRAEL CALLS! ✦

## WHAT RABBIS SAY ABOUT MISSIONS TO JEWS

A number of rabbis were asked the following questions:

"Must the Church forego its prerogative to evangelism in order to have and to maintain good relations with Jewish fellow-citizens?"

"Will evangelism, if practiced even on the highest ethical plane, cause a definite cleavage between Christians and Jews?"

Here are some of the answers received to date:

"Since Christianity is a missionary religion, you have not only a right but also a duty to include the Jew in your evangelistic program. The only test of the ethicalness of this type of endeavor is sincerity. As a Jew, I can only admire your missionary zeal which is a direct inheritance from the Pharisees whose moral teachings I try to perpetuate. I regret that historic reasons have prompted my people to give up our missionary efforts."

\* \* \*

"It seems to me no one would have a right to ask one to forswear what is an essential principle. I do not see how any religious group can object to the efforts of any other religious group to spread its message and win adherents—so long as its methods are ethically legitimate."

"In a democratic society, every group has a right to try to persuade people that its philosophy or its program is desirable. . . . Every one has a right to change his or her faith. Everyone has a right to share one's religious convictions with others, and therefore it is only fair to assume that if Christians heighten their missionary activities among Jews, the Jews will then organize a program to convert Christians to Judaism."

—*The News Sheet.*

## "BEHOLD THE MAN"

. . . Who can compute all that Jesus has meant to humanity? The love He has inspired, the solace He has given, the good He has engendered, the hope and the joy He has enkindled—this is unequalled in human history. Among the great and the good the human race has produced, none has ever approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In Him is combined what is best and most mysterious and most enchanting in



Israel—the eternal people whose child He was. The Jew cannot help glorying in what Jesus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known and the bane of misunderstanding at last is removed from His word and His ideal.—*From "A Jewish View of Jesus," by H. G. Enelow, as found in "The Jewish Anthology."*

I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind, the great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact: When I was a boy, had my father—who was a very pious man—heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building and the rabbi would have been dismissed at once. Now it is not strange in many synagogues to hear sermons preached eulogistic of this Jesus and nobody thinks of protesting—in fact we are glad to claim Jesus as one of our people.—*Dr. Isadore Singer, late editor of the "Jewish Encyclopedia."*

## Entering Arroyo Hondo . . .

(Continued from Page 300)

were greatly surprised to see the seats all filled and many standing, with a total of 70 in attendance. We thought the attendance would drop as soon as they would find that it was our intention to build a Brethren church in Arroyo Hondo. However, to our surprise, we had 82 at our next service. The attendance has been very good almost every week. We have averaged about 65 since we started the services in the hall. The men and women are listening with great interest to the Gospel. We wish that you could have heard Mr. Garcia stand up in one of our services and tell the others how thankful he is that they are having an opportunity to hear the Word of God. What a joy it is to bring the message to some who seem to be eager to hear the truth.

This story all started because of a visit with the public address system into a nearby community for the purpose of building a work for the glory of God. We now have a service in upper Arroyo Hondo every other Sunday in the afternoon, and a weekly service in lower Arroyo Hondo. As soon as the weather permits we are going to erect a building and organize a Brethren church. We will be carrying on regular services weekly and we believe the Lord will call out a fine group of people for Himself. Pray for the few Christians and many who are about ready to take Christ as their Savior. Pray, too, that this victory may soon be repeated in another community. The harvest truly is plenteous, but the laborers are so few.



## THE TWENTY-THIRD PSALM

1. Person, 1.
2. Protection, 2-3.
3. Presence, 4.
4. Provisions, 5.
5. Prospects, 6.

(Gleanings)

## THE FIVE PARTS TO OUR SALVATION

1. Christ's propitiatory work toward God through His blood.
2. Christ's identification with us as connected with Adam.
3. The Holy Spirit's whole work in us, as "the Spirit of grace."
4. Christ's present work in heaven.
5. Christ's second coming to redeem our bodies, and receive us to Himself in glory.

(Romans by William R. Newell).

## THREE GREATEST WORDS OF MAN—"LORD, I BELIEVE"

1. Great because of the One addressed—"Lord."
2. Great because of the one making the address—"I."
3. Great because of the address—"Believe."

(Gleanings)

## HEAVENLY SUSTENANCE

(John 6)

1. Immediate emergency—Feeding the 5,000.
2. That for a continued sojourn—Manna.
3. That for an eternal existence—Body of the Lord Jesus Christ.

(Gleanings)

## "ASCRIBE YE GREATNESS UNTO OUR GOD"

Deut. 32:3

1. He found us.
2. He saved us.
3. He leads us.
4. He instructs us.
5. He keeps us.

(Gleanings)

## THE TREE

Gen. 2:9

1. Is seen as the place of the curse.
2. Is seen as the place where rest is found.
3. Is seen as the ground of communion.
4. Is seen as the principle of action to the daily life of the believer.

(Arthur W. Pink—Gleanings in Genesis)

## HIGHWAYS TO ETERNITY

Prov. 14:34

1. Righteousness—exalteth a nation.
2. Sin—is a reproach to any people.

(C. S. Z.)

## A PASTOR'S WISH FOR GOD'S PEOPLE

1. May a dying Savior's love inspire you (II Cor. 5:14).
2. May a risen Savior's power preserve you (Phil. 3:10).
3. May an assured Savior's blessing enrich you (Eph. 4:8).
4. May a constant Savior's ministry aid you (Heb. 7:24-25).
5. May a living Savior's word sanctify you (Eph. 5:25-26).
6. May a seated Savior's acceptance rest you (Heb. 10:10-14).
7. May a faithful Savior's grace empower you (II Cor. 12:9).
8. May a present Savior's presence cheer you (Isa. 41:10).
9. May an holy Savior's indwelling mold you (Gal. 2:20).
10. May a joyful Savior's joy strengthen you (John 15:11).
11. May a powerful Savior's Spirit use you (Acts 1:8).
12. May a loving Savior's yoke couple you (Matt. 11:29).
13. May a perfect Savior's example allure you (John 13:15).
14. May a coming Savior's return attract you (Rev. 22:12).
15. May Christ Himself be all and in all to you (Col. 3:11).

(Unknown)

## ESSENTIAL ELEMENTS FOR REVIVAL

Ezra 7:10

1. Preparation—"For Ezra had prepared his heart."
2. Searching—"To seek the law of the Lord,"
3. Practice—"To do it."
4. Sharing—"And to teach in Israel statutes and judgments."

(C. S. Z.)

## SUCCESSFUL EMPLOYMENT

Psa. 126:6

1. The Worker—"He that goeth forth and weepeth."
2. His Work—"Bearing precious seed."
3. His Reward—"Shall doubtless come again rejoicing bringing his sheaves with him."

(C. S. Z.)



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

Your Prayer Chairman is writing this on the Day of Prayer. We are wondering how many of our Prayer Warriors are praying *right now* for the interests of our Brethren Church. We are sure that a chain of prayer goes forth *each day*, but we long to see that chain made stronger by the addition of more prayer warriors. Local Prayer Chairman, have you enlisted more warriors? We have only about four months to bring that number up to 3,000! We are depending on *you*! Our Lord is depending on *us*; we must not fail Him!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

1. Pray for the new mission points to be opened at M'Baiki and in the Bocaranga District in Africa. For the Dunnings, who will be at M'Baiki, and the Goodmans, who will be at Bocaranga. For funds to erect the necessary buildings at these places.

2. For Brother Williams as he takes over the Central Bible School.

3. For two men at Banda village in Africa who volunteered to gather the people together for prayer and reading of the Word. That a worker may be sent to that village, and to many other such needy villages in Africa.

4. For cars needed in Argentina for our missionaries and the native workers.

5. For Brother Maconaghy, who has temporarily taken over the superintendency of the Argentine field in the absence of Brother Sickel.

6. For the leading of the Lord as to the opening of a new work in Brazil.

7. That communism may be kept out of all our mission fields.

8. For Mrs. Sickel, that her body may be rested on this furlough; and for Miss Emmert's father, as well as for her as she cares for him.

9. Doctors for Africa.

#### HOME MISSIONS—

1. Pray for the officers of the Council, that they may have the wisdom and strength to carry on their great work.

2. For all Brethren churches that are without a pastor at the present time.

3. For guidance in the establishing of more Home Mission churches, and for the funds necessary to carry on according to the Lord's will.

#### GOSPEL TRUTH RADIO—

1. Pray for our radio speakers as they prepare messages for future programs.

2. For the many shut-ins who hear the Gospel Truth, that their lives might be strengthened and that they might be comforted through the Word.

3. That the Lord will open up additional revenues whereby this testimony might be sent over many more stations.

#### GRACE THEOLOGICAL SEMINARY—

1. Pray for the members of the 1948 graduating class

to the end that each one may find the center of God's will in their service for Him.

2. Pray for the special speakers who even now are preparing to minister during the graduation exercises.

3. Pray that the Lord may continue to provide for the operating expenses of the Seminary.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Please join us in praying for 7,000 subscribers to the Missionary Herald by conference time.

2. Pray that the Herald may fairly represent all interests and faithfully serve all elements in the Brethren Church.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray that all our local councils will speed up their enthusiasm and their work as we go into the home stretch for this year's race.

2. That the Grace Seminary offering may be a worthy one and that our goal of \$1,500 may be reached.

3. For all national and district officers that they may be led of the Holy Spirit in the great task which is theirs.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray that the girls may complete their local projects successfully.

2. Pray for the national officers as they plan the conference program.

3. Pray for the local patronesses.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray for our summer camp program, now in preparation in the various districts, that the Lord will use it to challenge many young people's lives.

2. For the Youth Director, for wisdom and guidance as he carries on his work, and safety as he travels extensively.

3. For needed financial support to carry this work through to completion during the months until National Conference.

4. For the young people who are graduating from colleges and Bible institutes this June, that they may be led into further preparation or service.





# News Briefs

In the absence of Brother Taber, the *News Briefs* this week are being compiled by Charles Ashman, Jr.

Another Bible reader reported. Mrs. Seltha Dawson, of Marion, Ind., read her Bible through twice in 1947. She is 86 years old.

A broken record. The primary department of the Sunday school at Kittanning, Pa., broke their previous record of 84 with 92 present on March 14. The Young People's Christian Endeavor Society presented the church a tract rack and an indoor bulletin board.

The Yakima, Wash., Brethren Church was to have had its cornerstone-laying ceremony on the afternoon of March 21st. Bro. Earl Reed was to bring the message and Rev. H. E. Collingridge, Rev. Harry Sturz, and Rev. Herman Baerg were expected to have part.

Rev. Orville A. Lorenz is scheduled to conduct a one-week post-Easter evangelistic meeting at our Camden, Ohio, church, March 29th through April 14th. Rev. Miles Taber will fill the Dayton pulpit on Sunday, April 4th.

Rev. Russell D. Barnard, recently returned from Africa, preached in the Dayton pulpit on March 21st. He held a special service on the following Wednesday at Homerville, Ohio, and was their Resurrection Day speaker.

Bro. Barnard and Brother Kimmell met with the Foreign Missionary Board, Tuesday through Friday, March 30-April 2, at Winona Lake.

The Missionary Gospel Team from

Grace Seminary traveled to Ashland, Ohio, Sunday, March 21st, and held services in the West Tenth St. Church. Jack Churchill spoke in the morning and John Harper in the evening. To the evening congregation of 350 was presented the universal need of missions.

A six-pound-seven-ounce girl, Beckie Maurita Fogle, was born on the afternoon of March 17th to Fred and Maurita Fogle at the McDonald Hospital, Warsaw, Ind. They are from the Washington church, and Fred is a Senior in Grace Seminary.

Brethren Morning Devotions may now be heard by those in the Ohio area each morning at 8:30 from WWST (960). Rev. Kenneth Ashman speaks Monday, Wednesday, and Saturday; Rev. Forest Lance speaks on Tuesday, Rev. Lyle W. Marvin speaks on Thursday and Rev. James Dixon speaks on Friday. Tune in.

Rev. Charles H. Ashman will hold a two-weeks meeting in Sidney, Ind., following Easter. Rev. Robert Ashman will hold meetings in Leesburg, Ind., during the same two weeks.

Rev. Ord Gehman and his family moved from Winona Lake to Berne, Ind., on Wednesday, March 17th. We understand they were able to move into a house already cleaned by the ladies of the church. However, they must vacate by Nov. 1st. Pray with them for a parsonage.

Open house was held at the home of Henry Lange, San Diego, Calif., on Feb. 8th for Rev. Harry Sturz and family. They were en route to their new pastorate in Harrah, Wash.

Rev. R. I. Humbert will be at the Mountain View Church, Hollins, Va., for an eight-day Bible conference, beginning Sunday night, April 4th.

We are receiving church bulletins daily with no church name and some without a date. It is difficult to take news from such bulletins. Please include the name of the church and the date on your bulletins.

Recent bulletins of the following churches show that members are being added to their number: Spokane, Wash.; Waynesboro, Pa.; Rittman, Ohio; New Troy, Mich.; and Conemaugh, Pa.

Rev. Ralph J. Colburn, our National Youth Director, preached at the Winona Lake Church on Sunday morning, March 14th, and at the Easter Sunrise Breakfast which was sponsored by the Youth Fellowship.

## The Brethren Missionary Herald Circulation

Last week .....	6,854
A month ago .....	6,689
A year ago .....	6,172
Two years ago .....	5,636

Child Evangelism is thriving in Roanoke, Va. There are 24 classes weekly with an enrollment of 600 children. They are looking for the day when over 1,000 children will be enrolled.

The New Troy Brethren Church announces that their daily vacation Bible school will start May 24th and continue to June 4th.

R. Paul Miller is conducting an evangelistic campaign at the Talma Christian Church, Talma, Ind., April 4-18. Edward Miller, song leader, and William Howard, pastor, are students at Grace Seminary.

## WAYNESBORO, PA.

A midnight call brought unexpected blessing our way in the form of a last-minute invitation, "Come over to Waynesboro and help us." Trusting the Lord to lead and bless, we labored with Bro. C. S. Zimmerman, the faithful pastor, and the people of the First Brethren Church of Waynesboro, Pa.

In spite of every obstacle the adversary of our souls raised up against the Gospel of Jesus Christ, including a "strep" throat that laid the pastor in bed for the first week, the Lord gained many victories and His Word went forth.

Blessed with much fine musical talent, the church provided special numbers each night which proved to be of great value. Splendid weather took away the common excuse for absence, and the attendance was fine from the beginning. A more appreciative and attentive audience could not be found.

Expressions of appreciation were numerous—exactly in line with the well-known "Waynesboro hospitality." Best of all, souls accepted Christ, and decisions were made that eternity alone will reveal.

A jail service on the last Sunday afternoon added to our opportunity to preach the Gospel and our hearts rejoiced to have two men raise hands signifying their acceptance of Jesus Christ. Pray for them, too.—Robert E. A. Miller, evangelist.



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# The Christian's Seal

By Rev. Charles H. Ashman

## "LIKE A DOVE" (Matt. 3:16)

Under the Law of the Old Testament, doves could be offered in sacrifice. The dove was usually used by the less wealthy. To supply the need for these, dealers usually sat about the precincts of the temple. For verification of these sentences see Gen. 15:9; Lev. 5:7, 12:6; Luke 2:24; Matt. 21:12.

### Figurative

The dove is used figuratively in the Scriptures. In Genesis 8:8-12, is the record of how Noah sent forth a dove from the ark to see if the waters had abated. The dove returned. After seven days he sent the dove forth again. It returned bearing an olive leaf, indicating the waters of the flood were abating. After seven more days he sent the dove forth again and it returned not. Some see in this a figure of "deliverance from judgment," through reconciliation, by the sending forth of Christ. Ephraim is compared to a silly dove without heart, in Hosea 7:11. The sick King Hezekiah, said, "I did mourn as a dove" (Isa. 38:14). Isaiah 59:11 says, "we . . . mourn sore like doves." Nahum 2:7 refers to the "voice of doves." Thus we see the figurative use of the dove.

### "Like a Dove" (Matt. 3:16)

From the context it does not teach that the Holy Spirit assumed the form of a dove, but descended "like a dove" and lighted upon Him. But of this we may be sure—the Holy Spirit was visible that day as the voice of God was audible. The Trinity was manifested there and then. God the Father spake from heaven. Christ the Son was baptized. The Holy Spirit, the Comforter, descended like a dove. The triune God was manifested. The Trinity of the Godhead was taught visibly.

### Comparisons

Without assuming that the Scriptures declare the dove to be a symbol of all these, we draw some comparisons between the dove and the

Holy Spirit, setting forth the person and presence and power of the Spirit in the heart and life of the believer.

(1) The dove is a *gentle* bird. In contrast to the raven, for instance, the dove is gentle in appearance and action. The Holy Spirit is gentle in "his still small voice." He seeks to instill gentleness in our hearts and lives. Psalms 18:35 declares, "thy gentleness hath made me great." Paul says in II Corinthians 10:1, "I . . . beseech you by the meekness and gentleness of Christ." The words used in these Scriptures mean condescension and clemency, goodness and grace, mercy and favor. If we are filled with the Spirit, we will be gentle as a dove, not harsh and cruel. The "meekness and gentleness of Christ" will be seen in our lives. We will be Christlike in these expressions of gentleness. An elder must not be "self-willed" (Tit. 1:7). Especially ought elders to be gentle.

(2) The dove is a *bird of peace*. He is not a scrapper, never picks a fight. The dove is not quarrelsome. Down through the years the dove has been a symbol of peace, with the olive branch in its mouth. If the Holy Spirit possesses us we will "seek peace and pursue it." We will do all within our power to maintain "the unity of the Spirit in the bond of peace." As much as is possible, we will "live peaceably with all men." A Spirit-filled Christian is not a militarist! He will be a noncombatant! He will not go around with a chip on his shoulder either. What can be more unspiritual than to see fellow-Christians quarreling all the time? This grieves the peaceable Holy Spirit. Ephesians 4:30-32 declares so. This is spiritual cannibalism as declared in Galatians 5:15 "if ye bite and devour one another, take heed that ye be not consumed one of another." Spirit-filled Christians do not eat one another. They do not "go to law" one against another. Jesus told us to be "harmless as doves." Are we? I Corinthians 3:1-4 is too often a description of a church, carnal, full of envy,

strife, divisions, anything but living peaceably.

(3) The dove is a *bird of fellowship*. They seek their fellow-doves. They go in flocks as well as pairs. They seek company. If we are filled with the Spirit, we will "not forsake the assembling of ourselves together as the manner of some is." We will seek "those of like precious faith" and enjoy their fellowship. There is too much *independent* fundamentalism creeping into the Brethren Church. Let us beware, Brethren! We either stand together or we fall apart. We need each other! Fellow ministers, are we practicing Galatians 6:1, "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted"? Are we? When a fellow-minister is overtaken in a fault, it ought to send every fellow-minister to a day of fasting and prayer. Does it? Has it? Are we filled with the Spirit if it does not?

(4) The dove is a *bird of pure food*. You cannot make a dove eat stale food. It knows what is good for it and sticks to that diet. Today a lot of wild gourd pottage (see II Ki. 4:38-41) is being dished out in our Brethren churches. How long can we maintain our distinctive doctrines when we are inviting into our pulpits evangelists and teachers and youth speakers who constantly attack them? They spread their books on the book tables in our churches, in which books are direct attacks on our ordinances. Our young people are being fed a diet that will produce a spirit of non-Brethrenism. If ever we needed to emphasize our distinctive Brethren doctrines and practices, it is now! Now is the hour for pure Biblical food to indoc-trinate our people.

(5) "The dove has *no bile*." This is quoted from the pen of another who maintains that scientists tell us the dove is the only living bird without bile. Bile stands for bit-

(Continued on Page 308)





# Studies in Revelation



## STUDY NO. 30

"And hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10).

These are no empty words set before us to fill mere empty space. They point to realities that are real indeed. The time will come when "the saints shall judge the world" (I Cor. 6:2). Those who have part in the first resurrection will "be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

Priesthood speaks of access to God. Once the presence of God burned with unapproachable glory behind the veil in the temple, but when our Lord redeemed us, the veil of the temple was rent. In the New Jerusalem, there will be "no temple" (Rev. 21:22) for His servants "shall see his face" (Rev. 22:4), and shall serve Him directly.

### *Immortal Kings*

Being a king also speaks of reality. To be a king implies a realm and for one thousand years that realm is the earth. This is what is usually called "the Millennium." But beyond the Millennium there stretches an endless eternity, reaching out "throughout all ages, world without end" (Eph. 3:21). And throughout that eternity we will be somewhere, ruling and reigning "for ever and ever" (Rev. 22:5). To what height of glory these words point, I do not know, but verily, the outlook for the child of God is bright indeed.

Our sun is a small star, and if our God can swing our earth around the sun and freight it with teeming and countless forms of life, He can do so again and again and again. And if it be in His program to do so, He who forms the countless myriads of snowflakes and varies the form of every one, can just as easily create a world for every child of His, and people each separate one with a new and strange form of intelligent life.

### *Our Great God*

Verily, we have a great God, a God who can speak and it is done, a God who can wrap enough atomic power in a pin to drive a ship across the ocean and pile up enough of these same atoms to make mountains and be the very basis of countless worlds of material. Oh, that men would praise their omnipotent Creator.

### *Prince of the World*

In reality, our Lord is "prince of the kings of the earth" (Rev. 1:5), but under His permissive will, the nations of our earth are organized and controlled by another. Satan is now the "prince of this world" and has "nothing in common" with our Lord (John 14:30). Verily, the present tangle of world affairs is Satan's mess and not our Lord's.

Satan's power is inconceivable to mortal man. Once he thrilled the heavenly choir with his "tabrets and pipes"; once he walked upon "the holy mountain of God" ("mountain" speaks of government); once he ruled and sat on a "throne." But alas, he rebelled, and when Lucifer said, "I will," in place of "God's

By REV. R. I. HUMBERD, Flora, Ind.

will," sin began and Satan's long war with God still continues (Isa. 14).

Satan has the governments of his world organized to the Nth degree. He has "principalities" and "powers" and "rulers of the darkness of this world" (Eph. 6:12). These are principedoms upon principedoms, and principedoms upon principedoms, until we come to the great prince himself, who heads the rebellion of mankind in its mad rush to defy its Creator.

The words "principalities" and "powers" and "rulers of the darkness of this world" speak of organizations that are just as real as those of "flesh and blood."

Daniel set his face to pray to his God, but no answer came. Day after day he prayed as three long weeks rolled by. And then the answer came, and with it an explanation for the delay. "From the first day" he began to pray his words were heard in heaven and an angel was dispatched to earth, but alas, the "prince of the kingdom of Persia withstood me one and twenty days" (Dan. 10:13).

### *Prince of Persia*

Here Satan had a mighty prince over the kingdom of Persia, a prince so powerful that he could withstand a mighty messenger from the throne of God. And later, "the prince of Grecia shall come."

How far Satan's organization may reach we do not know, but no doubt the numbers are tremendous. Each nation, no doubt, has a special prince as overlord; a lesser prince may be the unseen mayor of every city; probably there are enough for each block and each individual. Enough demons once entered one man to set two thousand hogs crazy (Mark 5:13).

### **BROTHER HUMBERD SAYS—**

"From Plowing Corn to Preaching Christ," price 15c. This booklet presents some of our experiences with tithing, etc.

## THE CHRISTIAN'S SEAL

(Continued from Page 307)

terness: "bitter as gall" or bile. Some are already in "the gall of bitterness." We are commanded to "put away bitterness." Some church members act as if they had burst their gall bladder. Spirit-filled Christians are like the dove, having no bile.

"Be ye filled with the Spirit: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18-20).





# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## THE BEST OF BOOKS

By REV. W. A. OGDEN

We said in our article last week that Jesus Christ is the most loved and the most hated of men. The Book that tells us about Him is in the same category. While thousands scoff at the Bible and deny its message, other hundreds of thousands cling to it and would forfeit life itself rather than turn from the gracious message of this Book.

John Bunyan expresses the hearty sentiment of true Christian faith when, in the house of Interpreter, he causes Christian to say of his guide, "The best of books was in his hands." Today we make no apology for repeating this same truth. "Of the making of books there is no end." However, a best seller today has gone with the wind tomorrow, but the Bible lives on and is every year the best seller. Happy is that person who takes "the best of books" in his hands, translates it into his heart and life and follows its blessed light in every experience and condition of life.

Throughout the centuries man has been in quest of something solid enough to build on for time and for eternity. This was true of Greece in the days of her great philosophers and men of letters. It is true today.

It is reported that in a recent meeting of educators in the city of New York the conference was built around the theme of "the Philosophy of Education." The tide ran strong against the value of the past, especially the idea of a revelation from heaven, in providing a basis for human behavior. In lieu of such a revelation a naturalistic philosophy was offered which leaves us nothing more than for every man to do that which is right in his own eyes.

You see, the trouble with us mortals is that we can do no more than approach the problem of behavior from our various viewpoints, and when we come to compare notes we discover that we have only a relative proposition to offer and the facts are not yet all in! It reminds me of that old tale in McGuffey's

Reader of the seven blind men and the elephant. One man got hold of the elephant's tail and said that an elephant is like a rope. Another took hold of a leg and declared that an elephant is like a tree. A third man said an elephant is like a fan. And so it went the rounds, "all partly in the right, and partly in the wrong."

The Bible is the only book that is absolute. Every other approach to truth is relative. It is no wonder that the Psalmist sang, "Blessed is the man . . . (whose) delight is in the law of the Lord, and in his law doth he meditate day and night." The Bible is a practical book and does not demand the skill of the theologian nor the office of the clergy to mine its rich ore. The blessed man of the First Psalm can be any man who will become wholly absorbed in the pages of the sacred Book. His life will be enriched and he will become fruitful in the knowledge of the Lord. All we need do is to put it into practice and we will find this to be true in experience.

The greatest inherent conviction of the race is that man is a traveler—he is going somewhere. His destiny, he believes, is not the grave. Instinctively he believes in the existence of a Supreme Being. Men may learn to be atheists, they are not such by nature. But to find God man must have revelation. "The world through its wisdom knew not God," and then "It pleased God through the foolishness of preaching to save them that believe." The Bible is God's message to men. It tells the things man wants to know, and we know that its message is true.

When the multitude stood in amazement after hearing Christ teach they said that "He taught as one having authority, and not as the Jews." This statement not only sums up the case for Christ's teachings, but for the whole Bible. Since it is true that there is a God and man has a soul that will survive death, it is essential that we cease from speculation and move into the realm of light and truth. The journey must be made on the road that the King Himself has marked out.

In this connection it is well to remember David's words in Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path." Like Bunyan's Pilgrim, David felt the moral and spiritual darkness about him. He is seeking for life and God gives him light—the light of His Word! God always creates light before He creates life. "Let there be light" was spoken before life appeared on the earth. Every schoolboy knows that without light there can be no life. The tragedy of our day is that men are seeking for the life of God while they ignore the light of God—His Word. "The entrance of thy word giveth light." It is through the Word that we come to know Him whom to know is eternal life. It was for this purpose that the Old Testament revelation was given. Light must be thrown across the pathway of the Coming One. Thus the Living Word, Christ, and the written Word, the Bible, are given us as light that we might have the life that is eternal. "In him was life; and the life was the light of men" (John 1:4).

In the spiritual sense men are in darkness as deep as that which covered the earth at the beginning of creation. It is only through the Word of God that light will come, leading them to God and giving them eternal life. Since this is so we should spend much time with the Bible. May God open our eyes to behold its beauty and cause us to walk in that light which shineth more and more unto the perfect day.







# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Living for Jesus--

### AT PLAY

#### Recreation or "Wreck-reation"?

Every person needs some diversion, some recreation, but its pursuit often leads to spiritual catastrophe, if certain Christian principles are not observed.

There are many diversions a Christian can enjoy that truly recreate the mind and body. But there are others that are better classed as "wreck-reation." They play havoc with the moral and spiritual lives of their followers. It is not our plan to attempt to list the latter, but we do want to emphasize some principles that should guide us.

There are three verses of Scripture that come to my mind, that have one phrase in common. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

These give us the proper Scriptural principles for choosing our recreation. From them we can draw this list of questions, that should determine our attitude toward anything concerning which we have a question.

1. Can we do it in the name of Jesus?
2. Can we really give thanks to God for it?
3. Can we do it with our whole heart? Remember, "Whatsoever is not of faith is sin" (Rom. 14:23).
4. Can we do it "as unto the Lord"?
5. Can we bring glory to God by it?

If you can answer all five in the affirmative, then go ahead. But if there's a doubt, give God the benefit of the doubt and don't. This should solve the amusement problem for us, if we face it honestly.

But remember, don't become hypercritical of others who do not agree with you. A holier-than-thou attitude cannot be used by God, and does not help others at all.

But remember, too, recreation concerns itself not only with amusements, but other things as well. Anything that we really enjoy doing that is not our main business, may "re-create." Music, or some other hobby might provide real recreation for us. Let's learn to enjoy the right kind of things, and God will bless our lives. He doesn't want us to be long-faced, but wants us to have the right attitude in all things, serious and frivolous.

## It's an Idea--

### Planning Your Parties

Good parties are an asset to any youth group. But they don't usually just happen. They are the product of a lot of hard work.

You should have a good social chairman, with a committee to help him, or her. They must be active, spiritual, and willing to work. They should have access to some funds, although parties need not be expensive. They should also have access to some sources of ideas. The Cokesbury books are good, and Phonology, and the Fun Encyclopedia. It would be a good investment

for your society or church to own one or more of these. They will help much in planning good social events.

Plan some of your parties to be the type where you go and do something together, like miniature golfing, weiner bake, etc. But plan some where you just have a good time at the church, or at someone's home, either in table games, parlor games, or the more active type of games.

Often it's good to have a theme for your whole party, that is carried out in the decorations, refreshments, games, etc. Cokesbury party book suggests a lot of these. But always make your parties serve two or three purposes—provide fellowship and fun for your own crowd, attract new young people, and offer spiritual inspiration and encouragement. The latter is gained by a good devotional period at the climax of the event.

## News Notes--

### Meet the Bob Jones Brethren!

Recently it was our privilege to visit the beautiful new campus of Bob Jones University at Greenville, S. C., and meet the Brethren students there. They are a fine bunch,

(Continued on Page 313)



PART OF THE BRETHREN YOUTH AT BOB JONES





## A PERFECT SACRIFICE (GEN. 22:1-14)

By REV. EDWARD LEWIS, Clay City, Ind.

All of us have, at some time or another, been called upon to sacrifice something. The sacrifice may involve some great thing, and again it has been a small thing. The little child, for instance, considers it a sacrifice when he must give up a time of play to go to church. Yet from our point of view this certainly would not be considered a sacrifice.

Then again when one gets a bit older some sacrifices are required. I wanted to finish my schooling, but Dad took sick and thus I was called upon to sacrifice it at the time and had to wait until after marriage to finish it. When we get married, again certain sacrifices are necessary.

There was a certain man in the Bible who was called upon to sacrifice his only son for the Lord. In Genesis 22:1-2 this strange command of God is set forth. The word "tempt" as used here might well be translated "test" or "trial." This then is a *testing* of Abraham's faith.

This trial did not take place when everything was going fine, but rather "after these things," that is, after all the hardships that had gone before. For Abraham had been called out of Ur of the Chaldees to a strange land where he had never been before. Thus he was forced to leave his loved ones. Then later on he was forced to part with Lot, whom he loved. Then later he was forced to battle with five kings and their armies to free Lot, who had been taken captive. And "after these things" God put Abraham to a *real* test. Though God told Abraham to take his son up on the mountain to sacrifice, he didn't tempt him to sin, as Satan does. For if Abraham had sacrificed Isaac he would not have sinned. His orders would have justified him, and borne him out. God did seek to discover his graces. That was the way in which God tempted Job, that he might appear a good and a great man.

Abraham's answer was, "Here am I; what says my Lord unto his servant?" It may be he was expecting

some great promise from the Lord, for surely he didn't expect this. The Lord had said that through Isaac all families of the earth would be blessed. Imagine how attentively Abraham must have listened and every word must have pierced him to the bone. Yet when Abraham's faith is to be tried, God seems to take pleasure in the aggravation of the trial. (1) "Take thy son," not thy bullocks and thy lambs. How willingly Abraham would have parted with them by thousands to redeem Isaac. (2) "Take thy son," not thy servants, nor the stewards of thine house. That will not serve the purpose. Jephthah, in pursuance of a vow, offered a daughter, but Abraham must offer his son, in whom the family was to be built up. (3) "Take thy son," not your adopted son, says God, but your only son. Picture Abraham saying, "But Lord, I love Isaac, he is to me as my own soul; Ishmael is not." But God says, "Yea, that son that thou lovest." It was a testing of Abraham's love for God. Therefore, it must be in a beloved son. The Hebrew is even more emphatic, "Take now that son of thine, that only one of thine, whom thou lovest, that Isaac." God's command must overrule all.

He was to take him to Mt. Moriah, which was three days' journey. This meant he would have time to think this over. This is to be done deliberately, that it might be a more reasonable service. It is to be voluntary and not forced.

Abraham was to kill Isaac as a sacrifice. He was to kill him devoutly, by rule, and with all that pomp and ceremony and composure of mind with which he used to offer his burnt offering.

Note Abraham's and Isaac's obedience. Evidently the Lord spoke at night, for "early the next morning Abraham arose," and evidently said nothing to Sarah. Reaching the foot of the mountain, Abraham told his servants to stay and they would go forward. Thus when Christ entered upon His agony in the garden, He took only three of His disciples

with Him and left the rest at the garden door. When we worship God we should lay aside all things which may divert us from the service. Leave them at the bottom of the hill.

Abraham obliged Isaac to carry the wood (how like Christ carrying His cross). Isaac, noticing there was no lamb for the sacrifice, asked, "Behold, the fire and wood, but where is the lamb for the burnt offering?" Abraham must have told Isaac he was to be the sacrifice, but never a murmur from Isaac, for he had been taught obedience to God and his father, and even death didn't alter the situation.

Binding him, he lays him upon the altar, and places his hand upon the head of the sacrifice; and now, we may suppose with floods of tears, he gives and takes the final farewell parting kiss, and perhaps takes another for Sarah from her dying son. This being done, he, with a fixed heart and eyes lifted up to heaven, takes the knife and stretched out his hand to give the fatal cut to Isaac's throat. How like the love of God for us, as a sacrifice. "It pleased the Lord to bruise him" (Isa. 53:10). God by His Word calls us to part with all for Christ, all our sins, though they have been as right hands, or right eyes, or an Isaac.

Up to now this story is sad and seems to hasten towards a tragic end. But now the sky clears up, the sun breaks out, and a bright scene opens. The same hand that had wounded and cast down, now heals and lifts up. For though He causes grief, He will have compassion. "Lay not thine hand upon the lad." God's time to help and relieve His people is when they are brought to greatest extremity. The greater and nearer the danger the more wonderful and welcome the deliverance.

God will provide Himself a Lamb. While the sacrificial knife was raised, "in the fulness of time" God called Abraham. Since you fear

(Continued on Page 313)



# NEWS FROM OUR BRETHREN CHURCHES

## REVIVAL AT NEW TROY, MICH.

We have just closed our third evangelistic meeting in New Troy, Mich. It is a far cry from the first meeting in September of 1941. That was a tent meeting held at the center of the town. This meeting, and the next one, held in 1942, were mighty hard sledding. Opposition was strong, the history was bad, and the results were few. The little church building back in those days was small, in bad repair, and it was associated with many unhappy memories. Crowds were small and hard to get at that. Bro. Russell Williams and I wept many a tear over the situation in New Troy.

But things are different now. With their beautiful new church structure, modern in every respect, and with a lovely parsonage attached, the outlook has changed tremendously. Many enemies of the Gospel who used to scoff, and criticize, and belittle the Brethren Church years ago, are today silent. It is getting to be as it was with Israel. "Not even a dog shall move his tongue against thee." God's hand has been stretched out over the Brethren testimony in New Troy and He has glorified Himself greatly. The congregation has doubled and trebled and quadrupled from what it was back at the first, and the debt on the building is being liquidated very fast. It is no longer a heavy burden. All of these things may not mean a lot to someone not familiar with the work, but it means a lot to one who knows all the years of heartache and hard work up to now, and I am sure they mean a lot to the heart of God, for His people here are mighty appreciative of all that He has done for them.

Bro. Leslie Moore, the present pastor, has been received into the hearts of the congregation and also the community in a fine way. He has gotten a grasp of his field that is remarkable in so short a time. Confidence in his leadership is established. He is humble and friendly and that makes for co-operation, and he is getting it.

The meetings were blessed of God

from the very beginning. The early attendance started small, but grew steadily until the main floor was filled and the balcony was in use. Special music was especially fine. There is a little girls' trio that took the cake. God bless 'em, they are alright. Hope they come to see me while I am at Bourbon in a revival. The meetings resulted in many decisions for Christ and in the establishment of a score or more family altars. Perhaps the outstanding result was the organizing of a definite soul-winners' band. It is to be called "The Pastor's Soul-Winners' Band." With all these results, we believe that this meeting will be but the beginning of their 1948 revival! Needless to say, I had a good time in New Troy in this meeting.—R. Paul Miller, evangelist.

## LIMESTONE YOUTH

We are just a little over a year old, but have had many blessed times of Christian fellowship together in our youth organization. In addition to our weekly meetings, we have a youth rally every month, at which time we have had programs with special speakers from different churches, a young people's group from Johnson City, and meetings sponsored by our own young people.

One of the best programs we have had was on Saturday night, Feb. 28, when Rev. Ralph Colburn, our National Youth Director, was with us for a rally. Brother Colburn brought us an inspiring and challenging message from the Word of God. A very interesting feature of the rally was the illustrated hymns presented by Brother Colburn, which proved to be a blessing to all.

On Saturday night, March 6, we had the privilege of having Rev. P. Galloway, a representative of Moody Bible Institute with the film, "God of the Atom." At the close of the service there were four persons re-consecrating their lives to the Lord.

Our latest endeavor for the Lord is the presentation of the Easter sunrise service.—Betty Jo Luster, Secretary-Treasurer.

## NEWS FROM BERNE, IND.

We are happy to report to you of the revival meeting held at the Bethel Brethren Church, February 29 to March 14. Bro. R. H. Kettell, pastor of our church at Leon, Iowa, served as our speaker for these two weeks of services.

The weather was not ideal, but it was of our Father's choosing, and we thanked Him for it. A delegation from Winona Lake came down one evening. Also Brother Aeby and a group from the church in Fort Wayne added encouragement one evening. Neighboring pastors of other denominations attended our services. We thanked God for all those who fellowshipped with us in these services.

The visible results in numbers were not large. There were three definite decisions. A young lad, Charles Haddon Spurgeon by name, accepted Christ as his Savior on the closing night of the meeting. We certainly praise the Lord for His wonderful goodness to us at Bethel.

We were definitely handicapped in that I had not been on the field so as to get acquainted with the church and the neighborhood.

Now this week, following our meeting, we are in the process of moving. Despite sickness, of which there is an abundance, and moving, there were 40 present for the mid-week service. Our Sunday school attendance has been on the increase, having reached 122 since we have been serving the Lord here. We are now happy that the Lord has opened a home here for us so we can be on the field and fellowship with these fine Brethren.

We shall appreciate an interest in your prayers as we labor for Him in this portion of His vineyard, while He tarries.—Ord Gehman, pastor.





DIRECTOR WILL MEAN TO  
THE NATIONAL BOYS' WORK

By RUSSELL OGDEN

*Treasurer, National Boys' Work*

The immediate benefits which the Boys' Work will receive from the National Youth Director will be in the form of aid in organization. The National Brethren Boys' Work, as such, is relatively new, and we expect the Youth Director to be of invaluable assistance during the coming year in helping us to gain momentum and in spreading the vision of a national work.

We have discovered through the past years that most of the boys, in their individual churches, feel detached from the national work and consider their personal efforts to be of little assistance in accomplishing national projects. The Youth Director will be to them a tangible link with the national work. He will promote in the boys an interest in the work, and will help individual groups to organize and to define the limits of their own activities. He will also keep the boys enthusiastic about their undertakings and drive them on to the attainment of their established goals.

Without the assistance of the Youth Director, this work would have to be supervised entirely by correspondence. This method could not possibly bring the results at which we are aiming in the National Boys' Work. With the added impetus of a man to inspire them, and a personality to lead them, the boys should be able to organize in half the time, and the effectiveness of the organization should be doubled.

## YOUTH PAGE

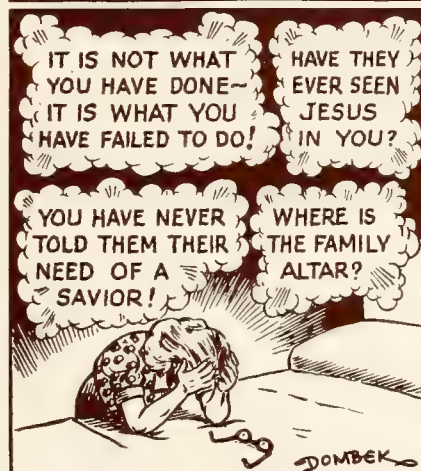
*(Continued from Page 310)*

and we have reason to be proud of them, as you can see.

Several graduate this year, and are coming to Grace Seminary in the fall. Others are looking forward to this in another year or two. Among the gang there are:

Californians Richard Burch, Joan McPheeters, Jerry Yerian (graduated in February), Barbara Yerian, and James Beatty, and ex-Californians Russell, Don, Jean, and Helen Ogden, now of Pennsylvania;

Hoosiers Bettie Taber, Evelyn and



Phyllis Schumacher, Lester Smitley, Carl Miller, R. Paul Miller, Jr., Elizabeth Lord, Bobbette Osborn, Paul Milliman, and Dana Seibert.

Buckeyes Charlene Pacey, Susan Fowler, Rodney Wysong, Dorothy Brooks, R. Paul Blood, Harold Morr, Charles Turner (graduated in February), and Lucille Pope (teaching);

Keystoners Wayne Toms, Harold Metzker, Carolyn Jordan, Howard Byers, Robert Griffith, Paul and Jean Meyers, and the Ogdens, mentioned above;

And Carson Rottler, of Hagerstown, Arlene Sommer and Roy

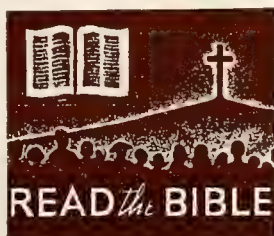
Glass, of Alexandria; Everett Duncan and Mr. and Mrs. Jack Peters, of Virginia; Reese Johnson, of New Troy; Nancy Manchester, of Leon; Dorcas Ratliff, of Kansas; and Ralph Gilbert and Lorraine Dyer, of Washington, D. C., and Ibba and Blanca Danley, of Winchester, Va.

That makes 47 in all, including two who have already graduated, and one who is teaching there. You'll hear more of them, on this page and elsewhere, I'm sure.

## BRETHREN PULPIT DIGEST

*(Continued from Page 311)*

God this much, behold I have prepared a sacrifice in the stead of your son. And even so God provided a sacrifice for us, that one being "the Lamb of God that taketh away the sin of the world." The sacrifice of Abraham, noble as it was, couldn't help us, but God's sacrifice can. For God's sacrifice was perfect.





# The Christian's Orders

Sermon Preached on THE GOSPEL TRUTH Program

By ORD GEHMAN, Berne, Ind.

Out of the school of experience come excellently trained leaders. Whatever the field, experience keeps a hard and strict school. We live today in an era of many conflicting opinions. Many so-called old opinions and time-tested ideas are enthroned in human hearts and minds. On the other hand, many so-called new opinions and theoretical ideas are clamoring and fighting desperately for that honored position.

We hear much about personal liberty, freedom, self-expression, and the like in our present day. A few years ago it was difficult for me to conceive the idea that those older than myself could possibly know more about many problems than I did. It certainly seemed to me that they must have been wrong!

Life is so short at best that we become niggardly in life's best experiences if we refuse to profit by those errors which have been made by our predecessors. We are poor indeed if we do not enrich ourselves by the experiences which have cost them so dearly.

Thus we are led to think of *advice*. We often hear it said that "Advice is easy to give, but hard to take." True it is that poor advice is easy to give. But may I suggest that the reverse of the above statement is that which occurs to me to be true. Good advice is hard to give, but easy and exceedingly profitable to take.

By turning to the Word of God, we find much good advice. One such mine of wealth appears in the writing of the aged Paul to the youthful Timothy. Paul, the aged apostle of the Lord Jesus Christ, was scarred by many an encounter in his own experiences. Out of his own wealth of experience he suggests three things which contributed greatly to the success of young Timothy's ministry. These I desire to suggest: *flee, follow, fight* (I Tim. 6:11-12a).

First of all, Paul suggests, under the leadership of the Holy Spirit, that Timothy "flee these things." Or as in the Greek, shun or avoid. What things? Simply the things which are mentioned in the preceding verses, 3 to 10. Paul immediately places Timothy in a separate class

from those who practised "these things" by referring to him as a "man of God." Thus we notice that there is a striking difference between God's people and those who do "these things." I do not believe as do some, that this bit of advice is for God's special servants only. I think this applies to every believer in the Lord Jesus Christ.

One of the dire needs of the Church today is more "fleeing Christians," those who are willing and anxious to flee from the things of the world rather than to see how much they can indulge in and "get by," or how close they can come to actual participation in worldly things.

An old illustration comes to my mind. A wealthy baron desired to secure the services of a driver for the carriage in which his wife and children were carried from place to place. The road approaching their home was rugged and mountainous. There was one very bad precipice by the road leading to the home. As the drivers applied for the position, each one was asked the question, "How close can you drive to the edge of the precipice with absolute safety for my family?" Replies came: "One inch"; "Four inches"; "One foot." One driver replied, "I would drive as near the side opposite the precipice as possible." You know the answer. The last man mentioned got the position. The baron felt he could trust his family with a man like that.

So it is in the Christian life. It is not a question of how close one can come to embracing sin, but how far he can keep away from sin. In another place Paul suggests to those who had named the name of Christ to "abstain from every form of evil" (I Thess. 5:22, R.V.). Fleeing from those things which mar the beauty of the Christian life is a cherished art.

In the second place, Paul advises Timothy to "follow after righteousness, godliness, faith, love, patience, meekness." It has been suggested that the reference here is to some Christians who follow after spiritual things, but make sure that they do not get too close or become too seri-

ously affected by them. Many times we hear the expression "leaning toward" certain things. Well, many people simply "lean toward" spiritual things. No one ever became a Christian by simply "leaning toward" the Church of Christ. It takes a wholehearted, genuine entrance into the Church of Christ by the baptism of the Spirit in the new birth before one can be in position to follow after these spiritual realities.

Paul here avoids one of the factors which seem to be a great weakness of our church instruction. He tells young Timothy to flee certain things, but to follow after certain other things. Too many times we tell folks that they must give up certain practices in their lives to be staunch Christians. True, there are many things in which the Christian dare not participate without definite injury to his spiritual life. But, too often we fail to supply the spiritual needs to fill that vacancy. This Paul does very well. Let us note what Timothy is to "follow after."

Paul mentions righteousness, not the righteousness which resulted from fulfilling the demands of the Law, but the righteousness which became his possession when he accepted Christ. We are made righteous in Him, and because of that fact, the righteousness of grace becomes the glorious possibility of every Christian life. Where that righteousness is lacking, there is cause to doubt the reality of an individual's salvation in Christ.

Again Paul mentions godliness. Godliness is that factor of the Christian life which results from the imputed righteousness of Christ. These two attributes of the Christian life are inseparable. A righteous person is one who lives for the glory of the Father in heaven. Godliness is the rare jewel of righteousness. Godliness is the manifestation of righteousness.

In the last of this great trilogy of Christian virtues attributed to the power of God, Paul mentions faith—not simply any sort of faith, or faith in anything, but faith in Christ superinduced by the power of God. Such faith can never waver in the



avowed purpose of God through Christ for the believer's life. Paul here has reference to the kind of faith which caused him to face all manner of privations, trials, and difficult experiences in his ministry with positive confidence in the One who is the "author and finisher of our faith" (Heb. 12:2).

Next we are confronted with the trilogy of Christian virtues which are evidenced in the Christian life as a result of the God-given factors of righteousness, godliness, and faith.

The first of this group is love, not the ordinary human love as is expressed in the intimate relationships of life, but here we have an expression of the love of man toward God, and God's love toward man. Such love must necessarily be on a higher plane than mere sentimental affection. It is the sort of love which caused God to send His only-begotten Son into the world to die for hopeless humanity. It is the kind of love which causes one to go out and seek his enemy and bring him to Christ, or tell a drunken sinner the way of salvation in Christ.

And with this love, Paul mentions patience, or as the Revised Version has it, steadfastness. What a necessary virtue for successful Christian service! It is not a difficult matter to remain steadfast to a purpose when everything apparently seems to favor that purpose. But suppose the difficult or hard experience arises suddenly, uninvited? Then it is a different matter as concerns patience or steadfastness. Patience in the midst of the unexpected trial shines forth with the brilliance of the water lily in the mire of the lake. Paul says, "Follow after . . . patience."

A third factor must not be overlooked: meekness. Paul knew that young Timothy would need a double portion of this priceless virtue when he encountered those who were vituperative in their opposition to the Gospel message. Not only were meekness and humility needed in the face of opposition, but Timothy needed to be humble in the successes of his ministry. And so it is in our own Christian life and experiences. We need that Christian virtue. If only we Christians could learn in our poor weak way to step aside and let God receive *all* the glory because Christ has blessed our service for Him instead of desiring to hold the central position and receive a portion of the praise at least!

## TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

By consulting our passage again we discover the fact that Paul does not let the matter rest there but suggests that Timothy "fight the good fight of the faith" (R.V.). This great truth is beautifully expressed in the Greek. It is "contend in the good contest of the faith." Or to transliterate the Greek, it is "agonize in the beautiful agony of the faith." Paul reminds Timothy that the real Christian warfare has to do with *the faith*, not battling primarily with the problems of the world, whether social, economic, moral, or political, but contending earnestly for the faith. After all, the big factor in our Christian warfare today is that which has to do with the fundamental doctrines of the Word of God. If these fundamental issues are faithfully presented and contended for there will be no time for the multitudinous other schemes which try to attract our attention.

"Agonize in the beautiful agony of the faith." I believe Paul knew what it was to agonize for the faith. Timothy doubtless faced agonizing moments in his ministry. I wonder if we ever agonize for the faith? Does it ever cost us anything to serve Him? Are you, Christian, willing to pay the price of sacrificial service for the Master?

In the process of fighting or contending for the faith, one factor is not to be overlooked: "Lay hold on eternal life." Sieze upon, or appropriate it.

Allow me to illustrate in this way. Let us suppose that I was so situated financially that I could bank one million dollars in a local bank. Then

I would say to you, "Friend, I notice that you are poorly clad and cold, maybe hungry, too. I see your family without many of the necessities and comforts of life. You go to a certain bank tomorrow, identify yourself, and you may draw on my bank account for all that you need. The provision would thus be made. But if you did not avail yourself of the opportunity to appropriate what was provided, you and your family would still be in need. Wouldn't a million dollars care for all your needs? Yes, abundantly. But you lacked the appropriation.

Likewise in our Christian lives. We have eternal life but we fail to appropriate all the blessings which accompany eternal life.

In conclusion to this marvelously rich passage, among other factors Paul mentions a motivating and actuating purpose for Christian conduct of this sort. Notice, ". . . until the appearing of our Lord Jesus Christ" (vs. 14). That is our "blessed hope" (Tit. 2:13). And, Christian friend, what greater factor can be mentioned to produce consistent Christian service? The trumpet shall sound and the Church, His body, will be caught up. Are you occupying faithfully till He come?

### THE GOSPEL TRUTH MAILBAG

Hazelton, W. Va.—We listen to your broadcast on the radio and get a lot of meaning out of your sermons. We are Brethren and thank the Lord for our full salvation through Him.

Mansfield, Ohio—I will drop you a few lines to let you know that I listen to your program and I do enjoy it, for I have been a shut-in all winter. I can't go to church but I can listen to the Gospel at home, thank the Lord. May God bless you in your good work.

Akron, Ohio—I have been listening to your Sunday morning program for many months already and have been pleased with the fine singing and many of the messages given. Enclosed is a small contribution, insignificant, but I trust as one of the many drops to make a full container. Your past six Sundays have been filled with especially interesting discourses on the doctrine of your church. I would be very pleased to receive a printed copy that you offered in the Herald.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for April 18, 1948.

Mark 14, 15, 16.

## CHRIST FULFILLS HIS MINISTRY

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

Last week we saw how the religious leaders of Israel failed to acknowledge Christ, and He told them why: They did not really know the Scriptures or the power of God. In today's lesson we find His most intimate disciples failing Him, and in Mark 14:38 He tells them why they failed. They had all joined with Peter in asserting that they would never fail Him at all, even if it cost them everything. And then they went to sleep! Even the Lord's repeated warnings did not prevent a repetition of their sin.

Didn't they mean it when they promised to be loyal to Him forever? Of course they did; they were perfectly sincere. And Jesus acknowledges that their "spirit," their new nature, was ready and willing to be faithful. But He reminds them that they still have the "flesh," the old carnal nature, and that it is weak.

How we Christians need this same warning today! We rejoice in the new nature that we have received by the new birth, a nature that is divine, and that wants always to do God's will. But how often we forget that we still have a corrupt, evil, vile nature that is still capable of every known sin.

Recognizing that we still have such a nature, we next need to see that it is a constant threat to our holy living. Jesus said, "... lest ye enter into temptation." This danger is not simply that we would be tempted, but that we would "enter into" it by yielding to it. Though

the old nature is to be reckoned dead, it actually is very much alive, and the mere possession of the new nature does not guarantee constant victory over it. Otherwise, all Christians would be living sinlessly.

Finally, we must recognize that if we are to live victoriously, we must do something; we must keep watching and keep praying. The Christian soldier who would conquer must always be on the alert. He must beware of danger and be eternally vigilant. Furthermore, he must "pray without ceasing." Always he must be in communion with God.

The true servant of Christ needs every means of grace that the Lord provides. No spiritual leader can climb so high that he does not need Sunday school and church and prayer meeting and private devotions and family worship and Chris-

tian fellowship and the communion service and every other means that God has provided to strengthen the Christian against temptation.

Christian worker, "take heed unto thyself [first], and unto the doctrine" (I Tim. 4:16).

### Review Questions

(Based on the Brethren Quarterly)

1. Why did the priests and scribes hate Jesus?
2. Why did they not kill Him?
3. Why did they fear an uprising of the people?
4. Who was the woman that anointed Jesus?
5. Why was Mary better able to understand the meaning of His "hour" than any of the other disciples?
6. What did it cost Jesus to go "a little further" alone?
7. What should the disciples have been doing instead of sleeping?
8. Were the disciples commanded to go "to the Jew first"?
9. Is water baptism essential to salvation?
10. Is the working of signs a test of spirituality today?
11. On what days of the week did the various events of the lesson take place?
12. Mention three good features of Mary's act of consecration.
13. What was the "cup" that Jesus drank?

### BIBLE-READING SCHEDULE

Monday	April 5	Joshua	23, 24	Acts	24, 25
Tuesday	April 6	Judges	1, 2	Acts	26
Wednesday	April 7	Judges	3, 4	Acts	27
Thursday	April 8	Judges	5, 6	Acts	28
Friday	April 9	Judges	7, 8	Romans	1
Saturday	April 10	Judges	9	Romans	2, 3
Sunday	April 11	Judges	10, 11	Romans	4, 5
Monday	April 12	Judges	12, 13	Romans	6, 7
Tuesday	April 13	Judges	14, 15	Romans	8
Wednesday	April 14	Judges	16, 17	Romans	9, 10
Thursday	April 15	Judges	18, 19	Romans	11, 12
Friday	April 16	Judges	20, 21	Romans	13, 14
Saturday	April 17	Ruth	1, 2, 3, 4	Romans	15, 16
Sunday	April 18	I Samuel	1, 2	I Cor.	1, 2



# The Brethren Missionary Herald

VOLUME 10, NUMBER 14

W. M. C. NUMBER

APRIL 10, 1948



## WOMEN'S MISSIONARY COUNCILS AT FOUR BRETHREN CHURCHES

Upper left, West Tenth Street Brethren Church, Ashland, Ohio; upper right, Aleppo Brethren Church, Aleppo, Pa.; lower left, First Brethren Church, Grafton, W. Va.; lower right, officers of the Council at the Grace Brethren Church, Sharpsville, Ind.—left to right, Mrs. Don Bartlett, president; Mrs. Fred Sellers, vice president; Mrs. Lowell Dickison, treasurer; Mrs. Clare Roe, secretary.



# AFTER-EASTER INTENTIONS

AN EDITORIAL

BY MILES TABER

"Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also . . . *intending after Easter to bring him forth to the people*" (Acts 12:1-4).

Herod's after-Easter intentions were all selfish. If it pleased the Jews for him to kill James, he would kill Peter too, for by pleasing the people he was advancing his own selfish interests. He was a small-time politician who cared not for justice and honest government, but only for his own political future. It mattered not to him that innocent men were being put to death; the people liked it, and that made his throne more secure.

So Herod was just waiting until after the Passover season had passed, to carry out his evil intentions. Being a smart politician, he would not interrupt the religious festival of the people. He could wait. But after the forms of religion had been observed, then he could carry out his wicked intentions. Sin must be restrained during the holy season, but after Easter, life would return to normal again, and his wicked heart could find its satisfaction. After Easter, Peter must die, so that Herod might prosper.

Herod is typical of all who observe holy seasons merely as a brief interruption in a life of sin. Herod even practiced self-denial, waiting until after Easter to gain his selfish purposes. But though he was careful to do the correct thing, religiously speaking, he did not know God. He was not acquainted with the God who could deliver Peter from his prison, nor with the One who could send worms to consume Herod's own body.

Herod should warn us that a merely formal religion, which does not bring us into personal communion with God, only increases our condemnation under the wrath of God. Holy seasons mean nothing if they are merely a religious mountain top from which one is free to descend to the valley of selfish living again.

How different was the effect of Easter on the early Christians! To them it was the beginning of a new life with God.

A few days *before Easter* the disciples had been quarreling about who should be greatest. James and John wanted the highest honors, and the others disliked them for it. But *after Easter* they were together with one heart and one soul. And such a spirit of unselfishness prevailed in the whole church that the members voluntarily sold all their homes and property in order to take care of those who were in need. Easter was the beginning of a new life with God.

*Before Easter* the disciples slept in the Garden of Gethsemane while their Lord was going through His greatest trials. They could not even watch with Him one hour. But *after Easter* they had a ten-day prayer meeting culminating in Pentecost, and after that they continued in prayer. Easter was the beginning of a new prayer life for them.

*Before Easter* the disciples all forsook the Lord and fled for their lives. They were afraid of what men would do to them—even of what a girl said about them. Those cowards would never evangelize even their own city. But *after Easter* they faced the murderers of Jesus fearlessly and charged them with their sin. Against the combined opposition of government and religion, they evangelized the world in one generation.

What wrought these changes in

these men? There is no other adequate explanation but that they had come to know the risen, living Christ. They had known the Teacher and the Miracle-Worker for several years, but they were still selfish and cowardly. Only when they realized the power and glory of a Savior who had died and who rose again—only then were their lives transformed, and they were transformed *instantly*.

The only power that can *conquer sin* is the power that comes from the risen Christ. In Romans 6 we are taught how to be victorious over the power of indwelling sin, and the secret is identification with Christ in His death and resurrection. Being identified with Him by faith, we partake of His power over sin.

The power that makes Christians *effective witnesses* is the power that comes from His resurrection. It was after His resurrection that He said, "All power is given unto me," and then "Ye shall receive power . . . and ye shall be witnesses unto me."

It was the risen Christ who sent His *Holy Spirit* to dwell within the believer. The Spirit could not come until Christ was glorified. When we realize that we can do nothing without the Spirit, we see again that Easter was the true beginning for Christian living.

While this transformation was sudden and glorious, *there is still more for the Christian to seek*. No man has ever yet entered fully into the meaning of Easter. Few if any lives have been transformed by this power more fully than Saul of Tarsus, yet he prayed near the end of his life, "That I may know him, and the power of his resurrection . . ."

Brethren, there is more here than we have yet taken. What are your after-Easter intentions?

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# NEWS BRIEFS OF NATIONAL INTEREST

"Rev. Rubel Lucero and Mrs. Ruth Smith were united in marriage at Taos, N. M., Sunday evening, March 7. Rev. A. V. Lucero, brother of the groom, officiated at the service. Having a knowledge of the Spanish language and being a gifted pianist, Sister Ruth will be a great help to Brother Lucero in his work among the Spanish-speaking people" (Fifth and Cherry Light).

Brethren Wilbur McCain and G. D. Engelman supplied the pulpit at Peru, Ind., recently while the pastor, Rev. Robert Ashman, was holding evangelistic meetings at Leesburg, Ind.

Sunday school attendance reached 235 at the North Riverdale church, Dayton, Ohio, March 21.

Rev. Charles Ashman will lead in evangelistic meetings at Fort Wayne, Ind., April 12-25.

Post-Easter services were held at Camden, Ohio, during the week following Easter Sunday by Rev. Orville Lorenz.

"We hear fine reports from the two new churches in the Northwest District, one at Albany, Oreg., and the other at Yakima, Wash. Both buildings are progressing nicely" (Tracy, Calif., bulletin).

Rev. Herman J. Baerg requests that we correct an impression which some readers seem to have gained from the quotation in the Feb. 21 issue from Brother Baerg's letter. In a later communication Brother Baerg says, "The idea of an aero-

plane fund came from the ministers present and the local congregation of Harrah." Brother Baerg has accepted a call to teach this fall in the Tabor Bible School of Dalmeny, Sask., Canada.

From Osceola, Ind.: "With the arrival of our church furniture we have due cause for praise to God for His good hand of blessing. Our building is now actually completed." Attendance on a recent Sunday showed 109 in Bible school, 100 at the morning service, 30 in B. Y. F. and 102 in the evening service. Rev. Ward Miller, pastor, is chairman of Michiana Youth for Christ.

"The Brethren Bookworm" is the name selected for the new paper being published by the Brethren Youth Council for Brethren students. Youth Director Ralph Colburn edits this fine paper which is filled with information and inspiration of interest to Brethren young people.

Misses Elaine Polman and Evelyn Fuqua held services in the Hindman Settlement School in Kentucky recently, at which there were six public confessions of faith. Mrs. Fred Haight writes that these missionaries are being wonderfully used of God in a needy field.

Prayer is requested for the evangelistic meetings at Covington, Va., April 6-18, with Rev. Arnold Kriegbaum as evangelist.

The Northern Ohio District W. M. C. rally and ministers' meeting will be held at Canton, April 26.

Evangelistic meetings at Bellflower, Calif., began March 21, with Rev. Luther L. Grubb as evangelist.

At Modesto, Calif., an evangelistic crusade, March 28 to April 18 features Dingeman Tueling, chalk artist, and Bob Munro, Scotch evangelist. The church bulletin tells us that the pastor, Rev. Harold Painter, has dedicated his new Packard to the Lord.

Chaplains are needed in the National Guard, according to a recent release. "Chaplains appointed in the National Guard will, by performing their appropriate duties, be paid one full day's pay for each weekly two-hour training period, and will spend a 15-day period every summer with their unit in the field,

for which they will all receive the pay commensurate with their rank. Further information can be obtained by writing to the State Capitol, attention Adjutant General of State."

Rev. John Aebly has made another series of transcriptions for the Gospel Truth radio program.

Easter brought out a record attendance at Rittman, Ohio, with 177 in Sunday school, 144 at the morning service, and 86 in the evening. The pastor, Rev. Lyle W. Marvin, brought the devotional message at the community sunrise service.

Because of the change to daylight time in California, *The Gospel Truth* will be heard at 10 a. m. each Sunday on station KXOB, Stockton.

The South Bend, Ind., church more than reached its Easter goal, with 134 in Sunday school and 111 at the morning service. Rev. James Dixon will deliver the dedicatory message, April 25, when the new pews are dedicated.

Pastors should write to Rev. C. S. Zimmerman, pastor at Waynesboro, Pa., to learn how he gets men to attend the communion service. There were 82 men and 90 women at communion Easter Sunday night. There were 281 in Bible school that morning, and 208 at the morning service. During the quarter, nine people received Christ as Savior, there were seven reconsecrations and nine new members. Attendance at all services averaged better than last year.

A Bible conference at Wooster, Ohio, April 18-25, will be led by Rev. Miles Taber.

The new address of Rev. James S. Cook is 418 W. J St., Ontario, Calif.

Dr. Harold S. Parks has resigned from the pastorate at Garwin, Iowa, effective April 25.

Rev. Frank Coleman began his pastorate at the Second Church,

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## The Brethren Missionary Herald Circulation

Last week .....	6,956
A month ago .....	6,711
A year ago .....	6,191
Two years ago .....	5,559





# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## THE LIVING WORD

By REV. W. A. OGDEN

It is not strange that the Bible has so many enemies, for it speaks out so plainly against the natural man. Within its pages man is shown to be a sinner by practice as well as by nature. All of his righteousnesses are as filthy rags in God's sight, and every man at his best is altogether vanity. If the Bible flattered men they would accept it and love it. Those who reject the Bible do so because of their own evil natures. "Men love darkness," said Jesus, "rather than light, because their deeds are evil." This explains why otherwise intelligent men turn from the Bible and the Christ it reveals. Jesus declared that the world hated Him because He testified of it that its works are evil. The Bible, from Genesis 3 to the end of Revelation, bears this same testimony. Thus Christ, the living Word, and the Bible, the written Word, agree as to the character of man.

But God has another word to say to man—it is a word of life. Jesus did not come to condemn the world, but that the world through Him might have life. Now, whether we are thinking of the living Word or of the written Word, there is "life in the Word."

In Hebrews 4:12 we are told that "The word . . . is quick, and powerful." Here a quality or character is given to the Scriptures that belongs to the animal and vegetable kingdoms—the quality of life. It is "living and active" (A. R. V.). Again, I Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In this passage the Word of God is said to have that attribute of life that manifests itself in producing a spiritual seed that shall live forever. This must mean that, since all men are dead in trespasses and in sins, man is brought into an experience of spiritual life and holiness through the active power of the living Word of God.

This Word, Peter tells us, abideth forever. What a joy there would be

in the realms of darkness if this were not true; if Satan, God's eternal foe, could hope for a day when one word of God's eternal truth should fail. Men who live in sin and rebellion against the Word of God would find comfort in the thought that the Word of God might die, and so not stand as a witness against them at the judgment bar of God. But this can never be, for "Heaven and earth shall pass away, but my words shall not pass away."

As literature the Bible is a living Book. In every generation men have sought by every means to destroy the Bible. It has not only survived but has left an indelible imprint upon the life of the world in an ever-widening scope of influence until the present hour. Before printing was invented the Bible was being read in the Latin, Syrian, Egyptian, Gothic, and other barbarous tongues, and before the Middle Ages most of the countries of Europe had the Scriptures in their own languages. The modern conquest of the Bible into every civilized land, and into most uncivilized tribes, is a fact too well known to need comment here.

"No book has ever been so minutely studied, or has had so many books written about it, has founded so vast a literature of hymns, liturgies, devotional writings, and sermons as has the Bible. Its spiritual influence cannot be estimated. To tell all the Bible has been and done for the world would be to rewrite in large part the history of modern civilization. In national life the Bible is the source of our highest social and national aspirations" (International Standard Bible Encyclopedia).

In his splendid booklet, "The Christ of Today," Dr. G. C. Morgan points out that the degree of advancement of civilization during the past two millenniums runs parallel to the place the sacred Scriptures occupy in the lives of the people. He accounts for the Dark Ages by

saying that "The Scriptures were hidden, and the people had lost their Bibles." He then reminds us that "500 years before, the Bible was being hidden under books about it. The truth of God was being obscured by discussions concerning it, and the portraiture of Jesus was veiled in draperies of human opinion."

Is there not grave danger of repeating this folly today? When we give more attention and time to books about the Bible than we give to the Bible itself; when we substitute discussions about Christ for knowledge of and fellowship with Him, we are heading for the same empty forms in religion that will lead to disaster. Dr. Morgan then shows how the Bible in the hand of Luther, "the German Monk," brings the gleam of a new day, and finally, as the Bible comes again to the hands of the people, light returns with the Christ-consciousness that the Word restores in the hearts of men. Hear now, Dr. Morgan's deduction:

"I declare that history demonstrates the fact that if the Scriptures of truth be lost, not perhaps in a day, or a decade, but surely and certainly, the Christ-consciousness will pass; and notwithstanding all our progress and civilization, we shall drift back to a barbarism more despairing and devilish than anything the world has ever seen, because it will consist of refinement and education, lacking the stimulus and corrective of the spiritual quantity."

Have we not already drifted too far into just such an experience as this? Men and women by the thousands have lost the road that leads to happiness, and international and national problems remain unsolved—"men's hearts failing them"—for they see no way out of their troubles. "The Word of God is living and active," but it must have a soil in which to grow and bear fruit. "Thy word have I hid in mine heart, that I might not sin against thee."





# EVANGELISM



## THE POWER OF PRAYER IN TRUE EVANGELISM

By REV. R. PAUL MILLER

Prayer empowers the evangelistic preacher. After 30 years in the work of evangelism in bringing men to Christ, I believe I can truthfully say that there is no man who must lean on the arm of prayer more than the evangelist. He has no congregation back of him. He is generally the center of bitter critical attacks. Many, if not most of professing Christians, are critical of him. The forces of evil center upon him to destroy his power and confidence.

It is my conviction that there is no time when the attacks of Satan center upon the evangelist more than when he starts to give the invitation. Preaching is comparatively easy. But when the invitation starts that is when the devil does his worst to confuse the evangelist in his appeal to souls for decision. The evangelist who is not a great man of prayer will utterly fail in obtaining real harvests of souls.

When an audience is unmoved, it is a clear indication that there is a preacher with a cold heart. No matter how fluent the discourse, how outstanding the illustrations used, if the preacher's heart is not torn within him as he preaches he will never move his hearers to repentance for sin. I fear a cold heart more than I fear the devil, or the lack of preparation for a message. The cold heart is the result of a lack of the blessing of God. The lack of the blessing is due to neglect of prayer, real, heart-searching prayer.

Nothing will set a preacher's heart ablaze with the fire of God but humble, heart-searching, soul-burdened prayer. When the preacher stands before his people with eyes swollen from weeping before God for souls, his mind will be on fire, his memory will click like an adding machine, he will not stumble for words, his people will not sleep, but all will know that God is working.

For the short time of his ministry, no man won more souls for Christ, or left a more profound spiritual impression upon his day than Robert Murray McChesney. When a preacher who had greatly admired

McChesney was visiting the church where he had preached, he asked the keeper about his ministry and the secret of his power to win men. Replied the keeper, "Come with me." He led him to McChesney's study. There was the old desk McChesney had used, and the chair in which he sat, and the Bible he had studied from. "Sit down in that chair." He sat down. "Now bury your face in your hands and weep for hours over the souls of men. Now come with me to the pulpit desk. Lay down your open Bible. Now bury your face in your hands and weep some more. That is the way Robert Murray McChesney prepared his sermons, and that is the way he preached the Gospel."

It is too much dry-eyed preaching and dry-eyed praying that is making the pulpit a hollow voice today. God give us a ministry of men with a heart full of tears for lost souls. Making a god out of scholarship has ruined many a preacher for soul-winning. The denomination that has given itself to appear intellectual above all others here in America is dying so fast that it is frightening its leaders right now, and they don't know what to do.

No greater evangelistic preacher ever graced the American pulpit than Charles G. Finney. He has been the inspiration for soul-winners for two generations. He is studied, he is praised, he is admired, he is extolled, but who is following in his steps? Young preachers have sought the secret of his great power to move men. How many have found it and proceeded to use it? But let us see what Finney himself says about his own work.

"Unless I had the experience of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power or efficiency, or to win souls by personal conversation. For several weeks before going to the Synod I was very strongly exercised in prayer and had an experience that was somewhat new to me.

"I found myself so much exercised and so burdened down with the weight of immortal souls that I was constrained to pray without ceasing. Some of my experiences indeed alarmed me. A spirit of importunity sometimes came upon me so that I would pray to God that He had made a promise to answer prayer, and I could not, and would not, be denied. I felt so certain that He would hear me that I found myself saying to Him: I hope that thou dost not think that I can be denied. My impression was that the answer was very near, even at the door; and I felt myself strengthened in the divine life, put on the harness for a mighty conflict with the powers of darkness, and expected to see a far more powerful outpouring of the Spirit of God."

From the Synod, Finney was invited to a nearby Presbyterian church. He got there in time for the midweek prayer service. "When the elders threw long and barren prayers at God," this stirred Finney's heart and he says, "God inspired me to give them a terrible searching. They all wept, confessed, and broke their hearts before God." He was begged to remain over Sunday, and on Friday his mind was so greatly aroused by the Spirit that *he prayed the day through*. On Sunday the house was packed, and "God came down with power upon the people."

Today when a preacher wants a crowded house he puts a sensational ad in the local newspaper with a catchy sermon title. He counts on a surprising song service. His service passes and nothing happens except that he is worn out with his "work for the Lord." When Finney sought a revival in a place he would spend the whole day in prayer. Here is his record of another experience with God before a great spiritual battle:

"God drew so near to me while I was engaged in prayer that my flesh literally trembled on my bones. I

(Continued on Page 323)



# The Christian's Seal

## WATER—A TYPE OF THE HOLY SPIRIT (John 7:37-39)

We have noted in previous articles that wind, fire, oil, and the dove are types of the Holy Spirit. In this study we discover that water is also a type. There are some suggestive comparisons which we desire to draw also, and some lessons which we will deduct from these, even if they are not included in the typology.

### "Floods Upon Dry Ground"

Isaiah 44:3 declares, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will *pour my spirit* upon thy seed, and my blessing upon thine offspring." In Joel 2:28-29 we read, "I will *pour out my spirit* upon all flesh . . . in those days will I *pour out my spirit*." Acts 2:16-21 links this prophecy with the gift of the Holy Spirit on the Day of Pentecost, with these words, "This is that." In John 7:37-39, Jesus foretells the gift of the Holy Spirit under the figure of an internal fountain bringing forth rivers of living water. We know we are Scriptural in comparing the Holy Spirit to water.

### "Pour Out Thy Spirit Upon Us"

But ought we ever today to pray, "Pour out thy Spirit upon us"? We hear this prayer frequently. Ought a Christian ever to pray it? I think not. The "pouring out" was fulfilled on the Day of Pentecost. After that the Holy Spirit becomes the internal fountain within every Christian according to the promise and declaration of Christ in John 7:37-39. He, the Spirit, indwells each and every regenerated believer. He is the artesian well within, the internal fountain of living water, and we never need to pray for God to "pour out His Spirit again."

There is a song that we believe is un-Scriptural also. We sing, "Spirit of the Living God, *fall afresh on me*." No! He is not falling upon believers today. He is *within!* Jesus said He would be. *He is!* He is not being "poured out" nor "falling

afresh" today. He is within! Do you believe what Christ said in John 7:37-38? "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit . . .)." Have you believed on Christ?

### "Seasons of Refreshment"

Oh how dry and parched and barren the average church of today is! The spiritual life is at a low ebb. There are few "showers of blessing" being received. Even "mercy drops" are not falling sometimes. There seems to be so little "hungering and thirsting." Why are not more "seasons of refreshing" coming from the Lord? Because the channels of the outflowing of the Holy Spirit are clogged. Because He is being denied His right and privilege to infill to fullness that there might be an outflow and overflow. Not "falling upon us" from without, but flooding our souls from within is what is needed today. Clear the rubbish out and away. Clean up and clear out the channels. Get out of the way! I'm talking to *self!* Give the fountain within a chance to flow and from your inmost being "shall flow rivers of living water."

That's the purpose of revival. That's the greatest need in the Brethren Church this hour—a real, reviving revival in every Brethren church at least once, and better still, twice a year, and, if possible, all the time. How refreshing the infilling and outflowing of the Spirit is in a church. Instead of "walking on air," better keep our feet on the ground, but see to it that the Spirit has a

chance to flood the ground of the church with His presence through the outflow and overflow of Spirit-filled members.

### Satisfaction

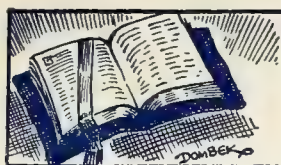
Nothing refreshes and satisfies like pure, cool, fresh water. God has so ordained it in the law of the physical. Nothing revives nature like rain. Nothing strengthens animals like water. If somehow, through a Bible conference of study of the Holy Spirit, or through the securing of yieldedness to His presence, we could lead saved people into permitting the Holy Spirit to flood their souls with the water of His very Self, there would be spiritual satisfaction. Then our members would not become afflicted with this disease so prevalent today—"gaditis"—running hither and thither seeking something different. Fellow Christians, within us is the Fountain of Satisfaction. Let it flow! Let Him, the Spirit, flow forth! God has promised, "ye shall be abundantly satisfied." Christ came that we might have "more abundant life." He is "able to do exceedingly, abundantly above all that we ask or think." All these promises are fulfilled in and through the infilling, outflowing, and overflowing of the Holy Spirit within us.

### Growth and Prosperity

Herein is the secret of spiritual growth and prosperity also, in the internal fountain, the indwelling Spirit. All forms of natural life must have water—vegetable, animal, and human. There is no "fruit" apart from Him, neither "more fruit," nor "much fruit." We need not look without to circumstances and conditions and environment, but within to our secret and source of spiritual strength and sustenance. "Greater is he that is in you, than he that is in the world." Not only the secret of victory but also of producing the "fruit of the Spirit" in Christian character is within us.







# Studies in Revelation



## STUDY NO. 31

### *When the Saints Rule*

A time will come when "the kingdom of this world" will become the kingdoms of our Lord and of His Christ (Rev. 11:15), and the "saints of the most High shall take the kingdom" (Dan. 7:18) and occupy the place now held by the demons. That is, as the demons now help Satan rule the world, so the saints will help Christ rule the world. Imagine if we can, what it will mean to have a wonderful saint of God as unseen mayor of Chicago, and over every block another saint, to rule with righteousness.

Verily, let those who wish to have such honor, and who may wish to "have authority over ten cities," begin right now to be "faithful in a very little" (Luke 19:17), for soon our Nobleman will return and "make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:5), as he will be rewarded according to his works.

### *Thy Kingdom Come*

This is the kingdom our Lord had in mind when He taught His disciples to pray "Thy kingdom come, Thy will be done on earth, as it is in heaven" (Matt. 6:10). This kingdom will never be established on a "brotherhood of men" nor on any other flimsy foundation set forth by human wisdom. Rather must all gentile power become "like the chaff of the summer threshing-floors" and vanish away before the stone kingdom of our Lord can fill the earth (Dan. 2:35); rather will our Lord send forth His angels and gather out of His kingdom all things that offend and them that do iniquity (Matt. 13:41), before the righteous shall "shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

Never will men "bring in the kingdom," for in the heart of every son of Adam there lurks rebellion against the most High. Rather will our Lord respond to the Father's voice, "Ask of me, and I shall give

thee the heathen [nations] for thine inheritance" (Psa. 2:8). But before that glad day, Satan and his hosts will be cast into "the bottomless pit" and be locked up in that foul prison for one thousand years (Rev. 20:3).

### *The Seal Judgments*

We have seen the intense interest of the entire creation, as they watch the taking of the book from the Father's hand; we have seen how "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" cry out in great joy unto the Lamb (Rev. 5:13), but alas, much sorrow is ahead.

Years ago, the negroes in the South were in bondage to their masters. The cry went forth, "Who

can set the negroes free?" John Brown tried it. The underground railroad tried it. Many others tried it. But alas, no one in the United States, no one in Canada, no one anywhere else could set the negroes free. And well might the negroes weep, for no one was found who was able to help them to liberty.

And then one day a man, not as a mere man, but by virtue of all the authority vested in him as President of the United States, Abraham Lincoln reached for his pen and signed the Proclamation of Emancipation.

Instantly the negroes could shout for joy; they could celebrate and dance all night, but alas next morning they had to pick cotton and serve their old masters.

Up in Washington orders went out; down in the South armies marched. Up in Washington orders went out; down in the South battles were fought. Up in Washington orders went out; down in the South victories were won—until one day the war was over and the negroes were actually free.

And so here. Not a man in heaven, nor in earth, nor in hades, could take the book and make redemption effective, but our Lord, not as a mere man, but in all the blood-bought virtue of His death, He entered heaven and took the book. Instantly, every creature cried out in joy. But still must they blight and blister under the curse of sin.

Up in heaven, a seal is broken; down on earth things happen. Up in heaven a seal is broken; down on earth judgments go forth. Up in heaven a seal is broken; down on earth more judgments go forth, until finally the victory is won, and creation will "be delivered from the bondage of corruption" (Rom. 8:21), and they shall no longer "hurt nor destroy" in all the earth (Isa. 11:9).

### **BROTHER HUMBERD SAYS—**

"The Book of Revelation" and "The Holy Spirit," price, \$1.00. R. I. Humbert, Flora, Ind.

## EVANGELISM

*(Continued from Page 321)*

shook from head to foot under the full sense of the presence of God. . . . After a season of great humiliation before Him there came a great lifting up. God assured me that He would be with me and uphold me; that no opposition should prevail against me; that I had nothing to do in regard to this matter but to keep about my work and wait for the salvation of God."

Finney's power in winning men for Christ has been unequalled in America. The secret of his power is very plain: prayer—heartbroken, burning, intercessory prayer—hours of it, days of it, a ministry of it. That is the source of the soul-winner's power.







# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Here's an Idea--

Want a Project?

Many of you have experienced the blessing and fun of summer camps, and are planning to go again this year. And you'd like to see others have the same kind of good times that you have. Well, here's a way you can help.

Our Spanish-American work at Taos, N. M., is planning their first summer camps this year, seven days for the seniors, and six for the juniors, at Black Lake, 8,300 feet high in the mountains above Taos. But it is not really a camp site, and there is no camp equipment there. They are starting from scratch.

They've been able to purchase some beds, trays, glassware, etc., from army surplus, but have no athletic equipment as yet. And you know how necessary *that* is for camp! Now that's where *you* can help! As a B. Y. F., or as individuals, why not send them a contribution toward athletic equipment? Maybe your group could send enough for a volleyball, or net, or even just a softball and bat.

Send any such contributions directly to Albert Kliever, Box 1531, Taos, N. M., and be assured that they will be gratefully received and acknowledged. And you'll be having a part in one of our finest, most promising Home Mission works.

## News Notes--

Camp Dates Set

Summer will soon be here, and summer means camp season for Brethren youth. Almost every district has its camps, and the dates and places are pretty well set now. Here they are:

Taos, N. M.,—Senior, May 24-30,

\$5; Junior, May 31-June 5, \$4. Black Lake.

Midwest District—Possibly June 7-11.

California District—Senior, June 19-26, \$14; Junior, June 26-July 3, \$14. Tahquitz Pines.

Northern California—Possibly June 26-July 3.

Northwest District—June 28-July 10. Near Yakima, Wash.

Central District—Intermediate, June 21-26, \$10; Senior, June 27-July 3, \$10. Lake Shipshewana.

East District—Junior, July 4-10; Senior, July 11-17. Camp Keystone.

Atlantic-Southeast Districts—Junior, July 19-26; Senior, July 26-August 2. \$11. Camp Grace.

Iowa District—August 8-13. Lake Ahquabi.

Northern Ohio—Junior and Senior, June 6-13. Camp Muskingum.

## NEWS BRIEFS

(Continued from Page 319)

Long Beach, Calif., April 4. Mrs. Coleman and their daughter accompanied him to California, but the two sons will remain in Kansas City until the completion of the school year.

Dr. Herman Hoyt's fifth pre-Easter Bible conference in Martinsburg, Pa., is reported to have been the most successful, with an average attendance for the week of over 100. Doctor Hoyt officiated at the dedication service for 12 babies at the morning service, and the pastor, Rev. Robert Miller, baptized six converts in the evening. Sunday school attendance was 120, with 135 in the morning service and 111 in the evening.

The new parsonage at Leamersville, Pa., was dedicated Easter Sunday. Speakers for the day were Rev. Robert Miller, Dr. Herman Hoyt, and Rev. Dean Walter.

Easter attendance at Leon, Iowa, was 174 in Sunday school and about 200 at each church service. Annabelle, the daughter of Rev. and Mrs. Kettell, is improving from a serious attack of double pneumonia.

## Living for Jesus--

IN CHURCH

Learn to Worship

Why do you go to church? Some of us go because our parents make us, or at least, encourage us strongly. Some of us go because we know it is the right thing to do. Others go to meet friends and enjoy the social contacts. Many of us go to learn. But all too few of us go to really worship God.

There is a popular and fallacious belief in many folk today that it is the church's business to entertain and amuse us. And if the church doesn't perform to our desires, we're not much interested. I'm not criticizing any church for providing some entertainment and amusement for its people, if it's the right kind. But I am saying that that is definitely *not* the primary business of the church.

If I were asked what the main emphases of the church ought to be, I would list them in this order:

Worship  
Instruction  
Evangelism  
Fellowship

What is worship? Let me say first that it is an attitude rather than an act. It is an attitude of reverence, awe, love, and adoration. Proper worship expresses itself in acts: in prayer that is not all "gimme," in offerings, in praise in song and testimony, in reverence for things sacred. And say, we need a little more of the latter—reverence for the house of God, for the Word of God, for the servants of God, and for the institutions and ordinances of His Word.

Young people are notably negligent in these things at times. Let's see if we can't give some serious thought and diligent practice to them.





## THE IDEAL CHRISTIAN

By REV. W. A. LEPP, Hagerstown, Md.

It must be remembered that God Himself calls our attention to two classes of Christians, and these two classes are very much in evidence in every congregation today. There is the carnal Christian and then there is the spiritual Christian. To be carnally minded is to miss God's directive will and the end of such a Christian will be "saved; yet so as by fire" (I Cor. 3:11-15). The spiritual Christian is one who has died to self and is concerned only in doing God's perfect will. His constant prayer is "Have thine own way, Lord" (cf. Phil. 1:21).

A little boy asked his father, who professed to be a Christian, "Daddy, what is a Christian?" After the father had made a good attempt to paint the picture of a Christian in the boy's mind, the lad asked again, "Daddy, have I ever seen one?" We want to show you a Christian, and we believe he is an ideal Christian, too.

Open your Bible to John 1:35-40 and our text is found in verse 40, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." We know that Andrew was a Christian because he was a follower of the Lord Jesus Christ. He was happy to listen to John until he saw Christ, but from the very moment he beheld Christ, he longed to be with Christ. He longed also to know where Christ dwelt. So it is with every soul that really loves Christ today.

"I've a longing in my heart for Jesus,  
I've a longing in my heart to see  
His face;  
I am weary, oh, so weary, of travel-  
ing here below,  
I've a longing in my heart for  
Him."

When Andrew had spent a day and a night in the presence of Christ, he was a new creation in Christ. And Andrew became an ideal Christian, as we shall see in the following suggestions:

1. He was a soul-winner (vss. 41,

42). Notice the two things about Andrew here.

(1) He had a clear testimony (vs. 41). "We have found the Messiah, which is, being interpreted, the Christ." He did not speak of Christ as the Way-Showers, nor as a great Example, nor as a Martyr who died for a good cause. "We have met the Christ."

(2) He brought Peter to Jesus (vs. 42). He did not send him, nor suggest that Peter think it over a week. He brought him to Jesus.



REV. WALTER LEPP

Whom have you brought to the Lord Jesus? But you say, "I'm just an ordinary man." So was Andrew, as we see in Mark 1:16. He was a fisherman.

2. He had a love for children (John 6:5-9). It was Andrew who noticed the lad. What a contrast we find in Mark 10:13-16. There, as in Genesis 42:22, "Do not sin against the child," we have the picture of many Christians who sin against the children by failing to win them for Christ while they are young. When we feel too important to deal with children let us remember that God's standard of salvation is still the child (Matt. 18:3).

3. He had a missionary vision (John 12:20-22). Christ had said, "I am not sent but unto the lost sheep of the house of Israel." Here we find Greeks who wanted to meet Christ. In spite of what Christ had previously said, Andrew didn't miss an opportunity to introduce men to Christ. The Greeks said to Philip, "Sir, we would see Jesus." When

Philip told Andrew, there was no hesitation. Andrew, accompanied by Philip, went and told Christ. Have you talked to Christ about somebody recently? Most of us find it very easy to talk about others, but are we talking about them to the Lord who can help them?

4. He was interested in the coming again of our Lord (Mark 13:1-4). There are those who profess to love Christ, who would not think this characteristic of the ideal Christian essential. However, the blessed hope is a hope we must love if we are to receive the crown of righteousness (II Tim. 4:8). The Christian who loves this hope has a *vindicating* hope, knowing that some day all shall be made right (II Thess. 1:7-9). He has a *motivating* hope, which is so sorely needed in these days when so many have fallen asleep as the disciples of old (Rom. 13:11). He has a *purifying* hope, and how we need this hope in these apostate days (I John 3:1-3). Finally, he has a *clarifying* hope, and this helps him to be a blessing to many whose hearts are failing them for fear (II Thess. 2:1-3).

5. He was filled with the Holy Spirit (Acts 1:12-14). Without the filling of the Holy Spirit, Andrew would have failed in the first four points. Dear friend, if you would be an ideal Christian, you must pray and experience: "Fill with Thy Spirit till all shall see Christ only, always living in me."

## GOSPEL TRUTH MAIL BAG

Smithsburg, Md.—I am one of your shut-in listeners to the Gospel Truth and enjoy it very much. The messages on the belief of the Brethren Church were very interesting, and I would like a copy of these messages . . .

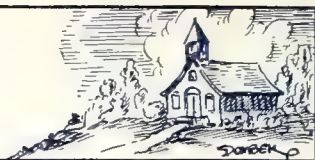
Bismarck, W. Va.—Words would fail were I to try to express through them what your broadcasts mean to me. I hear you each Sunday morning over station WMBS, Uniontown, Pa.





# LAYMEN'S PAGE

O. E. HACKER, Editor



Text: John 12:23-36 inclusive, starts with, "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." Read on: in the 32nd verse it says, Christ still speaking, "And I, if I be lifted up from the earth, will draw all men unto me."

How do we glorify our Lord Jesus Christ? By lifting Him up from the earth, in our testimony, in our actions, in our speaking to lost souls of His salvation. Your editor spoke to a young man a few weeks ago, asking him to write something for our Laymen's Page. This young man sent me his testimony, and I am going to let you read it as he has written it.

## "DRAWING PEOPLE TO CHRIST"

One of the greatest things a Christian can do is to testify for Jesus and make an effort to win lost souls. We can all draw people to Christ without having any artistic ability.

I was born with a talent to draw and I praise the Lord for it. It's up to me to develop it and use it for His glory. This, of course, is done through Him, for without Him we are helpless and lost. It is a joy and a thrill to draw for the Lord because by drawing for Him I hope and pray it will draw others to Him.

Needless to say, we are not all born with a talent for drawing pictures. There are other ways of "drawing people to Christ." Perhaps you have a musical talent that is a bit rusty. You also know the Lord has been speaking to you for some time to use it in His service. Maybe tomorrow you'll get out the old fiddle or perhaps the "dust covered" guitar and tune it up a bit. But tomorrow never seems to come.

You may have a beautiful voice for singing that may be all some lost soul needs to hear to soften a heart that for years has resisted the call of the Gospel. Perhaps you have a voice that carries well and would do wonders to proclaim the Word of God to lost sinners. As one layman to another, it would do us well to continually search our hearts for more ways to serve the Lord.

From my own experience of dedicating my talents to the Lord's service, I would like to say this. We have no idea what the Lord has in store for us or what He can do for us until we first place our whole life in His hands. It is important that we give our whole life *first*; then He is in a position to use us in His service and deal with us as Father and son.

So, my fellow Brethren, if you have never turned over your whole life to the Lord, do it now! You'll never be sorry! I have yet to hear of anyone who gave his all to Christ and was sorry for doing it. Come what may, He'll see you through. Pray daily for the Lord to use you in His service. The harvest is truly great but the workers are few. Let's all work together in "drawing people to Christ."

L. Joseph Dombek,  
405 Washington Ave.,  
Greenville, Ohio.

Mr. Dombek is an artist. He has gone into full-time service, using his art for the furtherance of the Lord's work. You have no doubt enjoyed several of his cartoons in past issues of the Herald. He is using that ability that God gave him in making revival banners, show cards, Christian cartoons, etc. How many of us will step out on God's promises, using our every effort for Him?

This reminds me of Moses, who, in the 10th verse of the 4th chapter of Exodus says, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech and of a slow tongue." The Lord rebuked Moses, in the very next verse, "And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?"

Read the rest of the chapter, it will do your heart good. With a poor start, with God as Master, Moses became one of the great leaders of mankind. You know it is

wonderful, the things that God can do with our small abilities, if we will let Him rule in our lives. Think of the poor material some of our greatest evangelists turned over to the Lord saying, "Take me, Lord, use me; I am not much, but what is left I give to Thee." That's the spirit that the Lord wants. I have written this with the purpose of encouraging some of you to write something for your page. Your words may not be "eloquent" but you have a message. You may ask someone else for assistance like Moses did when he was told by God to call upon Aaron. God said, "I know he can speak well." Let's have more of the laymen contribute to this page. Remember Moses: God used him—through Aaron.

The men of the Miami Valley churches met at the Covington, Ohio, church. They had a fine time of Christian fellowship together; in March they met at the First Brethren Church of Dayton, Ohio, enjoying an oyster stew and trimmings.

What have you done about your pledge to the Gospel Truth Radio Hour? This is a continual need that should be supplied in a large way by the laymen of the Brotherhood.

We again request that you send in news from your local group about its activities. There must be some activity somewhere by the laymen.

Spring is here, then summer, and another Brethren Fellowship at Winoona Lake, Ind. It will be fine to renew acquaintances again with the Brethren, and meet some we have not met before, but think of the blessed reunion we as Christians will have when we meet our Redeemer together with all the saints, where there will be no sorrow of parting. We will be there singing praises to Him for eternity, which reminds us that some Brethren better start loving the presence of other Brethren, if we want to live with them for eternity. Without love there can be no heaven.



# CALL FOR LABORERS

By REV. PETER H. BURY, Forks, Wash.

"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37-38).

On a journey across the United States, 17 hitch-hikers were picked up. Sixteen had never heard the Gospel. A rescue mission in Virginia had an unsaved man in charge of the men's ward because no Christian men were available. Entire towns were without a fundamental church or Gospel preacher. All over the world there are missions that are calling for consecrated Christian men to come over to help them.

From Gdynia, Poland, we hear the call of 74-year-old Rev. Mr. Gamble. He cannot preach in Polish. His wife interprets his messages to the people. After his release from a German concentration camp and a short rest in France he was advised to return to Canada. The love of Christ constrained him to return to Poland to convey to the suffering, broken-hearted people the glorious Good News about the light and life in Christ. What about the millions in the interior? Christians, let go and let God use your life. Get prepared. Give sacrificially. Go and tell the Gospel.

## *Get Prepared*

Get into the perfect will of God for your life. God does not force the people of the world to love Him, neither does He force His children to serve Him. The harvest is plentiful, but the laborers are few. The thousands of commands in the Word of God to do Christian service are for the entire church and not for a few active Christians. Every Christian can be a laborer, but not in his own strength. "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). In the flesh you can try with all your might to serve the Lord and you will accomplish nothing. "Not by might, nor by power, but by my spirit saith the Lord of hosts" (Zech. 4:6).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,

which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

What are the mercies of God? "Ye are not your own . . . ye are bought with a price" (I Cor. 6:19-20). You ought to glorify God since you have been made the habitation of God by the Holy Spirit who has come to dwell within. Being born of the Spirit we are children of Al-



REV. PETER BURY

mighty God and heirs, heirs of God, and joint-heirs with Christ (Rom. 8:14-17). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

Having received these mercies, blessings in Christ, we are beseeched, begged to dedicate our lives to the Lord. It is a reasonable service after what our Lord has done for us. Without dedication of life there cannot be any consecration of service. Brethren have you sincerely dedicated your life to your Lord? The verb "present" is in the present tense which indicates a continuous action for the Christian. Reckon yourselves dead, and alive in Christ. Be able to say like the Apostle Paul, "I die daily"; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

"Be filled with the Spirit" (Eph. 5:18). This is a command to every Christian. Be completely controlled by God the Holy Spirit. Thus we become energized by the attributes

of God to do God's work. God does not force the fullness of the Holy Spirit upon any of His children. Notice Luke 11:5-10. We have nothing of our own to offer a starving world that is headed for destruction. We should not be afraid to ask the Father for the fulness of the Holy Spirit. We should seek for this experience with the Lord. Fer- vently pray that you will become an overflowing Christian, motivated by the power of the Holy Spirit, a laborer in the hands of Almighty God.

## *Give Sacrificially*

Give your time and talents sacrificially to the Lord. Some Christians have told me that they wished they had the joy that they had when they were first saved. In John 15:11 our Lord says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In this chapter Christians are instructed to bear much fruit, and commanded to love the Lord, the brethren, and the lost. The word "love" used in this chapter is not merely affection but a love that always is willing to sacrifice. God our Father loved us so much that He gave His only Son. Our Lord Jesus loved us while we were wilfully sinning against Him. He loved us so much that He made Himself a sacrifice for us. We are commanded to have this love.

In the flesh we are prone to be unthankful to our Lord, instead of giving thanks always for all things. In the flesh we are inclined to criticize our brethren when we should be praying for their weaknesses. Walking in our selfish ways we may feel that the millions in Africa, Asia, South America, and Europe deserve to remain in darkness rather than hear the glorious light of the Gospel.

Have you ever shed any tears about the salvation of your unsaved relatives? Don't you love them? They cannot pray. Christians, we are standing between Almighty God and the unsaved world. We have access unto the throne of grace during this time of need. Souls are perishing. Our Lord commands us

*(Continued on Page 329)*





# The Leprosy of Sin

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By **REV. ORD GEHMAN**  
Berne, Ind.

The Old Testament is filled with narratives that are beautiful and gripping in their simplicity, yet filled with a spiritual richness that is inexhaustible. One such narrative we find expressed in such a simple and straightforward manner is recorded in the fifth chapter of the Second Book of the Kings.

Naaman was a great man. He was the captain of the hosts of the great nation of Syria and a mighty man of valor. The Word records that he had been the instrument in the hand of God for the punishment of sinning Israel. He not only was a favorite with the king, but he had served to render God's wrath against Israel. His was the privilege of wealth, position, power, honor, and influence.

But the Word of God is ruthless. It is no respecter of persons. It records the blighting things as well as the beautiful. Naaman was indeed a great man, *but a leper!* Our great man's picture is marred! How many pictures we could present over which the world has blazoned "He was a great man!" yet we find the effects of that awful disease of leprosy, S-I-N!

It creeps into mighty hearts whose influence has been felt the world around, yet their worldly greatness does not provide assurance from sin's ravages. As kingly robes of military and political power and authority draped a leper's filthiness in Naaman's case, even so may the robes of outward morality and even Christian profession drape a carnal heart of unbelief!

One of the mysteries of God is how easily He works out His plan so that His purposes go forward. He never leaves Himself without adequate witnesses. Darkening apostasy only serves to quicken the efforts of His ambassadors. Only God can see the end from the beginning. In His omniscience He had sent a little Jewish maiden into Syria as a captive. By God's design (chance, the world would say), this particular little maiden became a waitress to

Naaman's wife. In the midst of heathen idolatry and luxurious surroundings she remembered God! "Would that my lord were with the prophet in Samaria," she bravely said to her mistress, "then would he recover him of his leprosy."

There must have been a stir in Naaman's household when Naaman learned that there was hope for him. He had doubtless been attended by the greatest physicians Syria could produce. His was rare military genius, but he also had dreaded leprosy! So he could think only in terms of military strategy. His problem was settled. He would appeal to the king of Israel. A letter was sent and lavish gifts attended it. He was going to purchase the right to be considered! He had appealed to the king when he should have appealed to the prophet of God, Elisha.

As the prophet of God enters the picture we see the beginning of a train of interesting and meaningful events. First of all, Naaman, the great man of Syria with leprosy, needed to learn that there was a prophet of God in Israel, whom God backed. How sorely so many people need to learn today that there are still some who are true to God's Word rather than turning to cults and isms, and even far-reaching organizations purporting to be Christian. Let us beware lest we find ourselves engulfed in movements of Christ-denial and unbelief. Naaman needed to learn that lesson. He sought the king when he should have sought the prophet of God.

Again, Naaman wanted to be sure and impress the prophet, if he *had* to turn to him, with his grandeur. The prophet should know with whom he dealt and bear in mind that before him was a great personage! Naaman came with horses and chariots, and silver and gold and many precious things. He reminds us of the Pharisee to whom Jesus refers on one occasion in the temple. He prayed to remind God that He was fortunate indeed to have such a one as himself as His servant, rather

than that poor publican. Naaman was like that. He presumed that the prophet would hasten to fall at his feet when he saw this display of military regalia.

But let us note again that the prophet of God was not so impressed. Elisha simply sent one of his servants out to Naaman to tell him to go and wash in the Jordan River and he would be cleansed from his leprosy. Some would call it rude of the prophet for he should have taken into consideration who was before his door. Was not this Naaman a great Syrian and a mighty man of valor? But it was simple for Naaman. Just go and wash in the Jordan River. And the Jordan was near at hand!

But as we look at Naaman the great Syrian who had leprosy, we notice in the fourth place that *he* was not so favorably impressed! Maybe Elisha could have been a bit more tactful, but he simply gave the message of God to a man who needed it. Poor Naaman was upset! The prophet didn't even bother to come out. Then he added insult to injury when he told the mighty Syrian captain to go and wash in that muddy old Jordan, when the rivers of Damascus were much more inviting than that old river! Even so, the doctrine of man's goodness and spark of divinity is much more inviting to the natural man than the Bible's picture of man's depravity. And so Naaman turned away in anger and would have ordered his horses and chariots homeward with great haste.

But the servants of the great Naaman, who still had leprosy, entreated him in this fashion, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith, Wash and be clean?" Naaman would have gladly expended everything he had to have accomplished some great feat to have been freed from his leprosy. He would have gladly journeyed to Mt. Hermon's peak and sipped from its



crystal streams. He would have willingly risked his life in feats of valor to have been freed from the curse of leprosy. But to have been inconsiderately sent to wash in a river like the Jordan was a great strain on his pride and self-exaltation.

But how fortunate for Naaman that his servants risked even their lives and entreated him to do this simple thing. How many Naamans have we today? How well if they could pay a great price or offer something for redemption, but thanks be unto God that He has otherwise provided that "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8-10, A. R. V.) And so Naaman reconsidered and tarried by the Jordan.

Let us follow Naaman and his company as they wend their way to the Jordan. In fancy I tarry by Jordan as this mighty Naaman who had leprosy nears the water's edge. In royal robes he steps into the water, repugnant with sediment and made treacherous by whirling eddies. Oh, the horror of this episode! Why were the sparkling rivers of Damascus not as suitable as this one? He steps through the mud and debris in the backwater of the Jordan. He is tempted to turn back and the flesh strongly urges that he do so.

But the words of the prophet ring through his mind, "Go and wash in the Jordan seven times." So he went down to dip in the water as the man of God had said. Naaman dipped once. The same old leprosy. His robes reeked with the sediment of the heavily laden waters. Two, three, four times. Surely he should be at least half cleansed by now. Five, six times he plunged under the water. Still no change. His leprosy still clings. There were likely some "I told-you-so's" among his servants. One dip, one-seventh cleansed, they reasoned. But six dips and the leprosy persists. "Seven times," said the prophet. So he takes the seventh dip and lo, a great change! His flesh came again as a little child's flesh, and he was clean. What a great and marvelous thing God had done for him. Cleansed from leprosy! It was true, his flesh was pure and clean. And no great price had

been paid, either.

Naaman, the great Syrian who had had leprosy, did not tarry at the Jordan to try to figure out just all that had happened. He hastened away to the prophet realizing that it had been done even as the prophet had said, God had worked according to His word. Scientists cannot explain the new birth, but we know it occurs.

Now a cleansed Naaman turned back to the prophet. He offered the prophet costly gifts, not in order to be cleansed, but because he had been cleansed. Thus he presents a picture of the vital, thriving Christian, the one whose heart spontaneously serves God because of the rich and abundant blessings bestowed.

## CALL FOR LABORERS

*(Continued from Page 327)*

to love the lost, and to pray the Lord of the harvest, that He will send forth laborers to convey the Gospel to the perishing. Does the love of Christ constrain you to sacrifice your time and your ambitions? Love is one of the fruits of the Spirit that is manifested from our lives when we are Spirit-filled Christians. Without prayer nothing is accomplished that is eternal. When we ask God to do something and then let Him use us to do it, our Lord is glorified.

Have you ever yielded all of your talents and possessions to the Lord? Are you a steward of the Lord or trying to be your own lord?

But we never can prove  
The delights of His love  
Until all on the altar we lay;  
For the favor He shows,  
And the joy He bestows,  
Are for them who will trust and obey.

How many talents will you leave buried behind if our Lord should call you home today? Are you laying up treasures in heaven? Most missions are hindered in their progress of evangelization because Christians at home are robbing God of the tithe and refusing to have a part in missions. May the love of Christ, love of your Brethren, missionaries who have given their all, and love for the lost for whom Christ died, flood our hearts so that we will give sacrificially.

How can missionaries go forth with the glorious Gospel except they be sent? Let us pray the Lord of the harvest that laborers be thrust forth. Let us be willing to give of our

In the words of the hymnist, we can only say, humbly:

"Nothing in my hand I bring,  
Simply to Thy Cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the Fountain fly,  
Wash me, Savior, or I die."

Naaman went back to Syria a great man cleansed from leprosy outwardly and inwardly realizing that God dwelt in Israel. I could humbly wish that God had seen fit to let us follow Naaman back to Syria in His record. But since He chose to draw the curtain we can only glean a great lesson—a conqueror cleansed for a mightier conquest for God!

means sacrificially. Our Lord said that it was more blessed to give than to receive. It brings more joy to give the Gospel to others and rejoice in their salvation than when we were saved ourselves. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

### *Go and Tell the Gospel*

"Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Every Christian should be a preacher of the Gospel. Our risen Lord said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Some have been given offices in the church at home and some are sent by the church abroad.

Let us be completely yielded to our Lord. Let Him direct our lives. Why wait until we get to the chosen field before we begin our service for our Lord? Begin now to pray for those on the field, to give to their support, and to witness at home. Begin now our preparation so that we will be laborers fit for the Master's use. He tells us in John 4:35, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Far and near the fields are teeming  
With the waves of ripened grain;  
Far and near their gold is gleaming  
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!  
Hear us, Lord, to Thee we cry;  
Send them now the sheaves to gather,  
Ere the harvest time pass by.



Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.



## W. M. C. OFFICIARY

President—Mrs. W. A. Ogden, 500 State St., Johnstown, Pa.  
Vice President—Mrs. Grant McDonald, Ramona, Calif.  
Recording Secretary—Mrs. J. Keith Altig, 540 E. Olive Dr., Whittier, Calif.  
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Prayer Chairman—Mrs. A. B. Kidder, 211 Girard Ave., S. E., Canton 4, Ohio.  
Editor—Mrs. Edward D. Bowman, Box 362, Buena Vista, Va.

# "FIT FOR THE MASTER'S USE"

## NAVAJO NEWS

By DOROTHY DUNBAR

May I take this opportunity and way of expressing my gratitude to each of you for the many gifts which you have sent during the past few months. There has been little time to even acknowledge some of the gifts and many things were given out before I could find who sent them. If I failed to acknowledge the gift you sent, will you take this as a personal "thank you" and may God reward each one of you for your part in Christmas here on the reservation for the Navajos. It was an occasion to gather the people together and tell them of our wonderful Lord. Many came in to hear the messages and we praise the Lord for each one, but they are only a small percentage of the thousands who have never heard of our Lord.

For the past two months I have been attending language classes in order to reach these unevangelized people before it is too late. Many of them speak no English and so must have the Word in their own language. They need much teaching and *many* to pray for them. Pray that the Holy Spirit will teach these people as we endeavor to give them God's Word, as "the entrance of thy word giveth light." These people have been held in darkness for many years and we pray for freedom from the bondage of heathen darkness as the Seed is sown.

We are praising the Lord for the new publications of the Gospels of Mark and John in Navajo. The government is conducting reading campaigns and those most interested in learning to read are the professing believers. We expect to see real Christian and spiritual growth as these people read the Word for themselves.

Will you pray as I continue to study the language, that God will quicken my mind and help me to retain what I have learned? Also pray that the Lord will open closed doors that soon there may be an established Brethren Indian mission to enable us to reach more people in less time as the coming of our Lord draws near.

## W. M. C. PROGRAM FOR MAY

### Mother-Daughter Meeting

### The Christian Home and the Home Church

SONG—"Faith of Our Mothers."

SCRIPTURE—Exodus 2:1-10 and II Timothy 1:5.

SONG—"Mother."

RESPONSIVE PRAISE—

Leader—God is love.

Response—Let us praise Him.

Leader—God gave us the right to love.

Response—Let us praise Him.

Leader—God gave us our friends to love.

Response—Let us thank Him.

Leader—God gave us our mothers to love.

Response—Let us thank Him. Amen.

PRAYER.

POEM—"I Only Ask."

HYMN—"Love Divine All Love Excelling."

POEM—"My Mother's Knee."

TALK (3 min.)—"What My Home Means to Me," by a Daughter.

POEM—"Homes."

STORY—"Home Sweet Home."

SONG—"Home Sweet Home."

TALK (3 min.)—"What My Home Church Means to Me," by a Mother.

HYMN—"The Church's One Foundation."

PRAYER.

BIBLE STUDY—"Jonah—Fitted by Chastisement."

MISSION STUDY—"With the Gribbles in Karre Land."

PRAYER CIRCLE.

## PROGRAM NOTES

The program for this month is merely suggestive as the Mother-Daughter meetings are held in various ways. If a speaker is invited the program must be shortened.

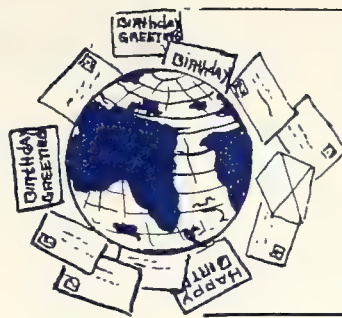
Let us all center the programs around the church and the home. If possible, form the tables in a "U" shape.



Use a miniature church on the end tables and on the side tables arrange miniature homes at intervals for centerpieces. Have figures representing families going to church.

Place cards may be small homes or churches, or paper flower pots.

If flowers are available corsages may be presented each mother.



## Missionary Birthday Reminder

### W. M. C. BREVITIES AND NEWS

The Council at *Covington, Va.*, recently received a kind letter of appreciation from a German family to whom they had sent a box of clothing.

The W. M. C. of the First Church in *Johnstown, Pa.*, held an all-day meeting on the January Day of Prayer. Eighteen ladies were present. Each one brought her own lunch. Part of the time was spent in making layettes and packing clothing for Kentucky. The prayer hour was from 2:30 to 3:30 in the afternoon. This first all-day meeting proved so successful that another one is being planned very soon.

The *Tracy, Calif.*, Council holds all-day meetings every month. The mornings are spent in mending clothing and making it useful for an orphanage, making sock dolls, etc., for the mission at Taos and rolling bandages for Africa. The business and devotional meeting is held in the afternoon. This Council recently presented the Sallman's "Head of Christ" picture to the church. They also purchased a large coffee urn and other equipment for the church kitchen. The members have found real joy in visiting in the homes of the Sunday school members and calling on prospects.

The first news report has been received from the W. M. C. of the *Sunnymede Brethren Church* at *South Bend, Ind.* The work of their Council is going forward and there are now about 22 members in their group. Regular sewing days are held, at which the ladies mend and prepare old and new clothing for Clayhole and the Navajos. The unusable clothing is being torn up and is being made into a rag rug for the Missionary Residence at Winona Lake. Table linens and towels for the communion service have been made. A camp fund for needy young people has also been started. Mrs. Miles Taber, Central District president, was the speaker at one of their recent meetings.

The *Bellflower, Calif.*, W. M. C. was reorganized over a year ago and now reports a membership of 25. All-day meetings are held each month at which the morning session is spent in prayer. Both foreign and home missionaries are remembered by name in prayer. The ladies have contributed to the Gospel Truth program, sent layettes and clothing to Kentucky, furnished sheets and towels for Dorothy Dunbar's housetrailer, and sent toys, candy, and clothing to the Russian work being carried on by Jack Green. Wonderful fellowship is enjoyed at the all-day meetings and this gives them a better opportunity to get acquainted with the new members.

This is the last month for your *major offering* for *Grace Seminary*. We hope that your Council has given a really liberal offering this year so that our goal may be met to the glory of God. Send the offering to Mrs. Charles Ashman immediately after the April meeting.

#### Africa—

Rev. S. Wayne Beaver.....	June 2
Rev. Benjamin A. Hamilton, Jr. ....	June 2
Donald B. Sheldon (age 12).....	June 5
Mrs. Joseph Foster.....	June 9
Mrs. Marvin Goodman, Jr. ....	June 12
Miss Anna Marie Mishler.....	June 19
Roberta Hill (age 3).....	June 29

#### South America—

Victor Ricardo Wagner (age 11).....	May 2
Mildred Isabel Wagner (age 12).....	May 11
Rita Dorene Hoyt (age 4).....	May 18

#### United States—

Roger Jobson.....	May 9
(Westmont College, 55 La Paz Road, Santa Barbara, Calif.)	

[The latest Foreign Missionary Directory may be found in the March 6 Herald on page 200. Check your list of addresses with this correct one.]

### I ONLY ASK . . .

Dear Lord, I do not ask

That Thou shouldst give me some high work of Thine,  
Some noble calling, or some wondrous task.

Give me a little hand to hold in mine.

Give me a little child to point the way

Over the strange, sweet path that leads to Thee;

Give me a little voice to teach to pray;

Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear

Is this: That I may teach a little child.

I do not ask that I may ever stand

Among the wise, the worthy, or the great;

I only ask that softly, hand in hand,

A child and I may enter at the gate.

### HAPPY BIRTHDAY TO THE SISTERHOOD GIRLS!

This month the Sisterhood of Mary and Martha will be celebrating its 35th birthday. We congratulate the girls on their splendid organization and praise the Lord for His blessing on our "daughters in the Lord." The Sisterhood is doing a real work for the Lord and deserves our earnest prayers and support. Although we of the W.M.C. are already helping the S.M.M. by paying for their pages in the Herald, there are many other ways in which you can lend a helping hand to the girls. Do something for your own local Sisterhood this month as a birthday gift to them. These girls are the future W. M. C. of the Brethren Church. Pray for them and encourage them in the work of the Lord.



# With the Gribbles in Karre Land

(CHAPTERS 17 AND 18, "UNDAUNTED HOPE," BY FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

Dr. Gribble was very sick. She needed much rest and care. The medical aid available was inadequate. Her faithful husband and Nurse Myers worked diligently to keep body and soul together. James Gribble also had the role of caring for their little daughter. Keeping her amused and happy was quite a task. But just as the situation looked darkest, then came a ray of glorious light. A new governor moved into their territory and brought with him the permission of the French government for the Gribble party to occupy the land farther inland, the Oubangui-Chari region among the Karré people. How their hearts rejoiced, for at last the Lord had answered prayers and given them the land of their choice for their labors for Him. This good news immediately had its effect upon the doctor. She seemed to become more calm and healing of the body became evident.

James Gribble left the missionary party at Carnot and he went in to claim the territory. It was a long, hard trip, but the Lord was with him every step of the way—protecting from wild animals and savages, giving him favorable weather, and best of all, allowing him to become acquainted with a young French lieutenant who was deeply sympathetic to missionary work. This chap's uncle was a missionary. So he was a great help to Mr. Gribble in making the proper contacts between natives and government officials and the missionary explorer. Also, he knew the country well. He could advise concerning seasons, and proper locations, and necessary equipment for setting up a good working station.

The Karré people were most interested in this new man who could give them a little medical aid, and who promised them that the doctor was coming soon and would open a hospital. Through this medical contact he was able to gain their confidence, even that of the chiefs, and to preach the Gospel to them. When the government officials came to the villages the people ran and hid in the hills and caves. But after James Gribble's first visit, they flocked around him so thickly that they obscured the light when he tried to read or write letters. They were a curious, but very generous people.

Mr. Gribble reported that the Karré land was virgin territory. No Gospel message had ever been preached to these folk. The false religions had not even made an inroad. The population was dense, and the folk, on the whole, seemed very intelligent. Indeed, Mr. Gribble was so anxious to set up shop and get to work.

In spite of an attack of the fever, he pressed on. He was amazed at the contour of the countryside. For the ant hills were so numerous that they reminded him of hives, of Job's boils. Much time was spent in prayer. James Gribble constantly remembered the family and friends he left behind, many sick with fever. Dr. Gribble, Marguerite, and Miss Myers were daily engaged in prayer for the pioneer husband, father and friend who had gone on ahead to investigate their fu-

ture abiding place while they yet served the Lord on this earth.

After getting sufficient information about the people and the land, Mr. Gribble wended his way back to the family to report. He spent 13 happy days with them and then went on to Carnot to check on the things left in storage and to take care of some mission matters. He found the natives very glad to see him. His encampment was in tip-top shape and his native helpers were doing a fine job of caring for things as well as telling the story of Jesus as best they could.

Much to his delight and to the cause of Christ, he learned that Bozoum had become a government post and that mail could be received there. This would make the establishment of a mission station so much easier and give importance to the place and the project. The officials were very glad to see Mr. Gribble and offered him much assistance.

During the busy days at Bozoum, he learned that a young lady named Miss Hillegas was on her way to the field and would probably arrive from France in time to make the trip inland with Miss Myers. Also, news came that Orville Jobson, of Philadelphia, was preparing to come to their assistance, too. James Gribble's heart rejoiced to overflowing. He wrote to his wife that they soon would be able to get this new post established, then they would move on to new territory and leave this post for these new missionaries to man. God was hearing and answering prayer and the natives were still crying for more of the Gospel.

So happy were the Karré people to learn that Mr. Gribble loved them enough to want to come live among them, that the chief built him a house in the village and the natives brought gifts of chickens, fruit, flour, and goats. The welcome was a genuine one and it made James Gribble very thankful unto the Lord for this generosity and His protective power.

Thus Mr. Gribble spent his time, building and surveying and preaching until the New Year came, bringing with it the new recruits and Miss Myers to do the medical work. The only two lacking to make his life completely happy were the doctor and his little daughter. But God knew best, and this great pioneer missionary waited patiently until God's plan was revealed concerning the full operations of the mission station and the part his wife and daughter would play in the furtherance of the work.

1. How was Gribble received by the Karré people?
2. What part did Doctor Gribble play in establishing this new field of labor for the Master?
3. Can you name the two new missionaries? Do you know what happened to them?
4. What kind of reception did the government officials give to the missionary and his project?



# JONAH---FITTED BY CHASTISEMENT

By MRS. LOWELL HOYT

The book of Jonah is the source of important typical truth concerning our Lord and the nation of Israel. However, we are mainly interested in the lessons we can learn from the prophet's experience.

This book gives us the story of a prophet who rebelled against God, and of how God brought him to repentance and a place of usefulness by using the rod of discipline on him. Jonah's rebellion was displayed both by his outward conduct and by his inner attitude of heart. Both had to be dealt with before Jonah was fully prepared to serve God.

## 1. *Jonah Chastened for His Act of Disobedience* (chapters 1-3).

Jonah was intensely patriotic. He believed that God was interested in the Jews only, and that salvation was for the Jews alone. He failed to understand that God had chosen this people solely that through them He might bless all families of the earth (Gen. 12:3).

Feeling as he did, Jonah was not at all in sympathy with God's command that he "go to Nineveh, that great city, and cry against it" (Jonah 1:2). He knew that it was God's desire that the Ninevites, upon hearing the warning, should repent and thus avert judgment. He could not endure the thought of mercy being extended to a heathen nation which had already proven hostile to Israel and would in the future be an even greater menace.

Rather than give hated Nineveh an opportunity to escape punishment, Jonah rebelled against God by fleeing in the opposite direction. Boarding a ship at Joppa, he headed toward Tarshish, determined to get away from the presence of God.

But God was not to be thus turned from His purpose to use Jonah as His spokesman. A violent storm threatened the lives of all on the boat and Jonah was forced to confess that for his sake the misfortune had come upon them. Realizing that nothing else would save the lives of the sailors, he directed them to cast him into the sea. As a last resort they obeyed, and immediately the sea became calm. As for Jonah, the Lord had prepared a great fish to aid in the chastisement of His servant.

In chapter 2 we discover that Jonah died when he sank to the bottom of the sea and, awaking in Sheol, he cried unto the Lord (verse 2). God heard his prayer and restored him to life (verse 6) in the fish's belly. There he remained for three days and three nights until he was ready to repent of his disobedience and acknowledge that "salvation is of the Lord"—His to bestow where and when He will. Upon Jonah's confession, the Lord delivered him from the fish.

Once again Jonah was commanded to "go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (3:1-2). He obeyed at once, for He had learned that God would not tolerate disobedience in His servants. Thus far, discipline had curbed his outward rebellion, preparing him to the extent of making him willing to go where God sent him.

Moreover, Jonah's experiences under the chastening hand of God fitted him to be a sign to the Ninevites

(Luke 11:29-30): a sign that he was divinely commissioned; a sign of certain judgment upon sin; a sign of mercy extended to the repentant. The people of Nineveh, hearing his pronouncement of their destruction, believed God and repented in the hope that He would be merciful to them as He had been to Jonah. They heeded Jonah's warning as they might not have done had he gone the first time.

Thus He who makes the wrath of men to praise Him used even Jonah's disobedience and resulting punishment to accomplish His purpose concerning Nineveh. Chastisement had prepared Jonah to be an obedient and effective servant.

## 2. *Jonah Chastened for His Attitude of Displeasure* (chapter 4).

Although Jonah finally obeyed God in going to Nineveh, it is clear from this chapter that the source of his disobedience had not been dealt with. Outwardly, his conduct was correct, but within, his heart-attitude was wrong. In this chapter we discover the means God used to reveal Jonah's true state to himself and to bring him to full repentance.

When he saw the city of Nineveh repent and turn to God "it displeased Jonah exceedingly, and he was very angry" (verse 1). What he had feared had come to pass. He knew that God was gracious and merciful and would therefore repent of the evil He had thought to do unto Nineveh. Not only would his enemies be spared, but their deliverance, Jonah believed, would bring discredit upon himself. Rather than appear as a false prophet in the eyes of others, he besought the Lord to take his life from him. When he should have been rejoicing over the salvation of perhaps 600,000 persons, he was worrying about his reputation.

Jonah, hoping that God would yet destroy Nineveh, went out of the city and sat down to see what would happen. To teach Jonah a lesson, the Lord prepared a gourd which came up over Jonah and shielded him from the sun. "Jonah was exceeding glad of the gourd," but his joy was short-lived, for the next day the plant was destroyed by a worm, leaving Jonah exposed to the sickening heat of the sun.

In his anger and physical discomfort, Jonah once again wished for death. Questioned by the Lord concerning his displeasure at the death of the gourd, Jonah replied that he had a right to be angry, thus justifying himself in finding fault with God's will.

The Lord's closing reply drives home the lesson He would have Jonah learn from the gourd. Jonah was greatly concerned for the welfare of an insignificant plant upon which he had bestowed no labor; should not God be concerned for a multitude of immortal souls whom He had brought into being? Jonah would have spared the gourd; should not God spare the city of Nineveh? Jonah is forced to judge between himself and the Lord. If God is righteous, then Jonah's attitude throughout has been entirely wrong.

The effect of God's final appeal is not recorded, but the fact that Jonah wrote the book is evidence that he was convinced of his wrong. He writes the story of his



own failure without making any attempt to conceal his faults or to condone his actions. Chastisement has had the desired effect in bringing Jonah to full repentance, thus fitting him to be the author of this book which has served as a warning to God's servants in every age.

### "HOME, SWEET HOME"

The author of "Home, Sweet Home," John Howard Payne, a genial-hearted, kind little man, was walking with a friend in the great city of London, and pointing to one of the aristocratic streets in Mayfair, where wealth and luxury had the windows closed and curtains lest the least warmth and light should go out, or the smallest air of cold winter come in, where isolated exclusive English comfort was guarded by a practical dragon of gold, he, this tiny man with a big heart, said, "Under those windows I composed the song, 'Home, Sweet Home' as I wandered about without food, or a semblance of shelter I could call my own. Many a night since I wrote those words, that issued out of my heart by absolute want of a home, have I passed and repassed in this locality, and heard a sweet voice coming from within these gilded fur-lined, comfortable walls in the depth of a dim, cold London winter, warbling 'Home, Sweet Home,' while I, the author of them, knew no bed to call my own."

How grateful we should be for our homes! How doubly grateful we should be for them if they are Christian homes. If they are not Christian, let us do what we can do to make them such.

### MOTHER

(Tune, "America")

Mother! That precious name,  
Forever more the same,

Earth's greatest word.  
Though ages past have flown,  
No sound was ever known,  
Like that dear name alone,  
Or ever heard.

From childhood's earliest day,  
She guarded all our way  
With tenderest care.  
She shared our every woe,  
Each cherished hope did know,  
Heard every whisper low  
Of childish prayer.

Our Mother! God to Thee  
In deep humility  
We lift our praise;  
Keep those we love the best  
Through every trial and test,  
And may they ever rest  
Safe in thy care.

### W. M. C. MAJOR OFFERING

February, March, April

CHAPEL FURNISHINGS FOR GRACE SEMINARY

\$1,500.00

### PRAYER REQUESTS

*Mrs. W. A. Ogden, National W. M. C. President*

1. Thanksgiving for the blessings of God in salvation, fellowship, and the blessed hope of His return.
2. Pray for our offering for Home Missions and for the Home Mission pastors and churches.
3. Pray for Kentucky, the Navajos in Arizona, and the rapidly growing work in New Mexico.
4. Pray that the messages of the Barnards may challenge us to a much greater missionary work than ever before.
5. Pray for the Sickels during their furlough and visitation work among the churches.

### FAITH OF OUR MOTHERS

(Tune, "Faith of Our Fathers")

Faith of our mothers, wondrous faith,  
That long endures and ne'er despairs.  
Clinging to God, unwav'ringly,  
For those that on her heart she bears.

*Refrain—*

Faith of our mothers, wondrous faith,  
Hallowing life, strong e'en to death.

Though children often go astray,  
And wander in the paths of sin,  
Still doth her mother-love hold fast  
And trust that Love Divine may win.

Through all the changing scenes of life,  
Her love hath been a guiding star  
To point us to the paths of right,  
To draw us back from ways afar.

Faith of our mothers, speaking yet,  
Though silent be her tender voice;  
Shall we not turn anew to God  
And seek the Saviour of her choice?

*—Fred Scott Shepard.*

### HOMES

So long as we have homes to which men turn  
At close of day,  
So long as we have homes where children are,  
And women stay,  
If love and loyalty and faith be found  
Across these sills,  
A stricken nation can recover from  
Its gravest ills.

So long as we have homes where fires burn,  
And there is bread;  
So long as we have homes where lamps are lit  
And prayers are said,  
Although a people falter through the dark,  
And nations grope,  
With God, Himself, back of these little homes  
We have sure hope.

*—Grace Noll Crowell.*



# A Mission for Every Christian

How often we have heard Christians say, "I'm not talented. There isn't anything that I can do for the Lord." Perhaps you can't sing in the choir, teach a Sunday school class or take some other place of leadership in the work of the Lord, but there is a work for Christ that you *can* do. You can give out Gospel tracts. The use of tracts affords splendid opportunities for opening a conversation for Christ. Many Christians have found a real joy and blessing in spreading God's Word in tract form. That blessing can be yours if you are willing to seek it. Many hundreds of souls have been saved through reading the simple Gospel message printed on a tract.

Two of our W. M. C. members have been asked to write briefly about their experiences in the use of tracts. We feel sure that you will enjoy reading their testimonies.

Dear W. M. C. Sisters,

I have been giving out tracts for 10 years in hospitals, on the street, in streetcars and busses and many other places, with the result that many have accepted Christ as their personal Savior. I put tracts in all of my letters and fasten one to the mail box when I go to mail them so that the next one who comes will receive a tract also.

Recently on the street I handed a tract to a man and asked him if he was saved. He said, "No," and so I explained the way of salvation to him and he accepted Christ as his own personal Savior. Two weeks later this same man walked up to me on the street and asked me if I remembered leading him to the Lord. I replied that I did. Then he asked me to come and see his wife who was ill and not saved. He also had a sister and two children in the home who were not saved. I promised to come and see his wife and quoted to him Acts 16:31. We agreed to pray definitely for his wife's salvation. That evening I went to their home, accompanied by two members of my church. The Lord blessed our testimony for Him and the man's wife accepted Christ as her Savior.

One Sunday morning I was handing out tracts on my way to church. Three men were shoveling snow from the walk and so I gave each one a tract and asked if he was saved. Two replied that they were and the other was not, so I dealt with him and he accepted Christ as his Lord and Savior. When I began to give him instructions about the Christian life, I discovered that he did not have a Bible, so I gave him my Testament. After I walked away from him, he called me back and gave me some money to put in the church offering for him.

I love to give out tracts and win souls for Christ. It is our business as followers of Christ to be witnessing for Him and bringing souls to Him. Read James 5:20, Matthew 16:26, and Ezekiel 3:18-19.

"Only one life, 'twill soon be past,  
Only what's done for Christ will last."

—Mrs. F. M. West, Washington, D. C.

Dear Sisters in Christ of the W. M. C.,

We as children of God can receive great blessing and joy when we distribute tracts. Satan loves to see us neglect this privilege and often has the opportunity of chuckling at us when we fail to take advantage of our opportunities.

My favorite tract is "Four Things God Wants You to Know." It is the Gospel in a nutshell. I rest on God's promise in Isaiah 55:11 that His word will not return unto Him void and there is always a joy and blessing we cannot explain when we witness in this way. I usually have these tracts in my purse and it is interesting to see the countenances of the people when they receive the tracts. Some smile and thank you, others just glance at it, and some frown. I have never had anyone refuse to take a tract.

Satan likes to keep me from witnessing in my home even when tracts are handy. One day I had one on the shelf in clear view ready to give it to the man who delivers my groceries, but during the conversation I forgot it. He later accepted one. Then the telephone repair man came and I sat near while he repaired the phone, trying to gather up enough courage to give him a tract. He looked very cross and never glanced my way. I thought he was going to leave without even speaking, but when he finished the work he told me that the phone was repaired. I thanked him and told him I had something for him. For the first time he smiled and thanked me for the tract. I know Satan was disappointed and the Lord rejoiced.

We may not all be gifted with unusual talent but we can all witness with a tract and receive God's blessing in doing it.—Mrs. Donald E. Rice, Canton, Ohio.

## MY MOTHER'S KNEE

I have worshipped in churches and chapels,  
I've prayed in the busy street;  
I have sought my God and have found Him  
Where the waves of the ocean beat;  
I have knelt in the silent forest,  
In the shade of some ancient tree;  
But the dearest of all my altars  
Was raised at my mother's knee.

The things in my life that are worthy  
Were born in my mother's breast,  
And breathed into mine by the magic  
Of the love her life expressed.  
The years that have brought me to womanhood  
Have taken her far from me;  
But memory keeps me from straying  
Too far from my mother's knee.

God make me the woman of her vision,  
And purge me from selfishness!  
God keep me true to her standards,  
And help me to live to bless!  
God hallow the holy impress  
Of the days that used to be,  
And keep me a pilgrim forever,  
To the shrine of my mother's knee.





THEME FOR 1947-48

# “CHRISTIAN SERVICE”

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON “UNDAUNTED HOPE”

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

Theme Verse—Colossians 3:23, 24—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”

## PROGRAM FOR MAY—“ALUMNI MONTH”

Topic—“What Is My Motive in Christian Service?”

LET'S SING—“I'm So Happy,” “I Am Happy in the Service of the King,” “Love the World Through Me, Lord,” “Only One Life.”

SCRIPTURE LESSON—Ephesians 4:1-16.

PRAYER CIRCLE—Use Prayer Requests. (Let every girl have the opportunity to lead in prayer.)

MISSIONARY LESSON—

Sr.—“With the Gribbles in Karré Land.”

Jr.—“A Little Girl's Four Years in Africa.”

SPECIAL MUSIC.

DEVOTIONAL STUDY—“What Is My Motive in Christian Service?”

S. M. M. BENEDICTION.

BUSINESS MEETING.

*Sisterhood Emblems*—We have had some requests for S. M. M. emblems. We are happy to inform you that they are now available, and can be purchased from the Literature Secretary for 25 cents. Remember, these emblems are to be used only as awards in your Sisterhood groups.

*Spring Cabinet Meetings*—Has your S. M. M. had its spring cabinet meeting? If not, you are behind in this goal. Have it as soon as you can. We want your Sisterhood to be an honor Sisterhood too.

*News Letters*—We are still looking for news letters. Share your good times with other Sisterhood girls. If you wait until July or August to send yours, it may be too late to use it this year.

## PRAYER REQUESTS.

Pray that our work in Sisterhood might always be done to the honor and glory of our wonderful Lord.

Remember our young people who will be going to district camps next month, and for the plans for Sisterhood classes in these camps.

Pray for our national president and the other officers as they prepare our Sisterhood programs for next year.

## LETTER FROM DOROTHY GOODMAN

Bozoum, June 2, 1947.

Dear Sisterhood Girls,

Greetings from Africa. I was so glad to receive a letter from your president not so long ago. But there is often a hitch to these nice things it seems. In it she asked me to write to you about my work.

The work here is very interesting. I praise the Lord that I can have a part in it. As you probably know we have been trying in a small way to carry on the work while the Jobsons are gone. This has been a big job and especially for new missionaries. My part of the work has been with the women and children. Mrs. Jobson has done a fine work with the women. It has taken lots of patience and faithfulness on her part. The African women have been held down for so long that they don't seem to want to take any initiative at all. Here at Bozoum we have a group of women who can read their Bibles quite well. There are also a few who take a place of leadership in teaching reading classes and bringing short messages. Women who can do this are relatively few throughout the field. We are praying that it might not be long until many more women will take an active part in the Lord's work.

Reading classes are held each morning from 6 o'clock to 7. Thus the women are not kept away from their gardens during the day. On Wednesday evening I have a meeting with all the women and I usually give a flannelgraph lesson at this time. One evening is spent in gathering at the chapel for prayer, and then the women go out two by two to witness to the unsaved in the different villages. We thank the Lord so much that the women have an interest in saving souls.

Children's classes (catechism classes) are held each day about 7:30 every morning with about 25 boys and girls present—mostly boys. They are taught reading, writing, numbers, hymns, and are told Bible stories by the monitor. We are happy to have these monitors who are desirous of serving the Lord in this way. The children are all anxious to learn, but sometimes they seem like a hopeless bunch. I have had a small part in teaching the children in these classes.

On Sundays we have all the children attend Junior Church. Some of the flannelgraph lessons which you girls sent out are used in these classes. The children really enjoy seeing as well as hearing. I might say that



we used these at our conferences. It's not only the children who like them but also the women, men, and even the catechists.

In February and March our conferences are held. These are busy days for all. Prayer service is held at 5:30 a. m. and then classes are held during the rest of the day. Just about every hour is filled for us with women's and children's classes. These consist of flannelgraph lessons and reading classes. The attendance and interest is always good and a blessing is not only received by the pupils but also by the teacher. Sometimes we can hardly find time for a few minutes' rest after lunch because of the women desiring to know more of the Word and to be able to read it.

We also hold meetings in the nearby villages on various evenings. The people turn out quite well. In one village there would be about 60 gather in a few minutes after we would arrive. They said, "You come always and we will come to hear the Word." It is a joy to see the interest manifested by these people and to see souls saved. Our hearts are sad when we go to one of the closest villages to the mission. Only a few children will gather and one or two men and women. The others were sitting around their houses, but were not interested in hearing the Gospel. These folks need much prayer. The Lord is able to soften their hearts, and we pray that He might do this that they might know the joy of salvation.

The work that I have mentioned thus far except conference work is all done at the station. I also have a work in the district and that is to teach in the various villages. Marvin and I have enjoyed very much being

## ALUMNI MONTH

"Render therefore to all their dues—honour to whom honour" (Rom. 13:7). The month of May has been designated by the National Sisterhood as *Alumni Month*—the time during which we especially *honor* our alumni.

There are a number of ways we could do this. How about a tea at which they would be your guests? Another might be a "Back-to-Sisterhood" meeting. It could be worked up like the "back-to-school" nights that many schools have for their parents and students. I am sure that many of the alumni would like to be S. M. M. girls again for a day. By May the flowers should be more plentiful, and so home-made corsages could be given, or any other mark of distinction that you might care to use. For the month of May, perhaps each one of the S. M. M. girls could have one of the alumni for a big sister. These are just a few suggestions that you might use or that might help you think of something else. The main thing is to show the former S. M. M. members and patronesses that Sisterhood has not forgotten them.

This month would also be a good time to encourage more to become members of our Alumni Society. At the present we have 102 Alumni Society members. Surely, we have more than that who are eligible! Let's see which local Sisterhood will send in the most new Alumni members during this month. We will give special recognition to the group that does. Remember, these are the qualifications: (1) must be a former S. M. M. member or patroness, and (2) give a gift of a dollar or more to the work of National Sisterhood.

I'll be waiting to hear from you.

Isobel Fraser.

able to meet the workers and Christians in the different villages and in being able to teach them a little. I have held a few classes with the women and children. Not long ago we made a trip up to Panna-land. The people here have just recently taken an interest in the things of the Lord and have been calling for workers. The harvest truly is plentiful here and the laborers few. We wished that we might have been able to spend more time with them. I am happy that the Lord called me into His work, and I pray that I might be used here.

Pray with us for the women that there might be a greater interest in the things of the Lord among them and for the establishment of strong Christian homes. Pray especially for the children. It is difficult for those from non-Christian homes to stay true to their stand when they have to undergo persecution from their parents.

Thank you, girls, for your prayers and interest in the work. We are praying that many of you will hear the Lord's call to come over and help us here in Africa.

Yours in His service,

Dorothy Goodman.

P. S.—You all have heard about my new work, haven't you? That's right. We have a precious little boy to bring up in the nurture and admonition of the Lord. We praise the Lord for him, and we pray that we might be faithful in this task which He has given us.

## WHAT OTHER SISTERHOODS ARE DOING

Greetings, Girls:

Just a note from the Senior Sisterhood of Waterloo, Iowa. This year our ranks have been cut in half, because of wedding bells, but we are trying not to be discouraged and bravely carry on with our six or seven, praying to increase our membership.

As our local project we gave \$10 to a friend who recently had to be put in a plaster cast from her hips to her shoulders. We had a special meeting last month at which we rolled bandages and the girls took turns reading the Bible.

We enjoyed the letters from Johnstown, Pa., and are going to try some of their "doings." We are already planning for our Mother-and-Daughter banquet.

By the way, we appreciate all that the national officers are doing to help us in our local Sisterhood work.

Because of Calvary,

Patricia Schrock.

Greetings to all S. M. M. Girls from the S. E. District!

We held our District Rally in Buena Vista all day Saturday. The morning was spent in singing and round-table discussion. At noon, the W. M. C. ladies served lunch. The afternoon was a double treat, because we had both Evelyn Fuqua and Elaine Polman to speak. Both gave very interesting and inspiring talks. Our district project for this year is to make 600 wordless books for the girls to use in their work in Kentucky. We also plan to furnish some school supplies for the school for missionaries' children in Africa. In our work we pray that we shall follow the admonition of our Lord through Paul in Colossians 3:23, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

In His Name,

Ina Humphries,  
District President.



# What Is My Motive in Christian Service?

By REV. MARK MALLES

William Carey, face to face with the dark millions of India, exclaimed, "What is there on earth worth living for, but the glory of God and the salvation of souls?" Oh, that God would give such a vision to the young people (and the older folk and preachers as well) in the Brethren Church. But instead of such an attitude in our hearts we often find that even our so-called "Christian Service" is not pleasing to the Lord *because it is done with wrong motives.*

We want to think about motives in Christian service—good motives and bad motives. Why do we want to serve the Lord? As you think back over last week, why did you do the things in the Lord's work that you did? This is a question of vital importance. When you and I stand before the judgment seat of Christ this matter will be in His mind. The Scripture says He shall try our work "of what sort it is." Notice, it is not how much service, but of what sort. Our Lord is interested primarily in the *quality* of our service. The work of good quality is that done with the right motive. What prompted the work, why did we do it?

Now we are going to examine some wrong and some right motives. Will you examine your own heart and your own service and see how much of it is of a good sort, coming from a good motive?

Have you ever been given a B. Y. F. topic, asked to sing in a quartette, asked to teach a Sunday school class or to do some other bit of service for the Lord? And then you did it, but not without growling and fussing and complaining in great order first? Did you do an act of Christian service? Yes. But you shall receive no credit from the Lord because you did not do it out of a good motive. You did the work because *you felt you had to do it!* That is the first bad motive I want you to think about. Do you go to church because you have to? Do you help your pastor because you have to? The Lord says regarding giving money to Him that we are to give "not grudgingly, or of necessity: for God loveth a cheerful giver." Can not this be applied to giving time and talent also? The Lord loves those who cheerfully give time and talent in service to Him.

The good motive that ought to take the place of this bad one is this: I serve the Lord because of the love that is in my heart for Him. "If ye love me, keep my commandments," said Jesus. Not, "If ye feel that ye must," or "If the pastor puts on pressure," but "*If ye love me.*" Oh that Jesus Christ might be very real to each of you. Do you know Him in an intimate way? Is He dwelling in your heart in all His fulness? Then your heart will overflow with love for Him and you will be most happy to do Christian service, not out of the motive of "have to" but out of the motive of love and with the surrender of love, surrender that comes out of love. Consider every opportunity for Christian service as an opportunity to show your love to Jesus Christ.

Another bad motive in much Christian service is the desire to be a leader of others. Of course, there are many in Christian service who *are* leaders of others. It is not wrong to be a leader. But to allow the desire for leadership to be the motive that prompts service is a

thing condemned of the Lord. On one occasion the disciples "disputed among themselves, who should be greatest." Each one wanted to serve the Lord, but for the purpose of attaining a high position, a position of leadership. Jesus said, "If any man desire to be first the same shall be last of all, and *servant of all.*" You may, by an unusual personality, or by great talents, attain to a place of leadership in Christian service, but the Lord is not pleased because your motive is to be a leader of others. Jesus said the way to be a real leader is to be a servant.

That leads us to the good motive that we ought to have in the place of this bad one. We ought to do Christian service because of *our concern for other people.* How can I help the others in my Sunday school class? What good can be done to the other members of the Sisterhood by my taking this part or holding this office? There are poor lost souls going into a Christless eternity, I must do something for them! Jesus came not to be ministered unto, but to minister and to give His life a ransom for many. He who is the King of kings and Lord of lords did not come to be known as a great leader but that He might serve others by dying for their sins. He was concerned for others, and in this was our great example in Christian service.

A third bad motive is somewhat like the second but takes in more than that. We often do Christian service simply *to be seen of men.* One of the evils Jesus said is just naturally in us is the evil of pride. And how slick our enemy, the devil, is! He sees that you are a Christian and that you want to serve the Lord. He can't stop you, no matter how hard he tries. But at last he finds an opening. He will let you go ahead and do Christian service, but he ruins the effectiveness of the service by persuading you to serve out of the motive of a desire to be seen and praised by other people! So you sing that many others may hear your voice and praise you for it. You testify that others may say you are a great soul-winner. You give a big offering to missions so your name will appear in the Herald. You lead the meeting so others will praise you for your ability. The warning of our Lord is, "Take heed that ye do not your righteous acts before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

Instead of doing Christian service to be seen of men we ought to serve the Lord *simply for His glory.* Let me say again that this is not the natural desire of our hearts. The old sinful self wants only to glorify self. The Word says that old fellow must be put to death, must be nailed to the cross. Christ must literally be our life. And when we are surrendered to Him and He is controlling from within we shall serve the Lord with the same motive He had when He was here upon earth. His desire was to glorify the Father in heaven. He declared, "I seek not mine own glory." And He prayed, "Father, glorify thy name."

Now will you examine your heart in the light of these things? What have been your motives in your service for the Lord? How about the future?



# A LITTLE GIRL'S FOUR YEARS IN AFRICA

Brazzaville, French Equatorial Africa,  
Feb. 18, 1919.

My Dear Little Friends:

There are three of us now to write to you, and just because there are three of us we have so much to say. Marie and Julia came to Brazzaville, February 5th. I had been here just 11 months. Oh, we were so glad to see them! How we did hug and kiss each other! I haven't had any children to play with for such a long, long time. I do admire their long hair and pretty ribbons, and the first remark I made to them was, "Those girls have pretty hair," putting my hands up to my own little bobbed head.

We haven't slept in the same house yet as Marie and Julia are sleeping at the Swedish Mission, but we take all our meals together and play together all day long except when I am naughty and then Mamma has to put me away all by myself. But I am so happy to have them and I do try so hard to be good.

Marie and Julia think many things are very funny here. Some of them are worse than funny as you will think when you read this.

Lately we have had so many centipedes. The rotten walls of the house must be full of them, so Daddy says. The other day when Mamma was washing my face I commenced to cry; Mamma shook out the folds of the washrag and there was a baby centipede in it. I cried more about the ammonia that Mamma put on right away than I did about the centipede.

The other night when Mamma was asleep, something crawled across her face and forehead and woke her up. Mamma brushed it off and when she felt its many legs, she asked Daddy to light the candle and help her find it. At first they couldn't find it anywhere and Daddy thought Mamma had had a nightmare. So Mamma lay down again and there it was, biting and burning Mamma's shoulder. Well, this time Daddy killed it, and you can imagine what a funny sensation of creeping things we had all the rest of the night.

Then another day Mamma was washing some clothes and she found in one piece the biggest centipede she ever saw. She shook it out and killed it but it was so big and strong that it died very hard indeed, and seemed very anxious to do all the harm it could before it died. Mamma says she has never seen centipedes so numerous anywhere else.

The lizards are still our friends. They run across the floor, up and down the walls, and even into our clothing. The other day one ran out of the sleeve of Uncle William's shirt when he went to put it on. Marie and Julia thought the other night that somebody had arrived at the front of the house, and they were surprised when we told them it was just the lizards playing hide and seek on the roof.

We have a great many bats, too. Sometimes we find a dead one on the floor or on some of the clothing.

This morning, Masambathe, the cook, brought me a toad with a long string attached to it. Mamma hadn't quite finished dressing me and before she finished, my toadie had hopped away, string and all.

I think I haven't told you about that telegram that we got on the night of February 3rd.

Mamma and Daddy and Aunt Toddy went into Brazzaville and got some mail. Just as they were ready to start home a telegram was handed to Daddy. It had just two words written upon it, "*Arriverons Mardi.*" The telegram was signed, "Rollier." Maybe you think we weren't all happy. When Mamma came home and told us (Uncle William and me) we wanted to see the telegram, but as I was in bed then, Mamma didn't show it to me till next morning. That was Monday and that night we had the biggest storm we have ever had in the Congo.

It took sheets of galvanized iron off the magazine (store) near here, crumpled them up like tissue paper and hurled them down toward our cook house. It uprooted trees, and loosened the roots of those near our house. But we lost nothing and not a hair of our heads was harmed. Mamma says Satan, who is the prince of the power of the air, was angry because Maria and Julia and their pappa and mamma were coming into French territory for Jesus' sake. Mamma sat on the edge of my bed all during the storm. I was the only one in bed, and my bed was the only one that didn't get wet from the rain, for the wind blew fiercely through our tents. Mamma herself was soaking wet and her feet were in water. My net was wet, but Jesus took care of the least of his little missionaries out here and not a bit of my bedding was damp. Aunt Toddy was as wet as could be in her tent. But the storm was soon finished and everybody made their beds as dry as they could and went to bed, but not to sleep. We were glad that Marie and Julia were so near, but we were glad, too, that they had not spent that night with us, for it was the worst night we have had in Brazzaville.

We want you to pray for us. Every day Marie and Julia and I build boats to go to Oubangui-Chari with. Mamma says that soon Jesus will open the door and no man can shut it. We praise Him for keeping us strong and well as we are now and for keeping us here, in spite of so much opposition.

Marie and Julia are learning Sango. Of course, I jabber it too. Everybody is busy with French and Sango and packing safari bags. It is hard to tell whether this is a bee hive or a factory, and whether we live in Brazzaville or the town of Babel, for we are all talking most of the time, and French, English, Sango, and Bakong make a queer-sounding mixture.

But we all love Jesus and soon, Mamma says, we will all go on together to Oubangui-Chari, because Jesus promises to give us the heathen for our inheritance and the uttermost parts of the earth for our possessions.

Lots of love,

Marguerite.

CAN YOU NAME—

The children in the story?

The insects in the story?

The grown-up people in the story?

The places in the story?

The reptiles in the story?



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for April 25, 1948.

Luke 1, 2.

## INFANCY OF JESUS AND JOHN

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

The destiny of the world rested in two cradles in Judea. The birth of these two boys was so significant that God sent the angel Gabriel to announce their coming. One of those boys was destined to be the greatest of the prophets, the other to be the Savior of the world. God carefully selected as the parents of these two babes men and women who met His rigid requirements, for no more important task was ever given to human beings than that of rearing these heaven-sent lads and preparing them for their life work.

It seems that the first requirement of God was that these parents should be those who would recognize that they could do nothing apart from the power of God. One of the mothers was too old to bear children; the other was a virgin. The fathers did not have wealth to provide for the education of their children. They were taught to trust in a God with whom "nothing shall be impossible." Mary quickly recognized this truth, for she testified, "He hath put down the mighty from their seats, and exalted them of low degree." Whether the task is rearing children, or preaching the Gospel, God can only use those who have no confidence in the flesh, but every confidence in God.

A second requirement was that these parents should be "filled with the Holy Ghost." We readily recognize the need for this filling before we preach or teach or do personal work. But it is equally necessary in this every-day business of being Christian fathers and mothers. No evangelist needs to seek the fullness of the Spirit's power more than does

the mother who is the constant companion of a growing child.

The spirituality of these parents was not a mysterious something that left their daily lives untouched; they were "righteous before God, walking in all the commandments and ordinances of the Lord blameless." They prayed for what they desired (1:13), and they praised God for the blessings He sent. They were faithful in church attendance, starting to take their children when they were eight days old, and continuing to take them throughout their youth, even though they had moved farther away from the church. Though they were poor, they brought their offerings, and paid their taxes. And though they had some understanding of the great importance of their sons to the world, they were satisfied with their humble lot.

God can still do the impossible when He can find suitable instruments. What greater work could

Christians aspire to than to give the world another Luther, a Wesley, a Finney, or a Moody? "Take heed that ye despise not one of these little ones."

### Review Questions

1. What is the purpose of the Gospel of Luke?
2. How long had it been since God had given a revelation to men?
3. What kind of people were Zacharias and Elizabeth?
4. Is godliness a guarantee that one will not have sorrow and disappointment?
5. What prophet had predicted that Jesus would be born in Bethlehem?
6. What was the "inn"?
7. Did the shepherds and the wise men come to Bethlehem at the same time?
8. What does Luke tell us of the boyhood of Jesus?
9. What is the meaning of the names Zacharias, Elizabeth, and John?
10. In what sense did John fulfill the prophecy concerning the return of Elijah?

### Discussion Questions

1. How many people in this lesson were said to be "filled with the Holy Ghost"?
2. Was it wrong in Zacharias to ask for a sign? Should we trust in signs, or God's promises?
3. Show how Zacharias' prophecy in Luke 1:67-69 foresees the work of Christ in both His first and second comings—saving the people from sin, and delivering the nation from their oppressors.

### BIBLE-READING SCHEDULE

Monday	April 12	Judges	12, 13	Romans	6, 7
Tuesday	April 13	Judges	14, 15	Romans	8
Wednesday	April 14	Judges	16, 17	Romans	9, 10
Thursday	April 15	Judges	18, 19	Romans	11, 12
Friday	April 16	Judges	20, 21	Romans	13, 14
Saturday	April 17	Ruth	1, 2, 3, 4	Romans	15, 16
Sunday	April 18	I Samuel	1, 2	I Cor.	1, 2
Monday	April 19	I Samuel	3, 4, 5	I Cor.	3, 4
Tuesday	April 20	I Samuel	6, 7, 8	I Cor.	5, 6
Wednesday	April 21	I Samuel	9, 10	I Cor.	7
Thursday	April 22	I Samuel	11, 12, 13	I Cor.	8, 9
Friday	April 23	I Samuel	14, 15	I Cor.	10, 11
Saturday	April 24	I Samuel	16, 17	I Cor.	12, 13
Sunday	April 25	I Samuel	18, 19	I Cor.	14



# The Brethren Missionary Herald

No. 1—Primary Group; No. 2—Pastor Glenn O'Neal and Family; No. 3—Juniors; No. 4—Beginners; No. 5—  
Congregation on Palm Sunday.



Santa Barbara

California





# HOME MISSIONS COUNCIL DEDICATES ANOTHER CHURCH

Again, by the grace of God, it is the privilege of the Brethren Home Missions Council to announce the completion and dedication of a new church building in Santa Barbara, Calif. This represents victories in time, materials, and money, for we were able to save in each instance through the gracious provision of our Lord.

Just a few weeks were necessary to complete this splendid and spacious first unit of our Santa Barbara church. Thus money was saved in less labor needed for the construction. Here is one case where a church was actually built for about \$5,000 less than the original estimate, while in most cases several thousand dollars must be added to estimates.

The pastor, Rev. Glenn O'Neal, has led the congregation wisely and prayerfully through the building program and the church is substantially growing and developing as the Lord blesses the faithful ministry of His Word. Our pastor is highly respected in conservative Santa Barbara and his voice is becoming increasingly

familiar to the community as he broadcasts for 30 minutes each Sunday afternoon at 4 o'clock over the local station.

The dedication service was a blessed and thrilling event! Sunday afternoon, February 8th, a capacity crowd packed every available space in the auditorium. Most of these were from the local community in and around Santa Barbara. The entire service of one hour was transcribed and later broadcast over the local station. There can be no doubt about the fact that Santa Barbara knows that there is a Brethren church within its borders where the full Word of God is preached and Christ is honored and exalted. A great future lies ahead of this fine, young church. New families are constantly attending the services and indicating their interest in the work.

These are *Home Mission dividends* on your offerings! Would God we had the means to duplicate this picture in scores of other needy communities!

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## *Dedication Day at Santa Barbara*

By GLENN O'NEAL

Dedication Day was a great day for the Brethren church in Santa Barbara. There was a record attendance at both morning and afternoon services, with 115 in the morning and 155 in the afternoon. The closest Brethren church to Santa Barbara is Fillmore, which is 60 miles away, and most of the churches of the Los Angeles area are over 100 miles. In spite of this distance, there were several carloads of visitors from Brethren churches, and these were greatly appreciated. A number of visitors from the community were present at the services that day, also.

The offering for the day amounted to over \$500, which helped in the reduction of our building debt to about \$15,000.

The speaker for the afternoon service was Rev. L. L. Grubb, who came by plane to Santa Barbara from Long Beach, where he spoke at the morning service. The entire afternoon dedication program was broadcast over a local station, which gave excellent advertising to the church. Mr. Harry Laskey, the contractor for the

erection of the church, was present at the afternoon service and officially presented the keys to the church.

We believe that several records were set in the construction of this church, at least for these days. One is in the speed of construction, for we held our first services in the church less than four months after ground was broken. The other is the fact that the building cost only \$18,000, when the contractor estimated it would cost \$20,000, and we were afraid it would cost \$25,000. For these victories we praise the Lord, and thank Him for leading us to such an excellent contractor.

We are looking forward to seeing many souls saved through the ministry of this church. No field is easy, and Santa Barbara is no exception, but we believe the Lord has some souls to be harvested here.

The Brethren in Santa Barbara want to thank all those who gave their mission dollars so that this work could be started. We wish that you might all be able to visit us, attend the services, and see the beautiful new church in which we are now worshipping.

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THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.





# As the Editor Sees It

By L. L. GRUBB



## MORE THAN ENOUGH FOR THE LORD'S WORK

According to the Scripture there was at least one instance in God's dealings with His people when the flow of the offerings had to actually be stopped because there was *too much*.

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:5-7).

This is an experience which is altogether unknown, at least in Home and Foreign missions in the Brethren Church, and also among our other agencies.

## THE LORD COMMANDED THIS OFFERING

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord . . ." (Ex. 35:4, 5).

Even though we now live under grace and not under law, the same God exhorts His people to bring their offerings.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." (I Cor. 16:2).

This is as much a part of the Christian's ministry as his devotional life, or dealing with souls in a personal way. The commands of God are to be obeyed, whether under law or grace. Certainly, the demands of grace are not less than those of law when it comes to this spiritual and practical ministry of the child of God. The believer who fails in systematic giving to the church and missions, is miserably failing God and those who need His message of grace.

## THE GIFTS CAME FROM WILLING HEARTS

As there are today, there were apparently two classes in Israel: those who had *willing* hearts, and those who did not willingly respond to the entreaties of God.

Moses said, "whosoever is of a willing heart, let him bring . . . an offering . . ." (Ex. 35:5).

The blessing in giving is found not primarily in the amount of the gift, but in the attitude producing the gift. Scores are perfectly willing to accept the blessings of God in salvation and preservation, but with no thought of the responsibility the acceptance of those gifts produces. Receiving from God always predicates giving the things of God. It is more blessed to give than to receive when the heart is "willing" and the gift flows from a passionate love for Christ and a wholehearted appreciation for the bestowals of His grace.

Willing hearts in Israel produced an offering which was too much! Willing hearts can produce for God in the same way today. The fact that there is not enough indicates that there are too few willing hearts.

## EVERY MEMBER OF THE BRETHREN CHURCH SHOULD READ THIS!

As we express our great appreciation to all the friends of Home Missions for your offering this past year we also bring a report on the amount of that offering.

The 1947 Thanksgiving Offering was \$13,000 less than the previous one. The Home Missions Council had budgeted an amount of \$101,000, including the building of quite a few churches. Since the amount received is eighteen to twenty thousand dollars less than that budget, we must do some serious and damaging slashing in order to operate within our income, and must lay aside several of the new projects we had hoped to complete. We were even praying that God would give us as much as \$125,000 in order that we might take advantage of the many opportunities coming to us to organize and build new churches. With this decrease in the Home Mission offering the whole denomination suffers, together with each one of its agencies. Remember, the Brethren Church as a whole grows with Home Missions!

It is interesting to note that in 64 churches the offerings decreased and in 42 they increased. It is a tragedy that the increase was not 100 per cent. The Brethren Church would have seen its greatest growth this year. There are now workers available for Home Mission fields of service who cannot be used because of lack of funds. Regardless of the reasons for this decrease, the net result is the same—**THE SCOPE OF OUR MINISTRY FOR CHRIST IS ALSO DECREASED!** And in such a precarious day as this when the world at home and abroad stands so sorely in need of the Word of Life.

Brethren, here is something to earnestly pray about. It may indicate a dangerous trend in our missionary vision. The practical concern of God's people for the lost has always been an automatic regulator for the flow of God's blessings on His own.

## COULD THE OFFERING EVER MEET THE NEED?

This is a difficult question to answer. We can definitely say from experience that the offerings have never fully met the needs in Home and Foreign missions in the Brethren Church when missionaries could move and act freely. *The supply of workers has always been ahead of available offerings to use them.* This is tragically true right now!

If the members of the Brethren Church would begin where the Jews did and bring their tithes to the Lord, there would be an influx of funds locally and nationally such as we have never experienced. Then if they should



do what the Jews did, give closer to one-fifth of their income, and in addition bring offerings as the people did in our text, we *might* find ourselves with too much on hand, an offering which would exceed the number of available workers. Even then, the Lord would produce such a tremendous joy and interest in the hearts of His people as a result of such giving that many young men and women would offer themselves for missionary service.

We need not worry about having *too much* in any of our treasuries, but we had better be carefully, prayerfully, and mightily concerned about *meeting the challenges and opportunities* the Lord places before us as His people in the closing days of this age.

#### SOUTHERN PRESBYTERIANS ESTABLISH 180 NEW CHURCHES

From 1942 to 1947 the Southern Presbyterian Church established 180 new churches in 16 States comprising their denominational area.

Increasing from a charter membership of 8,565, these churches have grown to a present membership of 14,783.

During this same period 385 Sunday schools were organized, 233 new church edifices were erected, and 44 educational plants were built.

The report to their home mission council stressed the need for continued expansion and set a goal of \$1,500,000 for a five-year program of progress.

Here is a church which is apparently wide awake to the possibilities of establishing new works and churches while there is yet time, and they are attaining their goals through the giving of their established local churches.

#### ASSEMBLIES OF GOD BUY TWO MISSIONARY PLANES

The Assemblies of God Church has purchased two surplus army transport planes to use throughout the world in transporting its missionaries and their equipment into the farthest corners of the earth. These planes are twin-engined C-46's used by the air corps during the war as cargo planes. One of these planes can carry 10,000 pounds or may be converted to carry 28 passengers at high speeds.

The church has 638 missionaries stationed throughout the world and expects to save missionary funds by using these planes for the transportation of its missionaries.

Surely the Lord would have us take advantage of every possible means of dispatch and speed in spreading the Gospel around the globe and here is a case of the practical use of the airplane in a new way. We now use it most effectively in home mission work. It is being used on foreign fields by several missionary societies now and expanding the work and fields of missionaries. Here it is pressed into service in transporting the Lord's evangelists of light to their God-chosen field of labor. In our estimation this is obeying the Great Commission in a very effective manner.

#### AN INDICTMENT AGAINST THE PROTESTANT CHURCH IN THE UNITED STATES

According to *Time* magazine on January 5th, Dr. Alec Vidler, Anglican churchman, said:

"Your preachers are still advocating justification by good works of one kind or another; *they are not proclaiming the Gospel of salvation by faith in Jesus Christ.* . . . You are still preaching the Law, and a pretty easy-going or romantic Law at that."

Of the churches in England he says:

"While our churches are metaphorically if not literally falling into ruin, the disturbing and restoring presence of the living God is becoming an experienced reality."

A visit to just a few Protestant churches in the average American city will prove the utter truth of this indictment. In its prescribed plan of salvation the average Protestant church more nearly resembles a Catholic church. Ceremonies, liturgies, baptisms, memberships, organizations, charities, and a long list of good works have been substituted for "*Believe on the Lord Jesus Christ and thou shalt be saved.*"

The impotency of the Protestant church today is due to the fact that the very professed Christians who should be scattering the Gospel abroad have never actually been saved themselves. Thus the church flounders in its misdirected zeal while men are dying by the thousands without Christ.

Maybe we had better send *grace* missionaries to the Protestant preachers of America and start at the top where the seat of the trouble is to be found.

This condition adds another to the long list of reasons why the Brethren Church should be spiritually "on its toes," always seeking for an opportunity to serve Christ, and being prepared to meet it when it comes.

#### THE "I AM'S" OF THE CHRISTIAN

(Rom. 1:14-16)

1. I am debtor.
2. I am ready to preach.
3. I am not ashamed of the Gospel of Christ.

(Selected)

Pray without ceasing  
Was Paul's admonition;  
Soul's stature increasing  
Will be your condition.

(C. S. Z.)

#### AFTER CONVERSION, WHAT?

1. Good food—Bible study.
2. Good fresh air—Prayer.
3. Good environment—Fellowship with the saints.

(Selected)

#### GREETINGS FROM FREMONT AVENUE BRETHREN CHURCH, SOUTH PASADENA, CALIFORNIA

No. 1—Junior Dept.; No. 2—Pastor Thomas Hammers and family; No. 3—Junior High Girls; No. 4—Beginners Dept.; No. 5—Junior High Boys; No. 6—Younger Adults; No. 7—Women's Bible Class; No. 8—Sunday School Supt. William Garber; No. 9—Men's Bible Class; No. 10—Primary Dept.; No. 11—Bible School Staff; No. 12—The Fremont Avenue Brethren Church; No. 13—High School Boys; No. 14—Young People.









# Home Missions Travelog

BY THE SECRETARY

## NORTHERN CALIFORNIA CHURCHES DOING A FINE JOB FOR THE LORD

We were privileged to spend a very blessed week in northern California with our Home Mission churches, and also in investigation of future possibilities for new churches.

Modesto was the first stop. Here we found the work progressing nicely. Souls are being saved and the attendance increasing so that it has become necessary to add a considerable section to the present building. We discussed plans for this new addition with the pastor, Rev. Harold Painter, and also with the members of the congregation. There is a vision of great things to be done for the Lord among the Home Mission folks at Modesto. By the time you read these columns ground will have been broken for the new addition to the Modesto church.

Especially impressive was the great growth in the community surrounding our Modesto church. There were literally scores of new homes constructed in the area since our visit last year. The community looked so new and different that at first it was not recognizable. The field and opportunities are tremendous and additional facilities are badly needed to care for this additional responsibility given us by the Lord.

Here we need funds for the construction as we do in so many other places across the nation. Will you pray that God will lead us and our faithful and capable pastor in securing this help?

We cannot help reminding the friends of Home Missions that here is where a church building fund would be such a tremendous asset. If you have any funds you care to give as an annuity to the Council, please get in touch with us at once.

While at Modesto we went back into the mountain lumbering districts in search of some material for construction and again were reminded of the great spiritual need of those mountain districts where missionaries are practically non-existent. May God provide the means to meet this great need!

## STOCKTON A POSSIBLE FIELD FOR THE BRETHREN CHURCH

With one of our pastors, Rev. Ralph Rambo, we made a rather intensive investigation of the field in the growing city of Stockton, Calif., and found the northwest section of the city to offer a great challenge. New housing units are being added and many more planned. Just north of the city is a large new housing area, which would be a splendid field for a new church. This city is located in the bay area in northern California, a section we are anxious to enter with more Brethren churches.

How many are the opportunities for expansion!

## A VISIT TO TRACY

At Tracy, Calif., we found the work growing and unified through the ministry of Bro. Ralph Rambo. We thoroughly enjoyed our fellowship with the Tracy brethren in a Sunday morning service and also discussed definite plans for the future of the church.

For some time there has been a definite need for more Sunday school facilities and the church has now decided to construct a sizable addition to the present building for this purpose. Construction should be starting on this project soon. We praise the Lord for this expansion which is evidence of the growth of the church.

## FRESNO ALSO A GREAT CHALLENGE TO THE BRETHREN CHURCH

Located in the rich and fertile San Joaquin valley in central California, Fresno, a large, rapidly growing city, has plenty of room for a couple of Brethren churches.

On the return trip from northern California we stopped there to visit with our faithful Brethren, Rev. and Mrs. Earl Studebaker. These energetic believers have maintained a work in Fresno against the heaviest odds and sacrificed greatly to continue the testimony. They certainly are worthy of the assistance of our church and the prayers of Brethren across the nation.

The Home Missions Council should have sufficient available funds to help such a persevering group of God's children, but we find ourselves in the same unfortunate position financially. Here again a large annuity or church building fund would help.

## SERVICE AT SEAL BEACH

At Seal Beach, Calif., is a district mission church which has experienced some rapid growth under the ministry of Rev. George Peek. It was our privilege to present the work of Home Missions in that church and see the fine spirit of enthusiasm displayed among the people. Many new people are coming into the church, and with such a fine building, there are bright prospects for the future of the work.

## MEN'S BROTHERHOOD MEETING AT THIRD LOS ANGELES

Our Home Mission church in East Los Angeles has just recently organized a new laymen's organization. It was our privilege to attend and show some Home Mission pictures at one of their recent meetings. Rev. Albert Kliwer, our missionary in New Mexico, brought a missionary message. Forty men were present and a fine period of fellowship enjoyed.

Later we had a Sunday service here. Rev. Robert Crees is our new Home Mission pastor and has the definite blessing of God upon his ministry. A new parsonage has recently been constructed and some additional property purchased for expansion of present building facilities.

## ANOTHER NEW CHRISTIAN DAY SCHOOL

Including a Home Mission service with the congregation of the Second Church in Long Beach, we were privileged to carefully inspect the new Christian day school plant being constructed just across the street from the church building. It will be a spacious \$20,000 structure, well equipped to care for the needs of scores of boys and girls.

The Christian day school idea has developed prac-



tically and rapidly among our western churches and is doing much to give our youngsters the Christian education they need in these days of atheism and infidelity in the schools.

### **SAN DIEGO, A CHALLENGING HOME MISSION FIELD**

Each time we visit San Diego, Calif., and see the great opportunities for building churches in that rapidly growing metropolitan area, our heart burns within us and we pray for the day when there will be at least a half dozen Brethren churches there to evangelize that needy community and assist in meeting the spiritual needs of the thousands of service men who literally overflow the city.

We had the privilege of spending a Wednesday evening with the San Diego congregation and their new pastor, Rev. Norville Rich. We enjoyed the fellowship in this former Home Mission church.

### **MEETING WITH BRETHREN STUDENTS AT BIOLA**

Through the assistance of Bro. Leo Polman, and the fine cooperation of the authorities at the Bible Institute

of Los Angeles, we were able to have a little Brethren "pep" meeting with our almost 50 students at Biola. The hour was a most enjoyable one. We were especially fortunate to have Brother and Sister Albert Kliever with us to tell the students something of the work at Taos, N. M. As a result, several of them are planning to go to New Mexico this summer at their own expense, or as they are supported by their local churches, and assist in the many weeks of daily vacation Bible school which constitute a very important part of our summer missionary work.

We praise God for this fine group of Brethren students preparing in the Bible Institute for future Christian service and we are praying God that His people will provide the means in dollars and cents to *put this available missionary talent to work within the Brethren Church*. There can be a great future ahead for us only as we tie this potential power into our denominational program.

At the close of the meeting we had a sort of open forum and then were served with refreshments provided by Brother and Sister Polman. All agreed that it was a profitable and blessed time of fellowship.

### **FELLOWSHIP AT SOUTH PASADENA**

A former district mission church is located on Fremont Avenue in South Pasadena, Calif. Rev. Thomas Hammers is now the pastor and leading the congregation to new and greater victories in the challenging field which surrounds them. South Pasadena is like most other California communities; its population is increasing and much housing construction is in process. We enjoyed a Sunday morning service with these fine folk and were able to secure some pictures which you should carefully note elsewhere in this magazine.

### **WEST COAST—LAND OF THE FABULOUS BOOM**

By far the greatest migration in American history took place during the war when people by the thousands moved to the west coast, north and south.

California quickly became the third largest State in population, and the State of Washington increased so greatly that it has nearly overtaken some of our more densely populated eastern States.

Of course, it was definitely expected that at the close of the war this bubble of prosperity and growth would suddenly cease and leave the coast region prostrate in many respects.

Yet today, two years after most of the shipyards were closed and the airplane plants reduced to a fifth of their former size, the Pacific coast enjoys a higher level of employment and population than it did at the peak of the war.

This region has the highest per capita income of any in the country. Many thousands of new jobs are being created and many new businesses started. There is no doubt that California, Oregon, and Washington constitute a new citadel of power in these United States.

The Los Angeles metropolitan area had 2,900,000 people in 1940. Today it has 3,900,000. The district is still rapidly expanding and new housing projects by the scores are attracting more people and more workers.

As California is the heart of the coast, so is the bay area the pulsing core of California. The San Francisco-



GREETINGS FROM THIRD BRETHREN CHURCH, LOS ANGELES, CALIF. Top—Pastor Robert D. Crees and family. Center—The Third L. A. Church. Below—The new parsonage.



Oakland section is the fastest growing large metropolitan district in the United States. There are 1,990,000 in that area now and thousands more pouring in.

Economists call Seattle the "Bay Area of the Northwest." Seattle has many new factories. The population of the metropolitan district was 453,000 in 1940. Now it is 603,000. Its deep harbor and steep hills, and the high incomes of its people, make it a very attractive business center.

The narrow streets of Portland are crowded with newcomers. The population of the metropolitan area has increased 31 per cent—from 406,000 people to 535,000. Forty miles up the Columbia River, rich in salmon, the Bonneville Dam produces cheap power for new industries. It is harder to get a hotel room in Portland than any other city on the coast.

Spokane's population is up from 122,000 to 160,000. The manufacture of aluminum has given the capital of the Inland Empire one of the most promising basic industries. Then, all about it are the great grain fields with wheat at \$3 per bushel. Eighty-four miles from Spokane, as the crow flies, is the great Grand Coulee Dam, which soon will be the greatest source of electric energy on the globe. This great trading area will be enlarged many times when 40,000 prospective farms are reclaimed from the sagebrush near Grand Coulee.

As one would well imagine, along with this increase in material things has come a decrease in spiritual things. In some coast districts the percentages of crime are pushing at the top of the list and one coastal city has the highest percentage of suicides in the nation. Cults and false religions by the scores are finding gullible converts with enough money to put the money-greedy leader in the front ranks. Hollywood is taking due advantage of this situation with more filthy and vulgar movies, descending deeper and deeper into the realms of impure sex. Perverts are mangling the bodies of women and juvenile delinquency is a menace which threatens the very foundation of the economy. It is decidedly unsafe to drive in the area because of the scores of demoniacal, drunken drivers who reel along the boulevards at reckless speeds and who usually cannot be convicted in the courts.

Indeed, this is a region of deep sin and God defiance. Prosperity without God is ruinous and devastating. If something more is not done for this district in spiritual assistance, in a few years the picture will beggar description.

If it seems that the Brethren Church' is establishing more churches on the west coast on a percentage basis, it is because on a percentage basis a great need exists. Here is a tremendous challenge to Brethren Home Missions.

We hope that there are thousands across this nation in our Brethren churches who will sympathize with our position when we see such great need and then must look at a *decreased Home Mission offering*. It is little wonder that the theme of our song would be dollars and cents!

All of this is not to be construed as meaning that the need is any less elsewhere across the United States. There will always be 48 States that need the Gospel of our Lord Jesus Christ through the establishment of Brethren churches.

May God help us to see the vision and respond as our Lord would desire!

## WHY I LEFT THE CHURCH OF THE BRETHREN

By RUSSELL H. WEBER

This article comes to you that you may be able to fully understand my position in view of my resignation as pastor of the First Church of the Brethren, Carlisle, Pa., and of severing my relationship with the Church of the Brethren.

Multitudes of good Brethren people are not aware of the dangers, nevertheless, it is true that liberalism and modernism have been embraced by the church leaders at Elgin, and in other places, especially in the colleges and the seminaries. In place of the once Scripturally sound position of the Church of the Brethren, it is now little more than a social organization. Instead of seeking the salvation of souls, they are being told that the new birth is no longer necessary.

Do you question this? Listen to this statement from the first paragraph of a recent release from Elgin, under heading of "Brethren Service": "The Church of the Brethren and the Brethren Service Commission believe that all men are sons of God and, therefore, brothers." This statement is nothing more than the popular modernistic phrase, "The Fatherhood of God and the brotherhood of man." The Bible says, "But as many as *received him*, to them gave he power to *become* the sons of God, even to them that believe on his name" (John 1:12). Will you believe Elgin or the Word of God? *Who authorized this statement from Elgin in view of the fact that the Church of the Brethren has no creed but the New Testament?*

We could point out countless similar modernistic statements in Elgin literature, and the *Gospel Messenger*. The blood of Christ is no longer recognized as that which alone produces salvation; it is seldom mentioned in the "Messenger" or in other Elgin literature.

I am confident that this trend to modernism in the Church of the Brethren is largely due to our unholy alliance with the Christ-denying, communistic, social organization, the Federal Council of Churches of Christ in America. Our union with this organization was brought about in 1941 by a group of liberal men, and modernists within the church, who had been striving toward this goal for years. In our union with the Federal Council, we have joined hands with those who deny the truths of the Word of God that are historically a part of the Church of the Brethren.

Practically all of the Federal Council presidents have made public statements in which they denied these truths. I give you just a few samples. Dr. George A. Buttrick, president of the Federal Council in 1939-40, in his book, "The Christian Fact and Modern Doubt," says, "the doctrine of literal infallibility (of the Word of God) is slain, and pursuit is needless." In the same book he says, "The indubitable findings of science make Genesis seem absurd." Dr. Francis McConnell, a president of earlier years, said, "Is not this tendency to deify Jesus more heathen than Christian?" Dr. G. Bromley Oxnam, president of the Federal Council in 1946-47, called God "a dirty bully," because He demands justice in the case of the sinner. Dr. Harry Emerson Fosdick, the radio mouthpiece of the Federal Council for many years, said in open letter, "Certainly I do not believe in

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# A Layman and His Sunday School

By R. E. DONALDSON, Washington, D. C.

In the mind of each of us some things of the past linger and many times we are made glad or made sad by the memory of bygone events.

An event that I hope will never be erased is of the visit of a saint of God who called one evening and invited me to a Sunday school class meeting. I had been invited to Sunday school before, but being a man of the world, enjoying (?) the things of the world, and not interested in the things of God, I always found some excuse for not accepting.

This time, after a pleasant visit with Brother Merrick (since gone to glory), who called to invite me, I declined the invitation to the class meeting, but told him I could come to Sunday school the following Sunday (and, after all, this was the main reason for his coming to see me.) I kept my word, and the next Lord's Day I had a very pleasant fellowship with a fine group of men, so much so that I continued to go Sunday after Sunday, mingling with God's people, learning of God's plan for the eternal ages, and also learning that without Jesus as my Redeemer I would not be redeemed, but that I would continue to be a sinner without God and without hope, my portion to be in hell throughout eternity.

I had always thought that the main function of the church was to take all the joy out of life—to take away the things that the world calls its pleasures, to close up the places that furnished the thrills, and to shut off the cup that cheers. But not so, for I came to learn that the church does not seek to deprive one of things worthwhile, but it does, through Christ Jesus, offer forgiveness of sin, eternal life, peace with God, and a heavenly Father to supply all one's need as we journey through this life.

This knowledge led to my accepting Jesus as Lord and to God accepting me as one of His children. Because of the joy that is now mine through Christ Jesus, do you wonder that I have memory of a visit I never wish to forget? Do you wonder that I have a fond regard for the Sunday school, the starting point of my happiness, and that I want to see it go forward? May the day never come when it can be said that the Sunday school is "on the way out."

And now, fellow layman, has it ever occurred to you why God does not immediately take you home when you confess Christ? As you read of the future abode of the saints, the New Jerusalem, with "no more death, neither sorrow, nor crying, neither shall there be any more pain," do you wonder why He leaves you here in this "world of woe"? Well, it is that He might have a testimony, a witness to the saving power of Christ. He wants to display changed lives to His glory. He has always had a remnant and it was because He had someone to "tell the story" that you are one of His children. And in this, our day, He is depending on you and me. It is true that He has a place for the preacher, and teacher, and missionary, but He also can use just plain laymen like you and me, and the only condition He imposes is that we be willing to be used.

And now, where can your efforts bear more fruit than through the work of the Sunday school? If you will read John 15, you will see yourself referred to as a branch, imbedded in the Vine, and expected to bear fruit, and I make bold to say that no effort put forth will bear such fruit as sincere labor spent in the Sunday school. Where can you reach the multitudes as you can through this institution—from the cradle to grandpa—and with such far-reaching results; for it is said that upward of 80 per cent of the members of the church come through the Sunday school and I am presuming that becoming a member of the church is becoming a child of God, through Christ Jesus. Name an instrument in the hands of God next to the organized church that has been more profitable to Him in the years gone by.

While the main purpose of the Sunday school is to teach the Word of God (or should be) that sinners might be saved, it is highly spoken of by all observers as a great moral influence. Men high in law enforcement circles laud its influence, and judges have noted how few are former Sunday school scholars among the criminals. J. Edgar Hoover, head of the F. B. I., in a recent article in the *Sunday School Times*, praised the work of the Sunday school as a deterrent to juvenile delinquency, and since writing that article he told Editor Howard, speaking of the Sunday school, "its work cuts our work." And here is what the editor of *Good Housekeeping* thinks of the Sunday school:

"One of the dearest recollections of my childhood is of a little church at a crossroads in Ohio, where I attended Sunday school for 15 years.

"I can say without hesitation that the stabilizing influence of the lessons that were taught me there has been perhaps greater than anything else that I have ever known. I feel that my experience was not peculiar, but that any child who has the opportunity to go to Sunday school and is properly taught there will graduate into life with a finer, stronger character than it would otherwise be possible for him to have. Whatever the churches may decide to do with other organizations for young folks in their late teens and early twenties, I hope that the Sunday school as an institution will remain and be developed.

"We need it now more than ever."

Truly, people in all walks of life have been touched by the Sunday school and I know of no better field of labor for the layman who wants to be about the Father's business than this grand old institution. And its influence for good has not been fully developed even to this hour. Perhaps new, up-to-date methods should be evolved to bring its work to the attention of more and more persons, young and old. Perhaps new fields of labor could be entered. On every hand we observe new efforts by groups engaged in seed-sowing, groups starting in a small way with a new idea and soon engaged in works of nation-wide importance.

Take child evangelism, for instance. Here is a work which I believe could have been fostered by the Sunday



school just as well as the way in which it is now run, and perhaps with more profitable results to Him. Then there are the Youth for Christ rallies being held in nearly every town and city in our land. Why could not an energetic Sunday school carry on this movement just as well or better? I say better, because some soul accepts Christ as Savior on Saturday night out at the ball park with the flags waving and the band playing, but does he have a church to tie up to in order that he might be fed on the Word of God that he might grow in things spiritual? If these and like movements were the work of the Sunday school there would be the connection between the Sunday school and church leading to benefits to all concerned. In mentioning the above labors of God's children to make Christ more widely known, I simply do so to call attention to the fact that perhaps the Sunday school could launch out in some sort of an expansion program.

"A Layman and His Sunday School," the title of this article, is appropriately used, for the Sunday school seems to be peculiarly the layman's field. It is officered by laymen, with laymen as teachers and helpers, and perhaps God wants it so in order that laymen might have a place of wide service for Him. But don't forget brother, He will some day ask for an accounting. What have you done with the Sunday school? Have you used it to the full? Next to your church, does it come first in your field of labor? Is your neighbor profiting because your Sunday school is wide awake and progressing and is interested in him? Is your community better off because of your Sunday school? Your city? Is your church growing because it gleans the Sunday school? Are souls being led to a saving knowledge of Jesus? If not, then you are not getting all out of the Sunday school that is there to be gotten, and if you are lazy or indifferent you shall stand before Him some day ashamed.

Laymen, Paul speaks of us as ambassadors for Christ "and hath committed unto us the word of reconciliation" (II Cor. 5:19-20). An ambassador is a messenger sent from one country to another to be the go-between of the two, to present the business of the homeland, and to represent at all times those in authority over him. And so it is with us laymen—God has no other "sent ones" but you and me, and if we fail Him then His program will also fail. The man who invited Moody to come to Sunday school was an ambassador of Christ. He so well represented Christ that Moody accepted the invitation and from then on mighty things began to happen in the affairs of God and man. Brother Merrick, who invited me to fellowship with the men of a Sunday school class, was an ambassador of God, and when I went to Sunday school mighty things began to happen, which things are of eternal value to me.

The work is worthwhile, isn't it?

If 80 per cent of the membership of our churches today comes through the Sunday school, why is not this source of increase worked to the very limit? Why is it so neglected? Why do many churches treat it so indifferently? Do you know of a business house that would so treat such a profitable source of income?

What's the answer? Laymen, let us labor that the membership of the Sunday school will be so increased that the church will have a larger field from which to draw. Let us go into the highways and the byways and

bring them in, with the result that if 8 out of each 10 members come because of contact through the Sunday school, we shall have more "8's" from which to glean.

"For we are his workmanship, created in Christ Jesus unto good works . . ." (Eph. 2:10). God says we are created "unto good works." There is no place where the layman can produce more good works than he can produce in the Sunday school. No other place where he can produce more fruit. No better place where the growth of the church can be assisted. No place where "good works" will pay greater dividends for God and man.

Brother, let us show a renewed interest in the Sunday school; let us work it to the limit, not merely on Sunday, but from Sunday to Sunday, and "we shall reap, if we faint not" (Gal. 6:9).

## Why I Left the Church of the Brethren

(Continued from Page 348)

the substitutionary atonement of Christ, and I know no intelligent minister who does." And with these blatant deniers of the faith, the leaders have led the Church of the Brethren to join hands.

But that is not all. Bethany Seminary is producing young men who will fit into this modernistic program. Recently, H. U. Fisher, a Church of the Brethren minister from Indiana, published and distributed a tract exposing the unbelief of Dr. Fosdick. What happened? A man who has been in the Church of the Brethren ministry for over 30 years wrote a letter of apology to Dr. Fosdick because of Brother Fisher's "un-Christian" attack. Not only did this Brethren minister apologize to Dr. Fosdick, but he also told him that his writings had inspired him for over 30 years. There is abundant evidence that Dr. Fosdick has been "inspiring" many more Church of the Brethren ministers with his denial of the Word of God. Another budding young modernist Church of the Brethren minister wrote a personal letter to Brother Fisher. Said he, "Were I totally ignorant of the Christian faith, I would find Dr. Fosdick's creed a most admirable one."

It is not necessary, but we could give you many more similar statements of a denial of the Word of God, made by Federal Council leaders and by Church of the Brethren leaders. The Word of God is clear in its demand of Christians in these matters, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

## Ten Leading Churches In Thanksgiving Offering

Long Beach, Calif. (First) .....	\$9,250.87
Dayton, Ohio (First) .....	5,625.00
Whittier, Calif. ....	3,756.97
Johnstown, Pa. ....	2,798.88
Berne, Ind. ....	2,617.45
La Verne, Calif. ....	2,264.58
Los Angeles, Calif. (First) .....	2,195.44
Sunnyside, Wash. ....	2,162.30
Philadelphia, Pa. (First) .....	2,100.00
Philadelphia, Pa. (Third) .....	1,752.63



# THANKSGIVING OFFERING COMPARATIVE REPORT

Note: Gifts sent in designated for local projects, District Missions, or other work extraneous to the Council are not included in this report. Funds of local W. M. C. groups sent through the National W. M. C. for the Home Mission project have been added to the offerings from the individual churches.

Atlantic District—		1946-1947	1947-1948
Alexandria, Va. ....	\$120.00	\$52.90	
Allentown, Pa. ....	781.48	652.94	
Hagerstown, Md. ....	1,602.46	1,318.40	
Philadelphia, Pa. (First) .....	2,000.11	2,100.00	
Philadelphia, Pa. (Third) .....	1,828.43	1,752.63	
Seven Fountains, Va. (Trinity) .....	48.05	30.25	
Washington, D. C. ....	1,772.61	1,480.71	
Winchester, Va. ....	1,031.74	1,407.41	
Isolated Members .....	60.00	25.00	
Total .....	9,244.88	8,820.24	

Southeast District—		1946-1947	1947-1948
Buena Vista, Va. ....	572.36	638.09	
Covington, Va. ....	347.30	240.00	
Hollins, Va. (Mt. View) .....	666.52	425.08	
Limestone, Tenn. ....	441.60	355.65	
Roanoke, Va. (Clearbrook) .....	39.55	11.25	
Roanoke, Va. (Ghent) .....	1,647.74	1,655.19	
Isolated Members .....	25.00	10.00	
Total .....	3,740.07	3,335.26	

East District—		1946-1947	1947-1948
Accident, Md. ....	00.00	25.00	
Aleppo, Pa. ....	215.37	130.45	
Altoona, Pa. ....	425.15	278.00	
Baden, Pa. ....	125.00	130.00	
Conemaugh, Pa. ....	1,024.32	1,000.00	
Grafton, W. Va. ....	176.30	68.88	
Hollidaysburg, Pa. (McKee) .....	251.95	210.00	
Jenners, Pa. ....	28.15	102.86	
Johnstown, Pa. (First) .....	3,049.55	2,798.88	
Juniata, Pa. ....	241.45	326.51	
Kittanning, Pa. ....	1,002.50	714.76	
Leamersville, Pa. ....	242.20	121.18	
Listie, Pa. ....	605.07	704.00	
Martinsburg, Pa. ....	1,362.00	1,435.70	
Meyersdale, Pa. (Main Street) .....	791.98	589.44	
Meyersdale, Pa. (Summit Mills) .....	696.41	616.42	
Mundy's Corner, Pa. ....	414.16	356.60	
Pittstown, N. J. (Fellowship Class) .....	129.00	128.00	
Uniontown, Pa. (First) .....	975.86	536.89	
Vinco, Pa. (Singer Hill) .....	10.00	00.00	
Washington, Pa. (Chestnut Ridge) .....	17.80	43.00	
Wavnesboro, Pa. ....	1,596.30	1,380.98	
Yellow Creek, Pa. ....	53.19	86.41	
Isolated Members .....	49.00	32.00	
Total .....	13,482.71	11,815.96	

Northern Ohio District—		1946-1947	1947-1948
Akron, Ohio ....	515.00	655.77	
Ankenytown, Ohio ....	293.19	387.00	
Ashland, Ohio (West Tenth St.) .....	3,047.30	815.51	
Canton, Ohio ....	981.01	1,041.19	
Cleveland, Ohio ....	157.00	00.00	
Cuyahoga Falls, Ohio ....	172.03	230.05	
Danville, Ohio ....	217.92	286.60	
Fremont, Ohio ....	463.16	537.21	
Homerville, Ohio ....	762.00	706.70	
Mansfield, Ohio (Grace) .....	608.73	700.00	
Middlebranch, Ohio ....	283.16	157.51	
Rittman, Ohio ....	721.50	690.63	
Sterling, Ohio ....	239.51	207.00	
Wadsworth, Ohio ....	66.00	23.00	
Wooster, Ohio ....	776.73	472.00	
Isolated Members .....	20.00	13.00	
Total .....	9,324.24	6,923.17	

Central District—		1946-1947	1947-1948
Berne, Ind. (Bethel) .....	4,247.35	2,517.45	
Camden, Ohio ....	264.68	190.00	
Clay City, Ind. ....	436.95	262.02	
Clayhole, Kv. ....	282.05	105.60	
Clayton, Ohio ....	220.95	213.36	
Covington, Ohio ....	0.00	16.46	
Dayton, Ohio (First) .....	6,048.23	5,625.00	
Dayton, Ohio (North Riverdale) .....	1,061.19	1,550.87	
Flora, Ind. (Grace) .....	1,361.86	1,432.64	
Fort Wayne, Ind. ....	1,454.25	1,195.87	
Huntington, Ind. ....	51.45	78.00	
Indianapolis, Ind. ....	38.38	31.31	
Lake Odessa, Mich. (Campbell) .....	300.70	164.00	
Leesburg, Ind. ....	0.00	130.87	
New Troy, Mich. ....	466.73	576.56	
Osceola, Ind. ....	451.35	535.24	
Peru, Ind. (Peru Brethren) .....	531.19	472.36	
Sharpsville, Ind. ....	58.20	00.00	
Sidney, Ind. ....	481.00	529.08	
South Bend, Ind. (Sunnymede) .....	322.42	425.00	
Troy, Ohio ....	97.50	49.43	
Winona Lake, Ind. ....	1,356.16	1,052.03	
Isolated Members .....	145.00	163.50	
Total .....	19,687.59	17,416.65	

Iowa District—		1946-1947	1947-1948
Dallas Center, Iowa .....		717.40	587.83
Garwin, Iowa ....		245.43	188.52
Leon, Iowa ....		242.25	278.15
North English, Iowa .....		363.25	319.00
Waterloo, Iowa (Grace) .....		1,558.44	1,502.98
Isolated Members .....		150.00	250.00
Total .....		3,276.77	3,156.48

Midwest District—		1946-1947	1947-1948
Beaver City, Nebr. ....		236.45	310.66
Cheyenne, Wyo. ....		133.20	64.31
Choteau, Kans. ....		515.70	406.72
Taos, N. Mex. ....		80.50	84.71
Isolated Members .....		328.00	155.00
Total .....		1,293.85	1,021.41

California District—		1946-1947	1947-1948
Bellflower, Calif. ....		216.44	398.29
Compton, Calif. ....		706.18	865.81
Fillmore, Calif. ....		428.25	194.55
Glendale, Calif. ....		1,208.45	664.10
La Verne, Calif. ....		2,356.00	2,264.58
Long Beach, Calif. (First) .....		10,398.29	9,250.87
Long Beach, Calif. (Second) .....		1,073.28	514.30
Los Angeles, Calif. (First) .....		1,533.81	2,195.44
Los Angeles, Calif. (Second) .....		1,862.92	1,473.13
Los Angeles, Calif. (Third) .....		286.80	481.00
Modesto, Calif. ....		998.79	739.01
Pasadena, Calif. (East) .....		500.00	234.02
San Diego, Calif. ....		1,197.90	461.38
Santa Barbara, Calif. ....		671.00	139.57
Seal Beach, Calif. ....		288.62	395.31
South Gate, Calif. ....		937.57	1,020.61
South Pasadena, Calif. (Fremont Ave.) .....		793.40	607.99
Tracy, Calif. ....		125.27	444.33
Whittier, Calif. ....		3,544.57	3,756.97
Isolated Members .....		360.00	360.00
Total .....		29,487.54	26,461.26

Northwest District—		1946-1947	1947-1948
Albany, Oreg. ....		00.00	35.00
Harrah, Wash. ....		2,074.95	1,743.61
Spokane, Wash. ....		515.66	264.41
Sunnyside, Wash. ....		2,624.37	2,162.30
Yakima, Wash. ....		00.00	140.00
Isolated Members .....		10.00	20.00
Total .....		5,224.98	4,465.32
Grand Total .....		94,762.63	83,415.75

## THE BRETHREN HOME MISSIONS COUNCIL, INC. NEW LIFE MEMBERS

Adams, A. E.	Kurtz, Lucy
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Gross, Charles	Sowers, Mrs. Herbert
Grubbs, A. D.	Stevens, R. E.
Guest, Elizabeth	Stevens, T. J.
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Kinsey, Mrs. Mattie	Zimmerman, Mrs. Ben
Kradjian, Newton	Zook, Loren E.





## SUNSHINE THROUGH SHADOWS

By GEORGE RUDOLPH

My parents were born in Russia but early in life both came to make their home in America. One of the reasons they came to our beloved country is that in Europe they were persecuted by gentiles and people who called themselves "Christians." Hence my parents were very much opposed to anyone or anything that savored of the name "Christian."

When a son is born to a king the newspapers carry large headlines proclaiming the event. Telegraph wires tick out the good news to various parts of the world and the radio blares to the public all the facts it can gather. However, when I came along, none of these events took place and no one was concerned about my birth save my parents. They were well aware of the fact because God gave me a good pair of husky lungs which I exercised most freely.

Being born of orthodox parents, I naturally had a very strict religious training. I was taught the "do's" and "don't's" of the Jewish religion. Since there are 613 laws to learn and be obeyed, I did very well in that I only made two errors. I was forever "doing" when I should have been "don'ting" and "don'ting" when I should have been "doing." Outside of this I had no trouble at all.

At the age of 13 I was Bar Mitzveh, or Son of the Law, which meant that I became responsible to God for my actions and my parents need no longer shoulder my blame. Quite a celebration was given to commemorate the event, and everyone showered me with gifts and good wishes. I have often wondered if the real reason for all the celebration was due to the fact that my parents were happy over the fact that they were no longer responsible for my actions, for they did not seem to object to my carrying the responsibility.

Because I did not smoke, drink, or indulge in any other vices, I was considered a good moral person and no one was ever concerned about my spiritual state. I had participated in many Passover Seders, and observed the services with reverence. The Passover service always ended with the phrase, "next year in Jerusalem," which expressed the hope that by next year Messiah would come and the Jewish people be established in their homeland. I always waited for "next year" to arrive but somehow it never came.

One day while riding in an automobile with another young man, we met with an accident and I was thrown from the car, falling 60 feet to a railroad track below. My injuries were so serious that no one expected me to live. But God's ways are not our ways and everyone was greatly surprised when I rallied in a measure, although due to spinal injuries the lower part of my body and legs were left paralyzed.

While convalescing after leaving the hospital a young lady from the Cleveland Hebrew Mission, whose footsteps were planned of God, called at my home and directed a message of salvation and hope to me. It was the first time that I ever heard about the glorious Gospel and have thanked God ever since for missionaries who take a personal interest in reaching the unsaved. My

response to her message was that it all seemed too fantastic. After pondering it over, however, I saw that my indifference was getting me nowhere so I began to give heed to the things I had heard.

Through the Holy Spirit who made a way for the light of Calvary to shine into my darkened heart, at last I saw my lost condition and accepted Jesus Christ as my Savior. Having always desired eternal life, I now realized that I had obtained it by coming to the Lord Jesus Christ, for the Word says, "He that hath the Son hath life!" Once I was in darkness, but now I need not stumble nor grope any more, for Jesus is the Light and the Way. I then had a taste for spiritual things and began to hunger and thirst after spiritual knowledge and soon discovered that the Lord said, "I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst." I desired to have that which many of my friends did not have, namely, the more abundant life, and I rejoiced when I read that Jesus said, "I am come that they might have life, and that they might have it more abundantly." How my heart thrilled to find this truth in my Lord and Savior Jesus Christ.

A wonderful calm came into my soul and I realized that it was an inward peace which only God can give, for He says, "My peace I give unto you. Let not your heart be troubled, neither let it be afraid." I was so tired and weary in soul but Jesus said, "Come unto me . . . and I will give you rest." Praise God, I came, and found in Him my Haven of Rest.

He is a precious Friend to me and has promised never to leave nor forsake me. In time of pain and illness, Jesus soothes my aching body, for He is the Great Physician. When in need of comfort He is my consolation, for He is the Great Comforter. As for my material needs, He graciously undertakes for me, for He says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Many of my Jewish friends have asked me just what I received when I accepted the Lord Jesus Christ as my Savior, the Messiah of Israel. My possessions and treasures in Him may be illustrated by the various Jewish holidays. First, there is the Sabbath, which means "rest," and yet Israel has no real rest, for they have not come unto Him who is their Haven of Rest. Consider the Passover, which signifies "deliverance," although today they have no deliverance, for they have not looked unto their Deliverer, the Lord Jesus Christ. Also, they celebrate the Feast of Weeks, bringing to mind the time when the Law was given to Israel, but who in Israel ever kept the Law? The New Year is a high holiday, but what can they look forward to without Him who is their beginning, the Alpha and Omega?

The Day of Atonement follows, supposedly giving them the assurance of sins forgiven. Leviticus 17:11 says, "It is the blood that maketh an atonement for the soul," but they have no assurance of sins forgiven, for they have not as yet realized that the One whose blood was shed at Calvary is their Atonement. Look at the



Feast of Harvest, which feast is supposed to be a joyous one, although even until today their only harvest has been sorrow. We must not omit the Feast of Lights, for in spite of all their celebrating, they are in spiritual darkness because they are without Him who is the Light of the world. I have found the Lord Jesus Christ to be the fulfillment of all these types and shadows and in Him are all the blessings.

Jesus grows more precious to me day by day, and I realize more fully than ever before that what Judaism could not do for me, my Messiah has done, for He is the fulfillment of the Scriptures which my parents taught me earlier in life. I praise God for my accident, for I now can understand that in His great love and mercy for me, He had to break me down physically in order to build me up spiritually.

### HOME MISSION DIVIDENDS

ALBANY, OREG.—Glen Welborn.

The Sunday school attendance has increased from 20 on November 9, 1947 (first service), to 46 on March 7, 1948. The Lord has given them much-needed workers.

SOUTH BEND, IND.—William Clough.

The church is enjoying their new pews which were recently installed by the Don Endicott Church Furniture Company of Winona Lake.

There is a continued growth of interest in the South Bend work.

TRACY, CALIF.—Ralph Rambo.

Souls are being saved. We thank the Lord for the two young people who came out for Christ March 7 and the five who accepted Christ on March 14.

CUYAHOGA FALLS, OHIO—Russell Ward.

The church is rejoicing in the fact that seven decisions were made for Christ during a recent meeting held by Bro. R. Paul Miller. There is a new concern for the lost among the Cuyahoga Brethren.

The site for a new church has been purchased, and the people are looking forward to beginning a new building.

BRETHREN INDIAN MISSION—Dorothy Dunbar.

Miss Dunbar has been attending a language school learning the Navajo dialect.

We rejoice that the Gospel of Mark is now available in the Navajo language.

LOS ANGELES, CALIF. (THIRD)—Robert Crees.

The church is thankful for 12 public decisions made during the past two months.

### THE TENDERNESS OF GOD

1. As a father pitieth (Psa. 103:13).
2. As a mother comforteth (Isa. 66:13).
3. As a hen gathereth (Matt. 23:27).
4. As a bridegroom rejoiceth (Isa. 62:5).
5. As a refiner sitteth (Mal. 3:3).
6. As an eagle fluttereth (Deut. 32:11).
7. As a nurse cherisheth (I Thess. 2:7).
8. As a shepherd seeketh (Ezek. 34:12).

(Flora, Ind., Bulletin)

# Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

### SEVEN REASONS WHY MEN SHOULD COME TO CHRIST

1. There is only one Savior.
2. Salvation is the wisdom of God.
3. Hope is not in religion, but in a Person.
4. No believer was ever sorry he accepted Christ.
5. Unbelievers have no peace.
6. Christ loves you.
7. It is the only reasonable thing to do—do it now!  
(Selected)

### 3 R'S FOR U

1. Repentance.  
That work of grace accomplished in the heart by the Holy Spirit through the Word, turning the individual from self-will to the Savior's will.
2. Restoration.  
That grace of God which accepts into full fellowship the individual who repents of sin and yields to Christ.
3. Revival.  
That gracious work of God that bears fruit through the repentant, restored individual, producing holiness of character and courage in witnessing.  
(H. E. Cole, Creston, Iowa)

### THOU, O LORD, KNOWEST ME

1. My name (John 10:3).
  2. My thoughts (Psa. 139:2).
  3. My ways (Job 23:10).
  4. My path (Prov. 4:18).
  5. My needs (Matt. 6:8).
- (Triumphant Life Calendar)

### THE ONLY WAY OF LIFE

(Heb. 10:38)

1. When—"Now"
  2. Who—"the just"
  3. How—"shall live by faith."
- (Waynesboro, Pa., bulletin)

### MAKING DISCIPLES

(Matt. 28:18-20)

1. Something to be believed.
  - A. Men are lost.
  - B. Christ is able to save.
  - C. We must make Him known.
2. Something to be known.
  - A. We must know Christ.
  - B. We must know the Word of God.
  - C. We must know people.
3. Something to be done.
  - A. We must live the life.
  - B. We must pray.
  - C. We must work.

(Whitesell—Founder's Week Conference)



## NEWS BRIEFS

A son, *Michael Lowell Hoyt*, was born April 7 to Mr. and Mrs. Eldon Hoyt, at Bryan University, Dayton, Tenn.

*Jeanene Larue Hall* took up residence with Pastor and Mrs. Nelson Hall, of Homerville, Ohio, April 2.

A new church is being planned in *Portland, Oreg.* Brethren living in the city, or those having friends there who might be interested in a Brethren work, are asked to communicate with Rev. H. E. Collingridge, Sunnyside, Wash. There is a good prospect of obtaining a suitable building in a good location. Prayer is requested for this work.

The First Church of *Long Beach, Calif.*, had two identical services on Easter Sunday morning in order to accommodate the crowd. The total attendance was 1,339, and the Easter offering for the day amounted to \$12,700.

The church at *Wooster, Ohio*, hopes to start building in June. They seem to need the additional room, as they had 171 in attendance Easter morning and 135 in the evening.

A new Brethren church has been organized in *Chico, Calif.*, from a group of former members of the local Church of the Brethren. Rev. Luther L. Grubb assisted in the organization.

From *Buena Vista, Va.*, "The largest cash offering ever received in this church was given last Sunday morning for foreign missions."

The Sunday school at *Kittanning, Pa.*, reached an all-time high in

their Easter offering. The attendance was 228, with 173 in the morning service and 315 in the evening. The district youth rally will be held in this church May 14, 15.

Easter Sunday brought out 150 in Bible school at *Fort Wayne, Ind.*, with 167 at the morning service and 112 in the evening. Rev. Charles Ashman is leading the church in evangelistic meetings, April 12-25.

Rev. Pat Henry will be leading the North Riverdale church, *Dayton, Ohio*, in evangelistic meetings, April 18 to May 2. He will be assisted by "The Singing Basingers." The Easter Sunday school attendance was 258.

Eighteen are enrolled in the Teacher Training Class at *Uniontown, Pa.*, where Rev. Henry Rempel is using Dr. Clarence Benson's course of study.

Rev. Roy Kreimes, pastor at *Danville, Ohio*, continues to improve slowly. He is permitted to sit up for brief periods now.

Rev. and Mrs. *Dilwyn Studebaker* plan to sail Sept. 15 en route to missionary work in Colombia, S. A., going out under a Mennonite mission board. Their home address is Route 1, Box 326, Kingsburg, Calif. Brother Studebaker is a 1947 graduate of Grace Seminary.

A new Hammond electric organ has been installed in the church at *Glendale, Calif.*, being first used on Palm Sunday. Miss Marie Johnson is the organist, and Stanley Berkey is choir director. Recent speakers at the church include Dr. Louis S. Bauman, who led in a prophetic Bible conference, Dr. Elias White, Rev. Luther Grubb, and Rev. N. W. Jennings. Among several new members recently received into the church was Bro. Edward C. Bowlen, an ordained Baptist minister.

The *Bellflower, Calif.*, bulletin says, "We expect to proceed with the building of our additional Bible school building just as soon as the plans are okayed by the county and the permit granted." A new college age class has been organized.

At *Altoona, Pa.*, with 144 on the Bible school roll, the Easter attendance reached 153. There were 128 at a recent communion service, the second largest in the history of the church.

Rev. R. I. Humberd spoke in recent weeks to conventions in St. Louis, Mo., and Tulsa, Okla., and at

### MEYERSDALE DECISION

Elsewhere in this issue we reprint a newspaper report of the decision of Judge Norman T. Boose in the Meyersdale, Pa., case. The article, taken from the *Somerset Daily American*, may be found on page 359.

several churches in Kansas, Texas, and Oklahoma. Later he conducted a Bible conference at Hollins, Va., and spoke at Bryan University, Dayton, Tenn., and Columbia Bible College, Columbia, S. C. He will speak at the Brethren church in Limestone, Tenn., April 18.

Per capita giving at the *Fremont, Ohio*, church last year was \$101.08, as compared to \$58.00 for our denomination as a whole. After many discouragements the church is receiving favorable news from the banks where loans are being sought to finish the building.

Sunday, April 4, was a red-letter day in *Flora, Ind.*, when 10 believers came in confession of sin, and for a closer walk. There were 126 in Sunday school, 136 at the morning service and 86 in the evening. The guest speaker was Arthur N. Malles, brother of the pastor.

The Ghent church, *Roanoke, Va.*, reports 251 in Sunday school and 252 at the morning service, April 4. The Easter offering will be larger than last year.

There were 124 in Sunday school at *Berne, Ind.*, April 4. This is the best record since Rev. Ord Gehman became pastor.

Voting in the presbyteries of the *Southern Presbyterian Church* seems to be going against the proposed merger with the northern church. But a majority of the presbyteries are favorable to continued membership in the Federal Council of Churches, in spite of a strong minority favoring withdrawal in most groups.



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Grace Seminary .... Homer A. Kent  
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Evangelism... R. Paul Miller  
Youth .... Ralph Colburn

#### The Brethren Missionary Herald Circulation

Last issue ..... 6,967  
A month ago ..... 6,721  
A year ago ..... 6,195  
Two years ago ..... 5,597



# The Christian's Seal

By Rev. Charles H. Ashman

## MORE ABUNDANT LIFE

### *More Abundant Life*

There is a myth which tells of a fountain located at the very border of a wide desert. The travelers would fill their vessels with water at this fountain, but rarely was it sufficient to satisfy their thirst for the long journey and many perished in the crossing. One day an angel infused into this fountain the mysterious power of reproduction so that water from it, poured out on the ground, would produce another fountain. But the angel told no one about this.

The first traveler afterwards accidentally spilled some of the water in the midst of the desert and immediately a fountain burst forth at his feet. The secret was out! Soon the desert was covered with fountains thus reproduced, and was made to become a veritable garden.

Now each saved person has an internal fountain within, the indwelling Holy Spirit. We need not be dependent upon outside influences, circumstances, environment for our source of guidance, inspiration, or strength. A Christian need never be "under the circumstances," but can always live above them. We look inward instead of outward. "Greater is he that is in you, than he that is in the world." The Holy Spirit is our internal fountain, the secret and source of our spiritual supplies.

### *Abounding*

The Bible abounds in abounding things. There are many "much mores." I Thessalonians 4:1 declares, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." Romans 5:20 holds forth the promise and prospect that "grace did much more abound." John 10:10 proclaims that

the coming of Christ was for the purpose of bringing life, yea, more abundant life!

Yes, God has made provision in His grace for abundant, more abundant, surplus, overflowing spiritual life and power, "good measure, pressed down, and shaken together, and running over." "God giveth not the Spirit by measure" (John 3:34). Twelve baskets full left over! Reader, turn to II Corinthians 10:12-18 and read, for the passage is too long to quote here. The key verse is verse 12. You see God has none to compare Himself with, so He just gives to overflowing. We usually compare ourself with a lesser, but our God just gives and gives and gives, more abundantly.

### *More Abundant Grace*

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). More abounding grace! Romans, the 5th chapter, sets this forth. In verse 2 we find our Standing. In verses 9, 10 we find our Protection. In verses 17-19 we discover our Righteousness. "By faith . . . through our Lord Jesus Christ . . . we have access into this grace."

"Amazing Grace! how sweet the sound

That saved a wretch like me!

I once was lost, but now am found.

Was blind, but now I see."

### *Abounding Love*

Paul prayed for the Philippian. "That your love may abound yet more and more" (Phil. 1:9). He also prayed the same in I Thessalonians 3:12, "The Lord make you to increase and abound in love one toward another." Oh that I Corinthians 13 would be burned into the heart of every one of us! Abounding love is the badge of discipleship for "By this shall all men know that ye are my disciples, if ye have love

one to another." We need abounding, overflowing love "shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Abounding love is only possible when we permit the indwelling Holy Spirit to diffuse it by His infilling.

### *Abounding Faith*

Paul exhorts us in Colossians 2:6-7 to be established in faith, "abounding therein with thanksgiving." He declares in I Thessalonians 1:3 that "your faith groweth exceedingly." "Him that is weak in the faith receive ye." Yes, but there is no need of faith remaining weak. By the power of the Holy Spirit within us we may have strong, vigorous faith, dogmatic faith, invincible faith, faith that attempts the impossible. We have never really trusted God until we have attempted the humanly impossible. Now none but the Holy Spirit can produce such faith within us. He is the One who cultivates, stimulates, sustains, and causes such faith to "grow exceedingly."

### *Abound in Hope*

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). How much we need abounding hope these days! At the close of a service one time a young lady said to me, "I was about ready to give up. This was to have been my last service. But you have given me hope!" That young lady today is a Brethren preacher's wife. How we rejoice that the Holy Spirit used us to inspire hope in her heart that night. "Hope maketh not ashamed." Hope sustains us in the present by pointing us to the glorious prospects of the future. The dark hours of the now are illuminated by the light of hope which shines backward as well as forward. One of the missions of the Holy Spirit within is to make hope to abound, yet more and

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## BACK TO BETHEL (Gen. 35:1-7)

By REV. JOSEPH L. GINGRICH, Conemaugh, Pa.

Jacob was a good mixer. God's program for His servants was a program of separation. Jacob settled down in Shechem. He forgot and wandered far from God's will but was disturbed and awakened. Jacob's experience, as described in Genesis 34 is anything but complimentary. If Jacob forgot his covenant and vow with God, God did not forget His promises to Jacob. Jacob had trouble with his family, neighbors and everybody. This is always characteristic of one who is out of the will of God. How challenging is Malachi 3:16: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him . . ." Getting out of God's will always precedes breaking fellowship with His saints.

It is further significant that God never takes His hands off His own, either for blessing or chastening. God calls Jacob: Arise, go up to Bethel, and dwell there (vs. 1). Bethel means God's house. In our day it could well represent the church. The church is God's appointed meeting place for His people. God has never promised to meet His people apart from His church. Troubled Christian, get back to, and back of, your church. Get back to Calvary, back to the Throne of Grace. Once there was peace, rest, joy. Now worldly success blinds spiritual communion and fellowship. Hear David in Psalms 51:12, 13, "Restore unto me the joy of thy salvation; . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Again hear God's command, Abide (dwell) there. Saints lose much by becoming disgruntled and disinterested in the church. There are far too many church shoppers who flit from mountain peak to mountain peak. The complete picture of the Mount of Transfiguration must include the valley experience. The church should come first. Too often the church gets what is left of

time, talent, tithe, and willing service.

Certain preparations were needed to get back to Bethel (vs. 2). There must be a general housecleaning and Jacob must begin at home. Jacob had to take the initiative. Lot seemed as one who mocked when he approached his family. God's Word is a sharp *two-edged sword*. One who wields that sword must draw the first edge toward himself before trying to use it upon his neighbor. Next in order was his household. "Put away the strange gods." It is strange how one accu-



REV. J. L. GINGRICH

mulates gods on the way. Be sure you are clean for the journey back to church. Change your garments. Put away the filthy rags of self-righteousness. Be adorned with God's robe of imputed righteousness.

Now Jacob is reminded that he has no altar (vs. 3). How difficult, if possible, to worship God and properly rear the family in an unholy atmosphere—without a church. People do not usually worship nor pray on the devil's territory. Peter, warming himself at the devil's fireside when Christ was on trial, was not praying nor was he worshipping God. He was denying his Lord and resorted to cursing. When you are on the devil's territory, he has a right to claim you for service. Many of God's saints are unconsciously serving Satan and would resent it if told so. Jacob said, "I will make . . . an altar." Perhaps one of the finest things a father can do for his

family is to provide for a family church home.

Now note the results of this experience. When Jacob started in the right direction, terror filled the cities (vs. 5). God's saints should be a blessing and a benediction to their communities. Every sinner is a liability to every community. The decent, law-abiding citizens always pay the bill. The reason why the ungodly are so brazen-faced today is because the godly are so worldly minded. Bethel is forgotten; the church is neglected, and other gods dominate the community. One must wonder what might happen if all God's saints would get back to and back of their church, dwell there, and be true to their profession in any given community. The word "Christian" means a diminutive Christ and "Christianity" means Christ-in-u-ity. Well, Jacob came to Bethel, built his altar, and God again appeared unto him. It is impossible to dwell at Bethel and be a stranger to God or remain unchanged. No one ever goes to church and goes away the same.

Toward Bethel is the only direction in which God's backsliding children can hope to be restored to His favor and in fellowship with His saints. The journey back may be a painful one and full of bitterness and humility. It may require the eating of a large helping of "humble-pie" but it will be digestible and nourishing. How true it is that it is easier to get the average person to go three miles straight out than three feet straight down—in prayer.

Every idol must be removed, destroyed, not buried under the oak tree (vs. 4). I once heard of a man who desired to give up chewing tobacco and hid his "plug" under the rafter of the barn. On the first rainy day, he remembered the "plug" of tobacco. One is impressed with linking up verse 4 with verse 8. Rebekah's nurse was buried under the oak tree. Could there be any con-

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# Studies in Revelation



## STUDY NO. 32

### *Personified Power*

This book is written in "signified" or picture language. The four horsemen may be likened to the personification of power going forth from the throne of God, or the decree that God has ordained that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). These four judgments are really the natural outworking of man's folly in rejecting God's Redeemer.

When men reject the true Christ, God permits them to accept the antichrist. With lawlessness on the throne, it is only natural for the fearful strife of the second seal to follow. When men fight and war, the natural consequence is the famine of the third seal. When men's bodies are weakened through starvation, it is a natural thing for the pestilence of the fourth seal to stalk through the land.

When God judged the world in the time of Noah, He suddenly swept every living thing off the earth, but here He will give men opportunity to repent and turn to Him.

One time I had the funeral of a tiny babe. It was so small we placed it in the rear of my car and took it to the cemetery. The next day I baptized the father.

And so here. Our Lord will put on successive judgments and great multitudes will be saved through the tribulation period. One judgment will affect one man and another judgment will affect another, so various ones are visited upon mankind until the last soul is in. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

### *The White Horse*

"And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat there-

on had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer" (Rev. 6:1, 2, R. V.).

We are using the Revised Version here. In chapters 13 and 17, it is well to call those monsters "beasts," but here the words "living creatures" seem much better to use when referring to God's great and mighty beings.

The antichrist sits astride this horse. Satan is a great counterfeiter. His great desire is to be "like the most High" (Isa. 14); therefore he works as nearly like God does as possible. When the true Christ comes, at the Battle of Armageddon, He is astride a white horse, so when Satan presents his man, the antichrist, we see him coming on a white horse. This is not our Lord. Verily, He rides in no such company as famine, pestilence, and death.

The church is off the scene at the beginning of chapter 4, and the next thing to happen on this earth is the presentation of the antichrist.

The Holy Spirit came on Pentecost to indwell the Christian's body and from that position He hinders the manifestation of lawlessness. When the Christians leave at the rapture, their bodies, which are the temple of the Holy Spirit, leave also. Then the Holy Spirit, in the sense He came on Pentecost, will be "taken

## THE CHRISTIAN'S SEAL

*(Continued from Page 355)*

more, especially the blessed hope of His coming!

### *Abundant Benediction*

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:20-21). All this is possible "according to the power that worketh in us." This power is the Holy Spirit.

By REV. R. I. HUMBERD, Flora, Ind.

out of the way." Then "shall that Wicked be revealed" (II Thess. 2:7, 8).

### *The Time Element*

When God presented His program in the Old Testament He passed over the church age as though it would not exist. This puzzled the Old Testament writers and they looked back over their writings trying to reconcile the seeming contradiction of the suffering Messiah and the glory that should be revealed (I Pet. 1:10).

The fourth chapter of Revelation takes us back to Old Testament ground. It begins the 70th week of Daniel (Dan. 9), during which time the antichrist will run his brief course across the pages of human history. In matter of time, chapter 4 runs back to the close of the Gospels.

After 69 weeks, God's prince, the Messiah, would be presented, but He would be "cut off." The passage goes right on and presents the other prince, the antichrist, with no revealed church age between (Dan. 9:26).

Our Lord did come. He presented Himself and was rejected. The Father called down from heaven, "Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1). He ascended up and "sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

Immediately, down on earth (passing over the church age) Satan presents his prince the antichrist. He is accepted. A seven-year contract is formed and things move on to the fearful conflict, as our Lord enters the court of heaven to receive His title deed (Rev. 4, 5).

### *BROTHER HUMBERD SAYS—*

"The Moonshiner's Den," "The Holy Spirit," "God's Man and Satan's Man in Final Conflict." All three for \$1.00. Humbert Press, Flora, Ind.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## *Living for Jesus--*

### IN CHURCH

#### *Youth in the Church Work*

What are the young people of your church doing for the church as a whole? There are several avenues of service for youth in the church that are not always used. Let me suggest a few.

Of course, there's the choir. Young voices are always a help here. And often an orchestra can be arranged for the Sunday evening services. Young people with musical talents can be used here.

Then young people can be used to usher on Sunday nights. It makes a splendid impression even in the largest of churches. And girls can be used for this as well as fellows. Coach well those whom you would use, and give your regular ushers a rest.

Most of us have gone Christmas caroling, and folk have reported the blessings of hearing the joyous songs at that season. But why confine it to Christmas? Why not get the gang together once in a while on Sunday afternoons to go and sing for some of the shut-ins or sick in your church? Go into the home, sing a few old hymns, give a few testimonies, have prayer, and maybe one of your group, or your pastor, can bring a short devotional message. Take church to these folk who cannot come to the services. Sometimes this can be arranged in hospitals, too. If there is no piano there, an accordion or some other instrument may be a help in the singing, but it is not essential.

Many churches turn over an entire service occasionally to their young people. They lead the singing, provide the specials, read Scripture, lead in prayer, usher, and, when possible, one or more of their number bring the message. This is especially effective on Sunday nights and at prayer meetings, and if done well, will boost attendance. Talk it over with your pastor—I believe he'll be glad to work with you on

these things. And you'll find that service for Christ in the church program will be a real joy and blessing.

## *Here's an Idea--*

### *Start a Tract Club*

Looking for something to do to keep your B. Y. F. interested in Christian service? Here's something that is working in many groups. There are many possible variations and adaptations, but they're all centered around a tract club plan.

It's a well-known fact that many people have been led to the Lord through Gospel tracts, and doubtless many others have been caused to stop and think about spiritual things through the reading of a good Gospel tract. There are many ways your B. Y. F. can promote the reading and use of Gospel tracts. Here are a few:

1. Provide and maintain an attractive tract rack in your church, from which visitors may take tracts to read, and members may get a supply to use. All tracts can be neatly stamped with the name and address of your church.

2. Provide and supply tract racks in your local railroad and bus stations or other places where people congregate. Sometimes a Christian doctor or barber will permit you to place a tract rack in his office or waiting room.

3. Organize systematic tract distribution in your community. Tracts should bear a Gospel message and the name, address, and hours of services of your church. At intervals the community in which your church is located, or the whole town, can be completely covered with tracts.

4. Meet to roll "Gospel bombs," a set of two or three tracts rolled in colored cellophane to attract attention. These can be placed in automobiles, thrown from automobiles to pedestrians, or distributed from door to door. With summer coming on, with its vacation season, you might make these Gospel bombs

available to any church members going on trips, for their distribution.

Good tracts may be obtained from the Brethren Missionary Herald Company, the Tract-of-the-Month Club, Faithful Words Publishing Company, LeTourneau Foundation, and other sources. Be sure to select your tracts carefully, for their message, readability, and attractiveness.

## *News Notes--*

### *Peru Youth Distribute Tracts*

Twenty young people from the Peru Brethren Church met on a recent Sunday afternoon to distribute Gospel tracts and an invitation to attend their church services. Although some of them were drenched by a sudden shower which stopped the work for the afternoon, they had a good time, and covered a number of homes in the town. They plan to meet again soon to complete the task of placing a tract and invitation in every home in Peru.

### *Bob Jones Boys Start Mission*

Two of our Brethren boys, Carson Rottler and Roy Glass, with another student rented a hall in Asheville, N. C., in which they hold mission services every Friday and Saturday night and Sunday afternoon. They also conduct children's services on Saturdays.

The Lord has blessed their work with some unusual experiences and striking conversions. They have discovered, with many others, that there is no greater thrill than that found in serving the Lord.

### BRETHREN PULPIT DIGEST

*(Continued from Page 356)*

nection between the idols and the burial place?

Finally, we must admit that it is often more difficult to retrace and renew a vow than to make the first start, but it is God's way and infinitely worthwhile. The church will soon be leaving this world; get back to the church.



## "Ashland" Group Wins Church Case

Judge Norman T. Boose handed down a decision in favor of the "Ashland" or old-line Progressive group in the Meyersdale Main Street Brethren church controversy Monday but made a strong attempt to save the church from a permanent division.

In a 33-page opinion, the judge ruled that the "Graceite" group, which includes the present pastor, the Reverend Gerald B. Polman, and all but 30 of the 200-member congregation is not truly Brethren in its teachings, and is not entitled to use of the church property unless it abides by true Brethren teachings. A Pennsylvania law was quoted to the effect that church property may be used only by those who adhere to denominational usages, discipline, and belief.

However, no steps were taken to immediately oust the pastor and his officials, or to immediately return the church property to the exclusive possession of the 30 old-line members, whom he called a "faithful minority."

A decree somewhat elastic in nature gave the two sides until June 14 to adjust differences if possible, and the court retained jurisdiction to make an appropriate decree at that time, it was stated, evidently with the hope that peacemaking efforts might dissolve some difficulties. Placement of costs will be determined at that time, it was stated.

In a strong appeal that the two factions iron out difficulties the judge said:

"Both sides are highly respected people in the community in which they reside. They are sincere and devout Christian people, and they and their ancestors worshipped in peace and harmony more than a half century in the same church . . ."

### Calm Approach Urged

"It is believed that if plaintiffs and defendants will calmly approach their division with unbiased tolerance and Christian charity they can more effectively compromise or settle their differences than any decree which the court can make, and thereby restore peace and harmony within the church.

"With the sincere hope that this end may be amicably accomplished, the parties should be afforded a reasonable time and opportunity to adjust the present controversy, otherwise we shall be required to enter an appropriate decree which will probably widen, rather than heal, the breach in the church and congregation."

It was ruled that the primary cause of the controversy was doctrinal differences, and not local church government, as the "Graceite" group had claimed.

The first "Graceite" pastor, the Reverend Orville A. Lorenz, in 1938 preached new doctrines which "startled and disturbed" the congregation, such as the doctrine of "Eternal Security," or "once in grace, always in grace," that baptism by trine immersion was not essential to salvation, that the Sermon on the Mount was a myth and that the Lord's Prayer was "only a sample" given to the disciples, it was stated. Previous to this all was peaceful, it was explained. The next pastor, the Reverend Kenneth Ashman, was less combative and more tactful, but taught the same doctrines, and the present pastor is in sympathy with the "Grace" cause, it was explained.

The secondary cause grew out of the primary, and was a controversy over whether contributions and support should be given to the denominational faction headed by Ashland college and seminary leaders, or by the Grace Theological seminary leaders.

It was pointed out that a new set of denominational institutions had been set up

following the denominational schism in 1940. The Graceites established Grace Theological Seminary at Winona Lake, Indiana, the National Fellowship of Brethren Churches and District Fellowships, the Brethren Missionary Herald Company, the National Home Missions Council, and the Women's Missionary Council—all in opposition to old-line Brethren similar institutions, it was stated. This in effect created a new denomination, the opinion said, saying:

### Separate Denomination

"It might well be conceded churches adhering to, and affiliated with this new organization, are a separate and distinct denomination, just as the Church of the Brethren or other Protestant denomination. . . . History has repeated itself—it is the second revolt in the historic Brethren Church."

The bill of complaint, which was filed by 21 of the "Ashlandites" in November, 1946, was answered point by point.

The court was asked to create a trust to hold the property for use by the true adherents of the Brethren church. The court stated that this was unnecessary, since that was provided by law.

It was asked that the pastor and officers of the "Graceite" group be removed from office. The court stated that authority to do this must be exercised with great caution, and for the present action is withheld, but may be granted later, if necessary.

Immediate possession of the church property was asked. The court explained that neither party had been excluded, and that since a number of the majority group were not defendants, it was doubtful whether they could legally be ousted.

It was asked that the defendants be permanently enjoined from employing or recommending for employment any pastor who would not preach the established doctrines and tenets of the Brethren Church. The court answered that the pastor is chosen by the congregation, not by the officials, and that it is going too far to make such recommendation to the congregation.

It was asked that the defendant trustees and members of the church be permanently enjoined from devoting the property of said church to any purpose antagonistic to the

maintenance of the affiliation and connection with the denominational body as represented by the general and district conferences. This will be granted on the entry of the final decree, said the court.

### Held in Trust

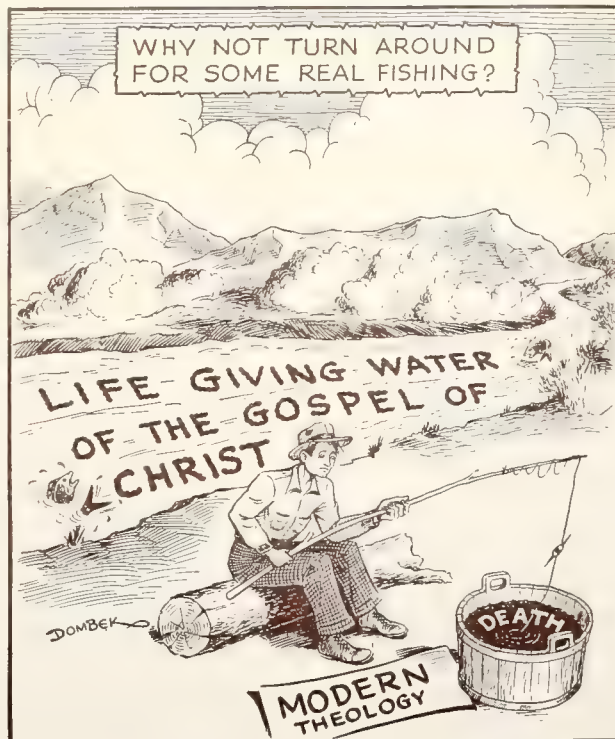
Among the appended "conclusions of law" it was ruled that the church real and personal property may not be diverted to other use than that for which it was intended, and that the property is to be held in trust by the defendant trustees for the congregation, which is the Ashland group. It was ruled that the pastor may not preach in or hold services in the church, nor occupy its parsonage, if he is not in accord with the denomination's teachings. Finally the plaintiffs are entitled to equitable relief, and a reasonable period is to be allowed for adjustment of differences, while the court retains jurisdiction, it was stated.

The judge pointed out what he said was a similar case, in which a dispute between the "Graceites" and the old-line Progressives was carried to the appellate court of the State of Indiana. The judge said that the issues were the same in both cases, with old-line members objecting to teachings of "Eternal Security," or "once in grace, always in grace," and teachings that trine immersion baptism was not necessary to salvation, and that the Sermon on the Mount was a myth, and that the Lord's Prayer was "only a sample" given to the disciples.

Yesterday's opinion concurred with the Indiana decision that "such teachings and promulgation of doctrines in the Brethren denomination of churches, amounts to a diversion of property from the trust purposes for which it was held and must be used." While this decision is not binding in Pennsylvania, it affords a "respectable precedent" until such time as Pennsylvania appellate courts might be called to pass upon it, the opinion stated.

Attorney Charles Coffroth, of Boose and Coffroth, who represented the defendants, said last night that he was not ready to make any statement as to whether the case would be appealed to a higher court.

The law firm of Fike and Cascio represented the plaintiffs.





# The Divine Caretaker

By REV. DON BARTLETT, Sharpsville, Ind.

"And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev. 14:19).

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1, 2).

Note that our Scriptures teach that there are two vines—the true, and the false, the vine of the earth, and the vine of the kingdom. Satan is the husbandman, or caretaker of the vine of the earth which will be destroyed in the great winepress of the wrath of God. God the Father is the caretaker of the true vine.

Jesus said, "I am the true vine, and my Father is the husbandman."

Now, notice the first four words of verse 2, "Every branch in me." Our Lord makes it clear that there are more than one kind of branch. He makes clear what kind of branch He is speaking of: "Every branch in me." Evidently there are branches which are not in Christ. These, I believe, are those who profess to be Christians, but who actually are not. They have been tied on to the true vine by water baptism, or by church membership, but have never been "born again." They are not in Christ. That is, their life is not flowing from Christ. Jesus is talking about those who have been born again, who actually have the "sap of life" flowing out from the true vine, Jesus Christ, giving them life.

Now, concerning those who are genuine branches, there are two classifications—those who bear fruit, and those who do not bear fruit. Our Lord speaks first of those who do not bear fruit. And may I say right here that I believe we have revealed in this verse of Scripture one of those many instances of the longsuffering, patience, and infinite love and mercy of God the Father. Here is another proof of God's love for His saints that goes beyond anything that we can understand.

"Every branch in me that beareth not fruit, He taketh away. What does

our Lord mean by these words? Especially, the words, "He taketh away"? Perhaps you have already formed an opinion as to just what these words might mean, but let me point out something that was a real blessing to me, and I pray it may be to you also.

This verb (taketh away) in the Greek text is a present tense verb. This points to an action that is in progress continuously. Whatever "taketh away" means, it is something that is being done continuously, over and over again, not something that God does once and



REV. DON BARTLETT

for all—not a single act, but something that He repeats many times.

I have often thought of this passage of Scripture in this way: Here comes the husbandman, the caretaker, or vine dresser. And he sees a branch that is not bearing fruit, so he takes his pruning shears and cuts that branch off and takes it away to be burned. But that is not what this passage says. You see, if that were the true explanation, then how many times could he take the same branch away? Only once, you say, and that is right. But note this carefully, our text says *every branch* (singular), he is *continuously taking away*. Over and over again, he is taking each single branch away. So, it is evident that he does not mean that the unfruitful branch is cut off and taken away.

Well, if it doesn't mean this, what does it mean?

I have found that the Scriptures are their own best interpreter, and if we will apply ourselves to a prayerful study of His Word, we can

often determine the meaning of a passage of Scripture. Now, follow me in your Bibles, and let us see what this verb "taketh away" really means. Turn, if you will, to Luke 17:11-13 and read it with me. Here is what I want you to see. The word that is translated "lifted up" is the same word that is translated "taketh away" in our text in John 15:2. Now turn to John 11:41. Here in this verse our word appears twice. Once it is translated "took away," and in the other place, "lifted up." The idea in the first place being that they moved the stone away from the opening of Lazarus' tomb, rolled it aside, *changed its position*, while in the second place we see Jesus *lifting up* His eyes, and looking toward heaven.

Now, do you begin to see that this verb "taketh away" in John 15:2 carries the idea of moving something, of changing position, and especially, of *lifting something up*?

But let us continue our search. In Revelation 10:5 we read, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven." The word that is translated "taketh away" in John 15:2 is here translated "lifted up." Then in the 14th chapter of Matthew where we read of the death of John the Baptist, we read in verse 12, "and his disciples came and took up the body." Here our word is translated "took up."

We could go on indefinitely this way, but this is enough. The word that is translated "taketh away" in John 15:2 is translated "take up" about 32 times. *Young's Analytical Concordance* gives "lift up" as the primary meaning of this word.

Now, do you see our picture in John 15:2? Every branch in me that is not bearing fruit, *he lifts up!* Let us illustrate our text from the natural world. Here is a man, for instance, who has a large raspberry patch. One morning, he goes on a tour of inspection of his briars. As he walks down the long rows of sturdy briars, heavy with the fruit to be picked that day, he suddenly sees a branch that is down on the ground. Remember, it is a *live*



branch. Perhaps some picker has carelessly trampled it the day before. What does he do? He remembers the long hours of sacrifice and toil that it cost him to get that briar. He loves his briars. So, he stoops over and *carefully lifts that branch up*. Why? So that it may bear fruit. Then he goes on. Soon, he sees another branch, a live one, that is down on the ground, and is not bearing fruit. It can't bear fruit for it is almost covered with dirt, and leaves, and grass, and weeds. What does the husbandman do? He stoops over again, and carefully, and gently cleans away the dirt and grass and leaves, and lifts that branch up out of the filth that has prevented it from fruit-bearing. He restores it to its normal position. Why? So that it can bear fruit!

But Jesus says that He is the true vine, and that God the Father is the husbandman, the Divine Caretaker. Now all who are really born-again believers are the branches that He says are in Him. Now, do you see our picture? Here is a born-again believer, one who is a branch in the true vine, Jesus Christ. But there is something wrong. He is down. He is not bearing fruit. He (or she) is covered up with the dirt, and leaves, and grass, and weeds of worldly living. The love of money, the love of home and family, the love of worldly pleasures, the love of worldly associations and friendships—these are only a few of the things that keep a Christian from bearing fruit. It may be personal sin that has gone unjudged. It may be disobedience to God's Word. It may be a lack of love for our fellow Christians. Any or all of these will keep a Christian from bearing fruit.

But at any rate, whatever the cause, here is a born-again believer, a child of God, that is not bearing fruit. He or she is down. Here comes the Divine Caretaker. *Never was there a caretaker so concerned over His branches as this one*. He sees one of His branches down, not bearing fruit. What does He do? He stoops over and carefully separates that branch from the things of the world. *He lifts it up, and restores it to its normal position!* Why? So that it may bear fruit! This immediately brings to our minds other Scriptures, "Lo, I am with you always, even unto the end of the world." "I will never, I will never, I will never leave thee, or forsake thee." Never, for a single moment,

does our Lord take His eyes, and His watch care from us. Not only does Hebrews 13:5 carry the idea of not letting a person down, but also the idea of not leaving a person down when he gets there.

This is the thought of John 15:2. We may be down. We may not be bearing fruit as God wants us to do, but if we are genuine branches, He will never leave us, and He will not permit us to stay down. Like the perfect caretaker that He is, He will pick us up, lift us up, and restore us to our fruit-bearing position. If we are too stubborn in our waywardness, He may have to bring us low; He may have to resort to chastisement, but He will lift up all true branches. This is the blessed comfort and assurance that we have concerning any true branches that are down. If they are in Christ, God will not permit them to stay down indefinitely. He will see to it that they are lifted up.

The story is told of a man and his wife in London who once went to hear a supposedly great preacher on Sunday morning. On the way home the man kept repeating over and over again, "What a wonderful sermon that was!" That night they went to hear that great man of God Charles Haddon Spurgeon. And when they came out of that service it was with tears streaming down their faces, and they were saying, "What a wonderful Savior we have!" That morning they had seen a man. That night they had had their eyes focused upon Jesus.

Truly we can say, "What a wonderful Savior we have." Because every branch that is in Christ, and is not bearing fruit, God is *continuously lifting up*. Oh, the infinite love and mercy of the One who continuously guards us, and keeps us!

To any who may be unfruitful branches—and you know it if you are—listen carefully to God's precious Word: "I am the true vine and my Father is the caretaker. Every branch in me that is down and not bearing fruit, my Father stoops over and gently, lovingly, tenderly lifts that branch up and restores it. Though it falls often, He continuously lifts it up."

Are you a "down" branch and an unfruitful branch? If you are, won't you yield to God? Let Him lift you up and restore you to the place where you can bear fruit. Confess your sins, and let God lift you up.

## TEN COMMANDMENTS FOR SUNDAY SCHOOL TEACHERS

By J. E. FELTY, Ashland, Ky.

1. Thou shalt have no selfish pleasure before thy duty to thy Sunday school class.

2. Thou shalt not make unto thee any personal engagement, nor any trifling excuse for being away from the class on Sunday. Thou shalt not bow down thyself to questionable amusements nor to any conduct unworthy of the emulation of thy pupils.

3. Thou shalt not take the responsibility of a Sunday school class in vain, for the Lord will not hold him guiltless who taketh lightly a God-given task.

4. Remember the Sunday school class to keep it whole.

5. Honor thy calling and thy class that thy days may be long in the success which the Lord thy God shall give thee.

6. Thou shalt not kill thy pupil's interest by thy irregular attendance.

7. Thou shalt be pure in thy faith in the Word of God and in thy interpretation of it in word and deed.

8. Thou shalt not steal the time of thy class and the peace of mind of the superintendent by being tardy.

9. Thou shalt not bear false witness by failing to practice what thou teachest.

10. Thou shalt not covet superficial success, but only that which results from careful and prayerful preparation and effort.—*The Baptist Examiner*.

### TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio.—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—9:00-9:30 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.



# A Resurrection Glimpse of the Lord of Glory

Sermon Preached on *THE GOSPEL TRUTH* Program

By ORD GEHMAN, Berne, Ind.

It is fitting and proper at this season of the year that we should center our attention on the resurrected Lord of Glory. He who came forth from the grave victoriously to be our forerunner in the realms of glory abides near us now to intercede for us before the Father's throne. Such a picture the Apostle John presents as a result of the spiritual experiences through which he passed.

We have looked at the beloved disciple as a young man with Christ in His earthly ministry. He was probably younger than Christ; at least he was the youngest of the disciples. He was fiery, enthusiastic, ambitious, and doubtless a bit conceited.

But now he has grown old in the service of his blessed Master. A fiery, impulsive heart has given way to one that was filled with a divine compassion and love. He was many years bishop of the church at Ephesus. His ministry had been far-reaching. Tradition leaves for us a beautiful story of the Apostle of Love. He had journeyed one day into the mountainous region surrounding Ephesus, a territory notorious for a gang of robbers and outlaws who were law to the region. As John journeyed along the road alone, he was pounced upon by a band of the outlaws. Being an old man, they decided to carry him away to their hideout, thinking to have some fun at the old man's expense.

But when the hideout was reached, the leader of the band recognized the aged apostle. As a boy in Ephesus he had listened to John's preaching many times. He was so impressed by the apostle's kindliness in demeanor and the straightforward simplicity in his testimony for Christ that the leader and his band of outlaws were won that day for the Christ of the cross of Calvary. A band of outlaws became a group of disciples for Christ! And Christ transforms men in no less remarkable manner today.

John's testimony and influence were so telling in this region that he was banished to the lonely Isle of Patmos in the Aegean Sea, about 50

miles southwest of Ephesus. He was now an old man, upwards of 90 years of age. The Word says that he was "in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1:9b). He was not on a holiday excursion nor a journey of exploration. He had been banished because he loved Jesus Christ, on whose breast he had leaned at the last supper, the One who had done so much for him. He was devoid of the comforts of life. Such is the picture of the unreasonableness of those who align themselves *against* the Word of God! Inhuman cruelties are no bar to human decency if their point can be gained. Satan will go to any length within his power to silence the testimony in the pursuance of his nefarious program. So the beloved, kindly, aged apostle was denied even the barest comforts of life.

The Lord Jesus said, "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18:7, R. V.). It is God's design that the saints shall be tried in the flesh to be fitted for heaven. He chastens the sons He loves (Heb. 12:3-13). He has promised that "if we endure, we shall also reign with him" (II Tim. 2:12, R. V.). The flinty road causes us to appreciate that which is smoother. The steep grade helps us enjoy the easier pulling. The darkness of the hours of the nightfall makes the bursting rays of the new day more glorious to behold. The barren mountainous climb makes the fruitful valley more exquisite and inviting.

If God should design for Him who was perfect and knew no sin that He should learn obedience by the things that He suffered (Heb. 5:8), how much more then should we who know sin suffer for perfection? But thanks be unto God, we shall never be called upon to bear what He bore for us. He took the sting of death for every child of His. And He has graciously provided that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to es-

cape, that ye may be able to bear it" (I Cor. 10:13).

God's greatest saints have been the humblest sufferers. Paul the apostle ministered "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults," etc. (II Cor. 6:4b-10, R. V.). He suffered hardship, tribulation, weakness; but those things gave us "My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest [spread a tabernacle] upon me" (II Cor. 12:9, R. V.).

It took a dungeon in Bedford, England, to produce a "Pilgrim's Progress" from the pen of John Bunyan. It took a lifetime of blindness for Fanny Crosby to produce a hymn so immortal and alive as, "Blessed assurance, Jesus is mine; O, what a foretaste of glory divine." It took a gnarled pain-wracked body and a suffering heart to cause James M. McCondey's pen to portray such vivid gems of Scriptural truth as "Beauty for Ashes" and "The Ministry of Suffering." The eleventh of Hebrews presents an imposing list of the heroes of faith over whose names can be written in boldface type that meaningful word *suffering*, a word so cruel and devastating, yet none so efficient as a buffer for the saints of God!

John, the beloved disciple, suffered tribulation for Jesus' sake. In his banishment to Patmos and his consequent bodily suffering, he looked up into the face of his blessed Master. He was alone. No human hand comforted his weary heart and his aching, feeble body. He did not chafe under the load of his tribulation, nor resent it. How many Christians fail just here! Rather than seek the divine will and know God's design in the trying things, they rebel against God; they chafe in the yoke; they resent the burden. They are willing to forego the greatest blessing God has in store for them to escape a little bit of suffering.

Oh, beloved Christian, don't shy at a little trial of suffering, for God has something better in store for



you. He wants to bless you, but you must travel His way to get the blessing. Is it your lot to suffer? Then do it nobly and graciously, for Jesus' sake. Is yours physical privation that the Word of God may go to those dying without Christ? Then, for Christ Jesus' sake, forego for the moment that His will may be accomplished. God has greater things in store for you if you but submit to His holy will.

John suffered on Patmos. Yet he was not in despair. Yea, rather, he was in the Spirit on the Lord's Day. He may have asked oft the question in his trials if this Jesus whom he loved was the Messiah of God. But Christ had become so real to him that there could be no abiding doubt in his heart concerning Him. His body was in torture in Patmos. Life was nearing its close for him. His many summers were hanging heavily on his drooping shoulders. His head was crowned with the snows of many winters. Yet I believe that John had an appointment with Christ. John looked forward to the day when Jesus should come to him. Had Christ not said to Peter, "If I will that he (John) tarry till I come, what is that to thee?" (John 21:22). Christ had promised John that He would come to him. And the Christ of the Bible never fails in His promises and appointments!

Revelation 1:10 does not record one of those days of discouragement which doubtless occasionally seized the banished apostle. But he was "in the Spirit" when Christ was ready to reveal Himself. The previous appointment was to be kept! John was languishing in Patmos, but "in the Spirit" he could soar beyond the confines of tiny Patmos, yea, even the bounds of earth meant naught to him. How glad John must be now that he was "in the Spirit" when the blessed Master was ready for the Revelation on that day.

How sad would be our lot if John had given way on that day to sour cynicism! How mournful would be earth's saints today if his heart had been closed to God that day! But thanks be unto God, John was "in the Spirit." In the Spirit John was carried away to heights sublime that he alone could never have reached. As he is thus carried away, I hear my blessed Lord say, "What thou seest, write in a book, and send it unto the seven churches" (Rev. 1:11).

So John begins to write the Revelation. He gives us the latest authentic photograph of the resurrected Lord of Glory. Oh, soul in despair and discouragement today, lift up your head and behold the resurrected Son of God! See the picture he presents: He is "like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet were like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength" (Rev. 1:13-16, R. V.). May the gracious glory of His resurrection abide in your hearts, for His name's sake.

This same Jesus whose photograph John records in Revelation 1 stands at the Father's right hand now interceding in behalf of God's children in the world. My Christian friends, let us not linger in the brilliance of the empty tomb but let us go forth to live in newness of life by the power of the resurrected Lord of Glory. May the glory of His presence linger in your soul at this Easter season.

### GOOD NEWS REVIVAL AT FREMONT, OHIO

The Lord sent a real revival at Fremont, Ohio. It began before the evangelist arrived, with confessions on Sunday. Spiritual preparation had been made for it in the form of prevailing prayer and personal visitation, by both pastor and people. Sensible publicity had informed folks of the "Good News Revival." The best preparation was the spiritual, covering a period of several months, led by the faithful and fervent pastor.

There was genuine conviction and contrition. Men, as well as women and children, came with real repentance for their sins. There was definite restoration of lost joy and power. Confidence and testimony influence was regained. Lost souls were saved. The spiritual life of the church was quickened and strengthened. There was a marked evidence of unity and fellowship.

Pastor, people, and evangelist worked together in "the unity of the Spirit in the bond of peace." Such a revival as the Lord sent to Fremont will go right on.

We forecast for the Fremont church a future of power and progress and prosperity in the Lord. They have a good field and pastor and people "have a mind to work." Pray that the Lord will provide the means necessary for the erection of the auditorium of the church, for they are worshipping in the basement unit, neat but inadequate. An investment of prayer and gifts for such Home Missions churches as Fremont will pay big dividends for the Lord and the Brethren Church. —Charles H. Ashman, evangelist.

We are indeed grateful for the fine spiritual revival which the Lord sent to the Grace Brethren Church at Fremont, Ohio. Our people had been praying for several months for the greatest revival and soul-winning campaign in the history of the church. God answered these prayers by bringing a blessed heart-searching revival.

Our evangelist, Rev. Charles H. Ashman, gave us Spirit-filled messages every night, in spite of the fact that he labored part of the time under a severe case of intestinal flu. A fine spirit was manifest in all the services as well as splendid attendances. It was encouraging to see night after night unsaved souls sitting in the audience, many of whom have stepped out for Christ either during the meetings or since.

The evident results can be summed up as follows: 30 decisions, 13 of which were first-time decisions and 17 rededications.

We praise the Lord for these results and for a revival that will continue in the hearts of God's children. We ask that our friends may continue to pray that we may have a completed building in the near future. Every seat in the church was filled last Sunday.—Lester E. Pifer, pastor.

The student body at *Northern Baptist Seminary* has increased from 197 to 368 in the last 10 years. Three buildings have been added, and the library has been increased to almost 40,000 volumes. During the last year the North Central Association of Colleges and Secondary Schools granted full accreditation to the seminary.



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for May 2, 1948.

Luke 3, 4.

### EARLY MINISTRY OF CHRIST

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

"Just preach the Gospel here, Reverend; don't preach against sin. Tell sinners how to be saved; don't preach against the sins of the saints. Talk about the grace of God; don't preach the law."

Probably every faithful man of God has heard words like these at some time during his ministry. Many present-day Christians want to be comfortable in church, and they are not satisfied with soft seats and soft light—they want soft words.

When Jesus went back to His home town to preach, He preached "the gospel," and "they wondered at the gracious words which proceeded out of his mouth." So far He was a popular preacher, and "all bare him witness." As long as He preached about the grace of God, they loved Him for it. And Jesus preached grace to them, for that is God's message to sinners.

But that is not all He preached. They also needed to be warned and rebuked about their sins. And when He did that, they tried to kill Him!

Jesus knew these people well. He had lived with them for more than a quarter of a century. He knew what they were thinking. In their hearts they were saying, "That's good preaching, son. Now while everybody is feeling good, let's see you do a few miracles. We have heard great reports of your work in Capernaum. But after all, you are really a Nazarene, so let's see you do your stuff here." Since He had lived among them so long, they thought He owed them special favors.

How deep-seated is that same spirit among Christians today! "We

are descendants of Alexander Mack. . . . We helped to build this church. . . . I was baptized by Dr. —." For one reason or another, people think they have an inside track to the grace of God.

In two striking illustrations, Jesus shows that God pours out His grace, not where it is expected, but where it is unexpected. God is sovereign in the exercise of His grace, and it is often extended to those farthest removed from spiritual privileges, like a heathen widow, or a Syrian general.

On the other hand, His grace is hindered by unbelief and presumption. Those who take it for granted, do not receive it at all. If we have a feeling that we deserve it, it would not be grace if we received it. Any feeling of worthiness on our part cuts off the grace of God.

Those Nazarenes needed to be rebuked for this sin, for it separated them from God. Jesus faithfully preached to them about their sin, al-

though they hated Him for it. If you have a pastor who faithfully applies the Word of God to your life, thank God. And raise his salary.

#### Review Questions

(Based on the Brethren Quarterly)

1. How many years have passed since the time of our last lesson?
2. What is the meaning of "repentance"?
3. How much time did Jesus spend in preparation for His life work?
4. How is it possible to praise Christ without glorifying Him?
5. Why did Jesus go to the synagogue?
6. Was Jesus familiar with His Bible?
7. From what chapter in Isaiah did Jesus read?
8. How much of the chapter did He read?
9. How did the people react to this sermon?
10. What is the relation between repentance and baptism?
11. Does baptism bring the remission of sins?
12. Show how Jesus claimed to be the Messiah.

#### Discussion Questions

1. How did John prepare a way for the Lord? Does God need a way prepared for Him today before He can work? What is our responsibility?
2. Should a young preacher become pastor of his old home church?
3. Should church-going be a habit?
4. How many times is the Prophet Isaiah quoted in this lesson?

#### BIBLE-READING SCHEDULE

Monday	April 19	I Samuel	3, 4, 5	I Cor.	3, 4
Tuesday	April 20	I Samuel	6, 7, 8	I Cor.	5, 6
Wednesday	April 21	I Samuel	9, 10	I Cor.	7
Thursday	April 22	I Samuel	11, 12, 13	I Cor.	8, 9
Friday	April 23	I Samuel	14, 15	I Cor.	10, 11
Saturday	April 24	I Samuel	16, 17	I Cor.	12, 13
Sunday	April 25	I Samuel	18, 19	I Cor.	14
Monday	April 26	I Samuel	20, 21	I Cor.	15
Tuesday	April 27	I Samuel	22, 23, 24	I Cor.	16
Wednesday	April 28	I Samuel	25, 26	II Cor.	1, 2
Thursday	April 29	I Samuel	27, 28, 29	II Cor.	3, 4
Friday	April 30	I Samuel	30, 31	II Cor.	5, 6
Saturday	May 1	II Samuel	1, 2	II Cor.	7, 8
Sunday	May 2	II Samuel	3, 4	II Cor.	9, 10





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# Grace Theological Seminary



Editorials by

PRESIDENT ALVA J. McCLAIN



## Another Milestone Passed

The Eleventh Annual Session of Grace Theological Seminary will close with the Graduation Services to be held in the Winona Lake Presbyterian Church on Tuesday, May 18th. Rev. Herman W. Koontz, pastor of the Ghent Brethren Church of Roanoke, Va., and a member of the Board of Trustees, will preach the baccalaureate sermon at 10:30 a. m., and the graduation address will be delivered by Rev. W. O. H. Garman, pastor of the Callender Memorial Church of Wilkinsburg, Pa., and president of the American Council of Churches. Rev. Garman was once a student in the writer's classes at the Philadelphia School of the Bible and has been a close friend of Grace Seminary since its beginning. Thirteen students will receive diplomas and degrees. The names appear on the opposite page, and the entire program of events will be found on the following two pages. With the graduation of this 1948 class, the Seminary will celebrate its eleventh anniversary since its establishment under the present name at Akron, Ohio. Actually the school was born in 1930, for the faith, ideals, curricula, objectives, and even the student body, have had a continuous history since that time, so that the present year represents our eighteenth anniversary. The Lord has been good and His loving-kindness has never failed.

## Other Commencement Events

The annual Seminary Communion Service will be held on Thursday, May 13, 7:30 p. m., in the chapel of the Seminary, and this will be followed by the Seminary Retreat on Friday, to be held this year again at beautiful Camp Mack, north of Winona Lake. Clyde K. Landrum,

## OUR COVER PICTURE

The dogwood blossoms on the front cover were photographed in northeastern Ohio. Dogwood trees are among the most beautiful and interesting of all that appear in the springtime. They are found in practically all the eastern States.

president of the student body, has been chosen by his classmates to deliver the sermon at the annual Class Service at the Presbyterian Church on Sunday morning, May 16th, 10:45. The annual banquet, given by the Middler Class, in honor of the graduates, will be held at 6:30 p. m., Monday, May 17, at the Westminster Hotel. Any friends desiring to attend should write to Lee Jenkins, Winona Lake, treasurer of the Middler Class. The main speaker at the banquet will be Dr. Roy Mason, pastor of a large Baptist church in Tampa, Fla., and father of Zane Mason, member of the graduating class.

## The Doctor of Theology Degree

This degree will be conferred on two candidates: the Rev. Homer A. Kent, who graduated from Xenia Theological Seminary, obtained the Master of Theology degree from the same institution in 1925, and has served as professor of Pastoral Theology and Church History in Grace Seminary since 1939; and the Rev. William R. Rice, who graduated from Grace Seminary in 1945, received his Master's degree in 1946, and has completed his work for the doctorate under the handicap of ill health.

## Bachelor of Divinity Degree

This degree will be conferred upon the following candidates: Clyde K. Landrum, who came from the Brethren Church, Clayhole, Ky., and has been acting as pastor in the new Brethren Church in Leesburg, Ind.; L. Ray Layman, from the Ghent Brethren Church, Roanoke, Va., who desires to serve in a Brethren pastorate as the Lord may lead; Zane Allen Mason, ordained minister of the Baptist Church from Trinidad, Tex., who has been called as pastor of the First Baptist Church of Mentone, Ind.; William Russell Sale, from South Bend, Ind., who has accepted a call to become pastor of the Baptist Church of Kewanna, Ind.

## Theological Diploma

Four students will receive this diploma, as follows: W. Wayne Baker, ordained minister of the Brethren

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Church, who has accepted a call to the pastorate of the Brethren Church at Jenners, Pa.; Robert F. Nitz, from the Epworth Methodist Church of Dayton, Ohio, who is acting as pastor of the Presbyterian Church of Bourbon, Ind.; and J. Ward Tressler, from the First Brethren Church, of Meyersdale, Pa., who desires to take up service in a Brethren pastorate as the Lord may lead.

#### *Christian Education Diploma*

This diploma will be received by three young women, as follows: J. Viola Burns, from the First Brethren Church of Dayton, Ohio; Iris Jewel Heckman, from the Sidney Brethren Church near Winona Lake, who for the past year has been assisting in the clerical work of the Seminary; and Elsie LaRue Malles, from the First Brethren Church of Waynesboro, Pa., who has been engaged in secretarial duties in the Seminary office.

#### *The Academic Honors*

These honors at Grace Seminary are based on fixed minimum standards of scholarship and only above these standards do they become competitive. Only students who take the regular three-year theological course in a period of three years are eligible for honors. For the class of 1948 the following honors will be awarded: *cum laude*, L. Ray Layman, who earned the highest grade point ratio, and *cum laude* to Clyde K. Landrum, with the second highest ratio. We offer sincere congratulations to these students.

#### *A Cordial Invitation*

The Faculty and Senior Class extend this invitation to all friends of the Seminary to attend, if possible, all the public services, especially the Baccalaureate and Graduation services to be held on Tuesday, May 18th. Overnight accommodations may be secured by writing to the Westminster Hotel in advance. It always is a great inspiration to have a goodly number of outside friends present for these important services. We also urge that members of the Alumni make a special effort to attend.

#### *The Place of Grace Theological Seminary*

A recent visitor at the Seminary, who holds an official position in one of the most important interdenominational youth organizations in this country, said while here that there were only two theological seminaries in the United States where the Gospel of God's Grace was taught clearly, and Grace Seminary was one of these. If this compliment is justified, then certainly it constitutes a strong reason why all those who love this saving Gospel should pray for and support Grace Seminary.

But there is still another reason which applies with especial force to all who love the Brethren Church: *Grace Theological Seminary is the only school of its kind in the world where both the Gospel of Grace and the distinctive practices of the Brethren Church are taught as a part of the whole Word of God.* There is no other such school. For this reason, here is the place where all ministers and missionaries of the Brethren Church should receive their final training. For the same reason, Grace Seminary should have the prayers and support of all who believe and love these truths.

#### *An Outside Testimony*

Our hearts were greatly encouraged by a letter writ-

ten by a family who are not members of the Brethren Church, but who have heard some of the Seminary students who have been preaching in surrounding communities. The letter in part reads as follows: "Although we have only recently heard of your institution, we believe that you are sending out men and women equipped with a knowledge of the Word and a burden for the souls of people in the communities in which they go. We are enclosing a check to be used by you as the Lord directs in appreciation of the help given us by some of your student ministers. . . . Pray for us and we will give Him the glory forever and ever."

For the information of our friends it should be said that the check was drawn for one hundred dollars, and that this money has been placed in the fund for Current Expenses because that fund this year is running lower than expected. We are grateful for this generous gift from people we have not yet met, but above all we are grateful for the testimony regarding the faithfulness of our students to the Word of God and for their zeal for the winning of the souls of the lost.

## GRADUATING CLASS

### *Candidates for the Doctor of Theology Degree*

Homer A. Kent, A.B., Theo. Diploma, Th.M. - Xenia Theological Seminary, Ashland College, Bible Institute of Los Angeles.

William R. Rice, A.B., B.D., Th.M. - Grace Theological Seminary, Faith Theological Seminary, Bob Jones College.

### *Candidates for the Bachelor of Divinity Degree*

Clyde K. Landrum, A.B. - Morehead State Teachers College, University of Kentucky, Eastern State Teachers College, Lees Junior College, Atlantic Christian College, Bible Institute of Los Angeles.

L. Ray Layman, A.B. - St. Louis Institute of Music, Washington University, University of Virginia, Bridgewater College, Daleville College.

Zane Allen Mason, A.B. - Southwestern Baptist Theological Seminary, Carson Newman College.

William Russell Sale, A.B. - Indiana Central College, Kokomo Business College.

### *Candidates for the Theological Diploma*

W. Wayne Baker - Ashland College  
C. Wayne Croker - North Manchester College, Temple University, Bob Jones College, Philadelphia School of the Bible, Bible Institute of Pennsylvania.

Robert F. Nitz - North Manchester College, Indiana State Teachers College.

J. Ward Tressler - William Jennings Bryan University

### *Candidates for the Christian Education Diploma*

J. Viola Burns - Moody Bible Institute  
Iris Jewel Heckman - Temple Missionary Training School.

Elsie LaRue Malles - Philadelphia School of the Bible, Waynesboro Business College.



# Grace Theological Seminary



W. WAYNE BAKER  
Class President



HERMAN W. KOONTZ  
Baccalaureate Speaker



HOMER A. KENT  
Doctor of Theology

## THE CLASS SERVICE

SUNDAY, MAY 16, 10:45 A. M.

At the Winona Lake Presbyterian Church

W. Wayne Baker, Class President, Presiding

Piano Prelude.....Mrs. Bruce Howe, Sr.  
\*The Introit—"Holy, Holy, Holy"—No. 57  
\*Call to Worship  
\*Invocation—The Lord's Prayer.....Robert F. Nitz  
\*Response—The Gloria  
Responsive Reading No. 34—  
  Psalm 103.....C. Wayne Croker  
Hymn—"Faith of Our Fathers"—No. 267  
Scripture Lesson.....J. Ward Tressler  
Prayer (Choral Response).....Zane Allen Mason  
Anthem.....The Choir  
  (A. R. Lytle, Directing)  
Announcements.....Rev. William H. Davies  
Presentation of Offerings  
\*Doxology and Prayer of  
  Dedication.....William Russell Sale  
The Seminary Quartet  
The Class Sermon.....Clyde K. Landrum  
  (President of the Student Body)  
\*Hymn—"Fairest Lord Jesus"—No. 194  
\*Benediction.....L. Ray Layman  
Postlude.

\*Congregation standing.

## THE BACCALAUREATE SERVICE

TUESDAY, MAY 18, 10:30 A. M.

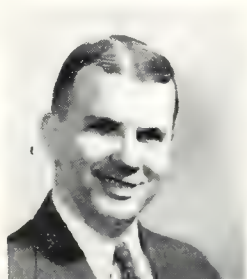
At the Winona Lake Presbyterian Church

Director of Music—Rev. Charles Bergerson

Prelude.....Mrs. Harriet Hoyt  
Processional (the Congregation Standing)  
Invocation.....Rev. William H. Davies  
Representing the Board of Trustees...Rev. Miles Taber  
  (Member of the Board)  
Hymn—"Love Divine"—No. 308  
Scripture Reading.....Rev. Charles H. Ashman  
Announcements.....President Alva J. McClain  
Hymn—"When I Survey the Wondrous Cross"—No. 152  
  (Second Tune)  
Prayer.....Rev. C. S. Zimmerman  
The Seminary Quartet  
Baccalaureate Sermon...Rev. Herman W. Koontz, B.D.  
  (Pastor, Ghent Brethren Church, Roanoke, Va.)  
Hymn—"Saviour, Thy Dying Love"—No. 396  
Prayer.....Mr. Charles H. Croker  
Postlude



CLYDE K. LANDRUM



L. RAY LAYMAN



ZANE ALLEN MASON



WILLIAM RUSSELL SALE



# 1948 Graduation Services



ELSIE LARUE MALLES



IRIS JEWEL HECKMAN



J. VIOLA BURNS

## THE GRADUATION SERVICE

TUESDAY, MAY 18, 7:30 P. M.

*At the Winona Lake Presbyterian Church*

Director of Music—Rev. Charles Bergerson

Prelude and Processional.....Mrs. Harriet Hoyt  
 Academic Procession (the Congregation Standing)  
 Invocation.....Rev. Carl L. Howland, Litt.D.  
 Hymn—"Jesus Shall Reign"—No. 377  
 Scripture Reading.....Rev. Mark E. Malles  
 Annual Seminary Announcements  
 Hymn—"Be Still, My Soul"—No. 281  
 Prayer.....Rev. Reginald Shepley, B.D.  
 Violin Solos.....Mr. Al Zahlout  
 Graduation Address.....Rev. W. O. H. Garman, Th.B.  
 (Pastor, Callender Memorial Church, Wilkesburg, Pa.)  
 Presentation of the Class Gift.....J. Ward Tressler  
 Response.....Prof. Robert D. Culver, Th.M.  
 Recognition of  
 Honors.....Prof. Paul R. Bauman, Th.B., D.D.  
 Presentation of  
 Candidates.....Prof. Herman A. Hoyt, Th.M., Th.D.  
 Conferring of Diplomas and Degrees.....President  
 Alva J. McClain, Th.M., D.D., LL.D., assisted by Pro-  
 fessors Paul R. Bauman and Robert D. Culver.  
 Hymn—"O Jesus, I Have Promised"—No. 268 (2d Tune)  
 Prayer and Benediction...Rev. Gerald B. Polman, B.D.

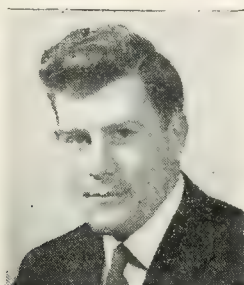
## PRESENTATION OF CRITICAL MONOGRAPHS

*At the Seminary Chapel, 9:30 A. M.*

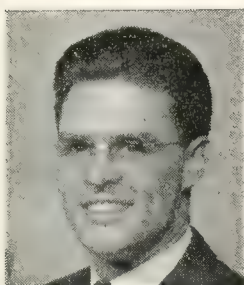
W. Wayne Baker.....April 27  
 "The Water That I Shall Give"—John 4:14  
 C. Wayne Croker.....April 28  
 "A Virgin Shall Conceive and Bear a Son"—Isa. 7:14  
 Clyde K. Landrum.....April 29  
 "The Washing of Water by the Word"—Eph. 5:26  
 L. Ray Layman.....April 30  
 "Touch Me Not"—John 20:17  
 Zane Allen Mason.....May 4  
 "A House Not Made With Hands"—II Cor. 5:1  
 Robert F. Nitz.....May 5  
 "The Things Which God Hath Prepared"—I Cor. 2:9  
 William Russell Sale.....May 6  
 "That Soul Shall Be Cut Off"—Num. 15:30  
 J. Ward Tressler.....May 7  
 "Therefore the Name of It Was Called Babel"—Gen. 11:9

## THE CALENDAR

The Lord's Supper.....Thursday, May 13, 7:30 p.m.  
 Seminary Retreat.....Friday, May 14, 10:00 a. m.  
 Class Service.....Sunday, May 16, 10:45 a. m.  
 Middler-Senior Banquet...Monday, May 17, 6:30 p. m.  
 Baccalaureate Service....Tuesday, May 18, 10:30 a. m.  
 Graduation Service.....Tuesday, May 18, 7:30 p. m.



C. WAYNE CROKER

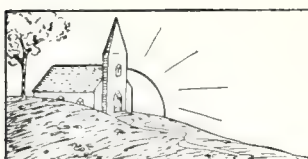


ROBERT F. NITZ



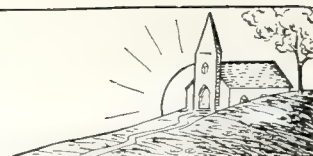
J. WARD TRESSLER





# SEMINARY NEWS

LaRUE MALLES, Reporter



## SERVING THE RISEN SAVIOR

During the Easter vacation many of the students had opportunities to give out the glad news that "He is risen as He said." We have endeavored to collect some of this information so that we might see the far-reaching testimony of the students at Grace Seminary.

**Palm Sunday**—Ted Ludwig preached at the morning service of the Walnut Methodist Church near Argos, Ind. John Drury brought a message at the Kosciusko County Home near Warsaw. Bill Howard and Milton Dowden spoke in their respective churches. Bob Cessna spoke in his church on Palm Sunday, and at the Washington Township School in Noble County on Good Friday. A missionary Gospel team composed of Ruth and Ed Sisson, Jack Churchill, John Harper, and Ruth and Roy Snyder ministered in the West Tenth Street Brethren Church in Ashland, Ohio. The day was devoted to foreign missions with Jack Churchill bringing the morning message. The evening service was unusual in that there was a time of discussion during which each member of the team represented a field of the world and this was followed by a short message by John Harper. Special music in the form of solos, duets, and quartets was rendered by the group. LaRue Malles spoke at the Cleveland, Ohio, Brethren Church in the morning, where the W. M. C. had charge of the program.

**Easter Sunday.** Roy Snyder led the song service at the Leesburg Brethren Church in the morning, Bruce Button sang a solo, Don Miller played his trumpet, and Clyde Landrum brought the message. Ted Ludwig was the speaker at the sunrise service in the Congregational Christian Church, Argos, Ind. Eddie Miller and Ken Marken sang in a male quartet for the sunrise service at Bryan University. John Schaich spoke Easter Sunday evening in Grand Rapids, Mich. Meredith Halpin brought the message at the union sunrise service in the Christian Church, Warsaw. Bertha Abel sang at an early service in the Wheeler City Rescue Mission in Indianapolis, Ind. Iris Heckman taught a Sunday school class and sang in a trio in the Sidney Brethren Church.

Bud Hohenstein concluded his first year as student pastor at Tippecanoe, Ind., on Easter morning. Dennis Holliday delivered a message in the Baptist Church of Rome City, Ind., on Easter Sunday night. Wayne Croker spoke in his church in Huntington in the morning and Adam Rager was the speaker there in the evening service. Roy Snyder led the singing in the evening meeting at Huntington. Jack Churchill preached in the morning at the Talma Christian Church and Bill Howard spoke in the evening. Milton Dowden brought the messages of the day in his church, the First Baptist Church, Wabash, Ind. Bob Bates ministered in the Milford Christian Church and also on Wednesday evening and Friday afternoon during the community pre-Easter services. Bob Cessna, besides speaking at the Broadway Congregational Christian Church in Kimmell, Ind., spoke at the sunrise service in the Christian Church of which Franklin Orr is the pastor. Fred Fogle delivered

an Easter message at the Grace Bible Church where he is laboring for the Lord. John Fusco spoke to the young people of the Calvary Independent Baptist Church in Altoona, Pa., and at the Bedford St. Mission of Hollidaysburg, Pa. Robert Betz and Irene Betz publicly dedicated their son, Paul Stephen, to the Lord and His service at the North Riverdale Brethren Church, Dayton, Ohio.

## CHAPEL BLESSINGS

We were privileged to have Rev. C. H. Ashman at the three chapel hours of April 6th, 7th, and 8th. He spoke the first two mornings from the Song of Solomon. He led us through the "Door of Reverence" into the "Garden of Divine Love" and we were greatly refreshed as we drank at the "well of living waters" (Cant. 4:15).

## SEEDTIME

Every other week on Monday afternoons, Mary Cripe and Marybeth Munn conduct Bible classes in the Washington Township school which is located about 25 miles from Winona Lake. John Burns, pastor of the Salem Community Church, is in charge of the program. The children meet in the large auditorium for singing, reading of the Scriptures, and prayer. Following this, Mary Cripe takes the first four grades into another classroom and teaches them while Marybeth Munn teaches the four upper grades in the auditorium. The classes consist of flannelgraph lessons and memory work.

Ava Schnittjer and Dorothy Magnuson furnish the special music. All the teachers in the school are Christians and interested in the work. They cooperate in helping the children with their Scripture memorization. Pray for these students as they minister in this way the Word of Life to about 70 children.

## GOOD THINGS AHEAD

The class president, Wayne Baker, has announced the committees for the Retreat to be held Friday, May 14th. They are as follows: Food—Wayne Croker, Clyde Landrum, Ray Layman, Viola Burns, Iris Heckman, LaRue Malles; Devotional Program—Ward Tressler, W. R. Sale, Zane Mason; Recreation—Bob Nitz; Transportation—Wayne Baker.

The Middlers announce their committees for the banquet as follows: Banquet Speaker—Irvine Robertson, True Hunt, Bud Hohenstein; Banquet Arrangements—Charlie Sumey, Jack Churchill, Bertha Abel. The toastmaster for this banquet will be Milton Dowden and Dr. Roy Mason, of Tampa, Fla., will be the speaker.

## SPECIAL MEETINGS

Evangelistic meetings under the leadership of Rev. Charles H. Ashman were conducted in the Sidney Brethren Church of which Charlie Sumey is the pastor. The dates of the meetings were March 28th to April 11th. Prof. Robert Culver is the evangelist for the meetings being held from April 4th to the 18th in the Congregational Christian Church, Tippecanoe, Ind., of which Lewis C. Hohenstein is the pastor.



# WAS THE PSALMIST RIGHT?

WHEN HE SAID, "WHATSOEVER HE DOETH SHALL PROSPER"

By PROF. ROBERT D. CULVER

The words in question appear in the exact structural center of that best known of the Psalms after the 23d—the 1st. The blessed man has just been compared to "a tree planted by the rivers of water, that bringeth forth his fruit in his season;" whose "leaf also shall not wither." Then the Psalmist adds (Psa. 1:3), "and whatsoever he doeth shall prosper."

For years I never read that verse without thinking of some godly "blessed men" I have known. There was a young farmer I knew as a boy who was a good father, a loving husband, a faithful, Bible-reading, church-going, God-fearing, and Christ-loving Sunday school superintendent. I think that *nothing* he ever did in a business way prospered. The last I heard of him he was still just a struggling farmer. Intelligent? Yes. Humble? Yes. A man who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful? Yes he was and is. Then why didn't he prosper, if this part of God's Word is true?

And then there were all those sinful men who were neither godly nor blessed, yet everything they touched seemed to turn to gold. Whatsoever they did seemed to prosper. But, we read (Psa. 1:4), that, "The ungodly are not so: but are like the chaff . . ."

Now, one thing is sure, whatever view we take of the verse, what it says is true, for it is Holy Scripture. The man who wrote the verse said of himself (II Sam. 23:2), "The Spirit of the Lord spake by me, and his word was in my tongue."

Therefore, it is probable that if we understand exactly what the writer meant by his statement, we will not only find the facts of life and of history in full accord, but we will find a truth of great practical value in living the Christian life. May I invite you to take a look at the grammar and word-usage, that we may find out just what the author meant?

At first glance the grammar of the Hebrew only seems to further confuse the picture, for there are no less than three possible subjects of the verb translated "prosper." It could with full grammatical license be read, "Whatsoever he doeth (it) shall prosper." This is like our English version, and the thing done by the blessed man is the subject. It could with equal right be translated, "Whatsoever he doeth he (the Lord) shall prosper." Or it could be read, "Whatsoever he doeth he (the blessed man) shall prosper."

Certain technical features of the Hebrew language seem to settle the question definitely in favor of the third proposed rendering—the one which makes the blessed man himself the subject of the verb.

It so happens that the word "prosper" in this passage appears in a form called "causative." That is, the subject of the verb must cause an object to do or to be something. It also happens that the Hebrew idea of "prosper" is to be successful, to finish something—about the same idea as our own. Putting these things together we get the translation:

*"Whatsoever he doeth he shall bring to completion."*

This translation is supported by the fact that the same word in a similar grammatical construction is translated in just this fashion in II Chronicles 7:11. Observe

the italicized words, parallel to the words in Psalms 1:3. "Thus Solomon finished the house of the Lord, and the king's house: and *all that came into Solomon's heart to make* (parallel to "whatsoever he doeth") in the house of the Lord, and in his own house, *he prosperously effected.*" The significant words are the same in both passages.

I think these facts are enough to dispose the candid reader in favor of the proposed translation—"Whatsoever he doeth he shall bring to completion."

If this be true, then what are we to do about the verse? Believe it of course, and apply it. We are to believe that one of the prominent characteristics of the blessed man who shall some day inherit the earth is that he finishes what he starts.

We have two prominent examples in the Scripture to make it certain that this statement of the Psalmist is valid and practical. The first is that of Jesus. The task He came to do was not easy. His destined road was crooked and steep. It involved suffering, persecution, humiliation, despite, and shame. Yet, He "endured the cross, despising the shame." And (may the words burn into our hearts) once in His last hours and again in His last minutes, He declared that this evidence of true blessedness was true of Himself. I refer to His words to the Father, spoken in the garden (John 17:4), "I have glorified thee on the earth. I have *finished* the work which thou gavest me to do," and to His words on the cross (John 19:30), "It is *finished*." What was finished? Whatsoever He came to do was finished! He had not done everything, but God's work for *Him* was done.

The other example comes from the life of the godly Apostle Paul. As he wrote his last letter, from what was probably his last home, the Roman prison, he said, "I have fought a good fight, I have *finished* my course" (II Tim. 4:7).

And besides all this, there are the words of the Lord, words which we all hope to hear, "Well done, good and faithful servant, enter thou . . ." Note them well! Jesus said, "Well *done*!"—not well-started, not well-continued, but well done, finished, completed.

Furthermore, may we remind ourselves that Jesus once said to some weary and faltering disciples that "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Discouraged pastor, weary missionary, faltering Christian, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." We don't get paid for work started, but for work done.

I have known some defeated men in my time, and none of them were quite so miserable as the quitters. There was the boy whom God called to the ministry—went off to school—failed his first examination and then went home. There was the preacher who ran into the first opposition—blew up and quit. There was the new convert (I could give his name) who met discouragement at home and went back to the world.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."



# Tragedy in the Garden of Eden

By PROF. HOMER A. KENT

Genesis, chapter 3, records the tragic story of the entrance of sin into the human race. So far-reaching have been the results of that dark episode that its details deserve careful consideration. Four main elements enter into the story as it is there recounted, namely, the tree, the woman, the serpent, and the man.

According to the account a prohibition was made by God against eating of the fruit of the tree which was in the midst of the garden (vs. 3). This was the tree of the knowledge of good and evil (2:17). To the woman, Eve, the serpent appeared in subtil fashion planting a question in her heart as to the validity of God's prohibition—"Yea, hath God said, Ye shall not eat of every tree of the garden?" (vs. 1). He assumed wisdom beyond that of God and gained the listening ear of earth's first woman. She finally gave heed to the serpent's voice and partook of the tempting fruit (vs. 6). Whereupon Eve "gave also unto her husband with her; and he did eat" (vs. 6).

Thus sin entered into human life. Our first parents listened to the voice of Satan instead of the voice of God. "And the eyes of them both were opened, and they knew that they were naked" (vs. 7)—naked in both body and soul, resulting in the spiritual degradation of the human race. God's plan of redemption was henceforth brought into operation as man's only hope in consequence of his sad failure.

It would indeed be strange if such a tragic event with such devastating influences was not reflected in any written or pictorial sources outside the Bible. It is reasonable to expect that at least among the nations contiguous to the scenes of Biblical revelation there would be expressed in one way or another some of the ideas connected with man's early fall. We are not disappointed, for in these surrounding countries traditions persist which are in exact harmony with Biblical revelation. Some of these traditions have become grotesquely garbled as they have become separated from the true revelation. Much that is fantastic and extraneous to the primary record has crept into them. They are corruptions of the inspired record of Genesis. But traditions do not originate without some foundation. They do not spring out of thin air. The many similarities present among these various traditions when stripped of their fantastic appendages argue for the true source of them all, which is to be found in the Word of God.

One of these traditions of ancient Babylonian origin is set forth in the so-called Temptation Seal, now in the British Museum. It is sometimes called the Adam and Eve Seal. This bit of archaeological material at first sight might seem rather inconsequential. The seal is only about an inch in diameter, imprinted on common clay, and the artistry is not strikingly beautiful. In fact, the art is severely conventional, as most all art was in those primitive days. But considered carefully it is

seen to contain all the elements of the Biblical story as found in the third chapter of Genesis.

In referring to this find, Dr. Friedrich Delitzsch, in his "Babel and Bible," says, "May I lift the veil, may I point to an old Babylonian cylinder-seal, on which may be seen in the center a tree bearing pendent fruits, to the right a man, distinguishable by his horns, which are symbolic of strength, to the left a woman, both with their hands outstretched toward the fruit, and behind the woman the serpent? Is it not the very acme of likelihood that there is some connection between this old Babylonian picture and the Biblical tale of the fall of man?" Thus this noted Assyriologist, although he does not agree with some of our Biblical interpretations, sees a clear connection between the Temptation Seal and the Biblical record.



ADAM AND EVE TEMPTATION SEAL (Enlarged)

The accompanying photograph will enable the reader to see how the seal presents all the essential elements of the Genesis story. In the center is a *tree* impressed in conventionalized form, having five horizontal branches on the left side and four on the right. *Fruit* is seen hanging on each of the lower branches. This answers definitely to the picture presented in the Word of God of the tree in the midst of the garden of whose fruit Adam and Eve were forbidden to eat.

Then on the left side of the tree is a *woman* seated with her left hand extended toward the lower branch of the tree with its hanging fruit. Her attention seems to be focussed upon that fruit. This answers perfectly to the Biblical account which presents Mother Eve, who "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise" (vs. 6). Behind the woman is the wiggling form of a *serpent* standing erect. Its head is toward the woman as though seeking to whisper something in her ear. This conforms well to the Biblical record which relates how the serpent held conversation with the woman, implanting a venomous question within her mind as to the validity of God's Word (vs. 1). The erect position of the serpent is also suggestive of the fact that the serpent before man's fall may have been a

(Continued on Page 375)



# Report of Gifts to Grace Theological Seminary

January 1948

FEBRUARY, 1948

Gifts to the General Fund are indicated by numbers alone; gifts to the other funds are indicated by the following symbols: Building Fund by "B"; Chapel Furnishings by "CF"; Student Aid by "SA"; Student Housing by "SH"; Library Books and Equipment by "LB"; and "LE," respectively.

Name and Church (or City)	Receipt No.	Am't
North English, Iowa—		
Christian Endeavors .....	15248	\$25.40
W. M. Cram .....	15249	5.00
Erwin Lortz .....	15250	5.00
Marjorie Pope .....	15251	5.00
Gail and Winnie Davis .....	15252	2.00
Fred Smith .....	15253	1.00
Mrs. Vera Herdlicks .....	15254	1.00
Mr. and Mrs. John R. Myers .....	15255	50.00
Waynesboro, Pa.—		
Mr. and Mrs. Scott W. Bingaman .....	15256	5.00
Mrs. Goldie S. Blaha .....	15257	5.00
Mr. and Mrs. J. Edward Cordell, Jr. ....	15258	5.00
Miss Arietta Crilly .....	15259	5.00
Mrs. G. M. Fleagle .....	15260	5.00
Miss Elsie Good .....	15261	7.00
Mr. and Mrs. Kenneth Heefner .....	15262	10.00
Mr. and Mrs. W. B. Heefner .....	15263	20.00
Mr. and Mrs. G. E. Helman .....	15264	10.00
Mr. and Mrs. Robert Kesselring .....	15265	10.00
Mrs. V. R. Koontz .....	15266	5.00
Mr. and Mrs. Floyd Manns .....	15267	5.00
Mr. Charles E. Martin .....	15268	5.00
Mr. Harry Miller .....	15269	5.00
Mrs. Lulu Minnich .....	15270	6.00
Mrs. Gertrude H. Ressler .....	15271	10.00
Mr. Melvin Rock .....	15272	5.00
Mr. and Mrs. J. H. Rosenberger .....	15273	10.00
Mrs. W. J. Shockey .....	15274	5.00
Mr. B. L. Stains .....	15275	10.00
Mr. and Mrs. LeRoy Yingling .....	15276	5.00
Mr. and Mrs. C. S. Zimmerman .....	15277	10.00
King's Daughters Class .....	15278	5.85
Junior Youth Fellowship .....	15279	5.00
First Brethren Church (gifts under \$5) ..	15280	121.29
Leesburg, Ind.—		
Mr. and Mrs. W. W. Baker .....	15281	5.00
Mr. and Mrs. Clyde Landrum .....	15282	10.00
Mr. and Mrs. J. W. Staup .....	15283	2.00
Philip Landrum .....	15284	2.00
Leesburg Brethren Church (Misc.) .....	15285	26.00
Los Angeles, Calif.—		
Rev. and Mrs. C. H. Ashman .....	15286	25.00
Winona Lake, Ind.—		
Mr. and Mrs. Jack Churchill .....	15287	10.00
Dayton, Ohio—		
Mr. and Mrs. Ora Blosser .....	15288	5.00
Mr. and Mrs. Kenneth Elsner .....	15289	5.00
Miss Miriam Rohrer .....	15290	2.00
Miss Margaret Moore .....	15291	1.00
Mr. and Mrs. Robert Reiter .....	15292	5.00
Mr. and Mrs. Earl Stewart .....	15293	25.00
Mr. and Mrs. James O'Culley .....	15294	6.00
Mrs. A. A. Archer .....	15295	5.00
Mr. and Mrs. J. M. Hoffman .....	15296	15.00
Mr. and Mrs. D. W. Webster .....	15297	5.00
Mr. M. M. Hoover .....	15298	5.00
Mr. and Mrs. C. K. Yount .....	15299	10.00
Mr. and Mrs. Lee T. Burkett .....	15300	200.00
Miss Mildred Sallenberger .....	15301	5.00
Miss Thelma Daubenmeyer .....	15302	5.00
Mr. L. A. Hodson .....	15303	10.00
Miss Lois Rohrer .....	15304	5.00
Mr. and Mrs. George Drahan .....	15305	5.00
R. C. Keefer .....	15306	2.00
Mr. and Mrs. Roy Kinsey .....	15307	25.00
Bible School (North Riverdale) .....	15308	47.24
North Riverdale Brethren Church (Misc.) ..	15309	12.80
Paradise, Calif.—		
Millard Bagley .....	15310	5.00
Waterloo, Iowa—		
Miss Gertrude Becker .....	15311	5.00
Mr. and Mrs. John P. Berth .....	15312	5.00
Miss Dorothy Canfield .....	15313	5.00
Mr. and Mrs. Ralph Grady .....	15314	5.00
Rev. and Mrs. A. R. Kriegbaum .....	15315	10.00
Mr. and Mrs. C. G. Miller .....	15316	100.00
Mr. and Mrs. Marvin Miller .....	15317	10.00
Mr. and Mrs. Ernest Nielsen .....	15318	5.00
Mrs. Maggie G. Peck .....	15319	5.00
Mr. and Mrs. E. B. Schrock .....	15320	5.00
Mr. and Mrs. E. J. Schrock .....	15321	100.00
Mr. and Mrs. V. W. Schrock .....	15322	25.00
Mrs. Goldie Sorensen .....	15323	5.00
Mrs. H. D. Stephens .....	15324	10.00
Mrs. George Miller .....	15325	1.00
Mr. and Mrs. W. E. Lohnes .....	15326-LB	5.00
Grace Brethren Church (Misc.) .....	15327	38.11
Fidelis Class (Grace Brethren Church) ..	15328	10.00
Meyersdale, Pa.—		
Mr. and Mrs. Walter Fike .....	15329	5.00

Name and Church (or City)	Receipt No.	Am't.
Mr. and Mrs. M. L. Barber .....	15330	10.00
Mr. and Mrs. William Herwig .....	15331	5.00
Mrs. Ada E. Lorentz .....	15332	15.00
Robert Lorenzen and Family .....	15333	5.00
Roland R. Maust .....	15334	5.00
Albert S. Meyers .....	15335	5.00
Rev. and Mrs. Gerald Polman .....	15336	10.00
Mr. and Mrs. Hilary Shuck and Daughters ..	15337	5.00
Mr. and Mrs. J. L. Tressler .....	15338	10.00
Miss Virginia Tressler .....	15339	10.50
Samaritan Class .....	15340	5.00
Main Street Brethren Church (Misc.) .....	15341	14.00
Dayton, Ohio—		
R. C. Keefer .....	15342	1.00
Mr. and Mrs. Hautt .....	15343	5.00
Prof. Norman Uphouse .....	15344	5.00
Mrs. Norman Uphouse .....	15345	5.00
Miss Deborah Uphouse .....	15346	2.50
Modesto, Calif.—		
T. H. Bailey .....	15347	5.00
Mrs. Ralph Emig .....	15348	32.00
George Garber .....	15349	20.00
Martin Garber .....	15350	5.00
Mr. and Mrs. Ellis Holden .....	15351	5.00
Mr. and Mrs. B. B. Holgate .....	15352	10.00
Arno Kimbrough .....	15353	5.00
H. D. Painter .....	15354	5.00
John Rae .....	15355	5.00
Mr. and Mrs. Forist Thompson .....	15356	5.00
La Loma Grace Brethren Church .....	15357	26.70
Juniata, Pa.—		
F. S. Stengel .....	15358	5.00
Rev. and Mrs. P. J. Simmons .....	15359	5.00
Mr. and Mrs. C. McNay .....	15360	10.00
Mr. and Mrs. Ray Weierick .....	15361	5.00
Grace Brethren Church (Misc.) .....	15362	24.00
Fremont, Ohio—		
Mrs. Gordon Gonawein .....	15363	20.00
Mr. and Mrs. Claude Hoffman .....	15364	12.00
Rev. and Mrs. Lester Pifer .....	15365	7.00
Mr. and Mrs. John Comeskey .....	15366	6.00
Mr. Earl Ruffy .....	15367	5.60
Mrs. Oliver Winters .....	15368	5.00
Mr. and Mrs. Cecil Hoffman .....	15369	5.00
Grace Brethren Church (Misc.) .....	15370	19.42
Winona Lake, Ind.—		
Mr. and Mrs. Charles Ashman, Jr. ....	15371	10.00
Mr. and Mrs. Robert Betz .....	15372	5.00
Lois DeBoest .....	15373	5.00
Rev. and Mrs. A. D. Cashman .....	15374	50.00
Mr. and Mrs. Jack Churchill .....	15375	10.00
Mr. and Mrs. Jesse Deloe .....	15376	12.25
Mr. and Mrs. P. F. Fogle .....	15377	8.00
Rev. and Mrs. Homer A. Kent .....	15378	20.00
Homer Kent, Jr. ....	15379	5.00
Dr. and Mrs. Alva J. McClain .....	15380	100.00
Minear Sisters .....	15381	5.00
Rev. and Mrs. Leo Polman .....	15382	100.00
A Friend .....	15383	20.00
C. E. Sisson .....	15384	2.00
Rev. and Mrs. Blaine Snyder .....	15385	25.00
Rev. and Mrs. Harry Sturz .....	15386	20.00
Rev. and Mrs. Miles Taber .....	15387	10.00
Bettie Taber .....	15388	5.00
Helen Taber .....	15389	5.00
Rose Taber .....	15390	5.00
Winona Lake Brethren Church (Misc.) .....	15391	2.00
Winchester, Va.—		
Mrs. Daisy C. Boyer .....	15392	25.00
Rev. and Mrs. Paul E. Dick .....	15393	5.00
Mr. Daniel A. Doyle .....	15394	5.00
Mr. and Mrs. A. C. Frye .....	15395	5.00
Mr. and Mrs. Clatus Goode .....	15396	5.00
Mr. and Mrs. E. D. Hildebrand .....	15397	10.00
Mrs. Hazel Holsinger .....	15398	5.00
Mr. and Mrs. J. G. Holsinger .....	15399	2.00
Miss Lucy Kurtz .....	15400	5.00
Mrs. Virginia K. O'Rear .....	15401	5.00
Miss Winona Paige .....	15402	10.00
Mrs. Ruth Shaner .....	15403	5.00
Mrs. Lee Smith .....	15404	7.00
Mr. and Mrs. D. D. Spillman .....	15405	5.00
Mr. and Mrs. Bernie Strawderman .....	15406	10.00
Beginners Department .....	15407	5.00
Brethren Youth Fellowship .....	15408	5.00
First Brethren Church (Misc.) .....	15409	41.15
Philadelphia, Pa. (First)—		
Mr. and Mrs. Wm. Baxindine .....	15410	5.00
Mr. and Mrs. David Craig .....	15411	6.00
Miss Caroline E. Fry .....	15412	5.00
Mrs. Ellen C. Greaves .....	15413	5.00
Dr. Helen Hodgins .....	15414	5.00
Mrs. Anna McKeefrey .....	15415	5.00
Mr. and Mrs. S. Marshall .....	15416	5.00
Mrs. Mary Mills .....	15417	5.00
Miss Elizabeth Reichelt .....	15418	5.00

(Continued on Page 375)



# Have We Abandoned the Evangelistic Methods of the Early Church?

By DR. HERMAN A. HOYT

Living as we do in a swift-moving age, we are prone to fall in with the changing notions of the world and unconsciously conclude that methods in building the church must change with a changing world. But with all our modernization, methodology, mechanics, and multiplication of gadgets, has anything been invented that will supersede the efficiency of the early church? And if this is true, is it possible that by looking back over the years to the message and ministry of the early church the church of today could learn anything of real value?

Though times have changed men have not changed in 1,900 years, and therefore the need remains the same. And what is even more important, the message for meeting the need has not changed. It is the same old Gospel that provides the power of God unto salvation. And it is the same eternal and unchanging Christ who answers the longing of every weary and wayward heart. It is not a giant stride, therefore, from the above facts to the conclusion that the way of getting the divine provision to the lost today cannot differ essentially from the method used in the early church if the ministry of the church is to be effective.

For the purpose of reappraising our present-day methods, a glimpse of the methods used in the early church will provide an adequate measuring rod.

1. In the early church it was definitely understood that the overwhelming testimony came from *laymen*. When the early church was scattered from Jerusalem by persecution "they . . . went every where preaching the word" (Acts 8:4). In the New Testament sense there has never been a clerical class. All believers are priests. To the various members of the church God has given gifts. And to some He has given the gift of teaching and ruling. And the church has selected them for pastors and teachers with the responsibility of building up the congregation. But upon every member of the congregation there has rested the responsibility of bearing the good news of the grace of God. In the early church this responsibility was discharged, and building up of the church followed. And wherever churches have followed this method since, there has been a continuous adding to the church.

2. The testimony thus borne by the early church was also *official* testimony. Referring to this fact, it is Paul who writes, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28). The words "preach," "warning," and "teaching" convey the element of authority in the presentation of the message. And every believer before and since has had the right to testify with authority. To each believer the word of reconciliation has been committed. And as an ambassador to a foreign country, he has been vested with full right to speak for his government. It was this kind of proclamation, warning, and teaching that brought results.

3. *Verbal* testimony also characterized the early evangelistic effort. By the use of the words "preach," "warning," and "teaching" (Col. 1:28), the apostle is emphasizing the thing that is so obvious, namely, the passing on the message by word of mouth. This does not mean eloquence, fine-spun logic, or creative genius. It means a simple telling of truth. While a good life may adorn the Gospel of Christ and make it attractive to others, that alone can never take the place of telling the message of good news to others by those who have experienced its saving power.

4. No one will be able to gainsay the fact that this early testimony was *Biblical*. "Whom we preach" (Col. 1:28) points to none other than Christ. He is the subject and the sum of this early testimony. The enticements so readily used today did not make up a part of the testimony of that day. Remembering that Christ was the one who had entered into their souls to impart life and joy and happiness, He became the center of their testimony. For they knew it was the Gospel of Christ which was the power of God unto salvation. Joining the church, social betterment, personal prestige were not allowed to supplant the one vital thing, Christ, as the Scriptures described Him.

5. Along with the various things already mentioned, it is quite obvious that the testimony was *personal*. Three times in one verse the Apostle Paul emphasized the expression "every man." To him and to the others in the early church evangelization was an individual proposition, a face-to-face, heart-to-heart matter. What may have seemed to be mass evangelization was really individual ministry. Thus the mechanical element was excluded and the personal touch was introduced. People were made to feel that they were important and their souls worth saving. The intimacy and tenderness of personal touch aroused emotions and did much to command the will.

6. Though one might not expect to find this element, Paul records the fact that his testimony was characterized by the *sensible*. That is what he means by the words "in all wisdom" (Col. 1:28). This means good judgment, fine discernment, tact; using opportunities, and making opportunities, but ever trying to use the method of the fishermen and lure wisely and well into the fold of Christ. One moral virtue alone will almost provide for this whole thing, namely, love for lost souls. Love usually sees the right thing to do. And love usually suffers long in order to bring good to the object of its affection.

7. Of more importance than all the above, perhaps, at least as we try to reconstruct the picture of the early church at work, is the lost art of *continual* testimony. For the sake of conveying a true picture to his readers, Paul uses the present tense in the words "preach," "warning," and "teaching." This means that his ministry for individual men was spread over a period of time. Months, sometimes years, were involved. Men's



ideas change slowly. And even after a background of information is built up, it takes a long time to move the will. It was this constant, continual testimony that brought results in the pagan world into which Christianity came.

Well may the church and her ministry today review the methods and the successes of the early church and return to those old ways. Once the entire church from the pastor to the last person in the church returns again to those methods, there will be a shaking of the communities in which today struggling and strangely impotent congregations exist. Christianity is a vital living thing described by the good news of God's grace, and unless those who profess Christianity are on fire to carry the message to others, all the professional skill of a trained ministry will fall to the ground utterly helpless.

## VOICES FROM THE ROCKS . . .

(Continued from Page 372)

far different creature than he was subsequent to it. Scripture is clear that it was not until after man's fall that the serpent was cursed and became a creeping creature. Then "the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (vs. 14).

Then upon the right of the tree is the figure of a man seated. He has two horns on his head. These doubtless are intended to set forth man's power and dignity before he fell. In the Scriptures, as elsewhere, horns are symbolic of power. Think of the dignity and potentialities which God heaped upon man before his fall into sin! Created in the image of God, given dominion over an uncursed earth, commissioned to dress and keep Eden's smiling acres, made responsible for naming every beast of the field and every fowl of the air and brought into being for God's fellowship. Such dignity belonged to man as was not even given to the angels in heaven. But the Temptation Seal shows man thus blessed reaching out his right hand toward the fruit on the tree. One cannot look at this phase of the seal without being reminded of Adam's response to Eve's offer of the forbidden fruit following her eating thereof. Genesis 3:6 says, "and he did eat."

Thus in picture form an old clay cylinder presents the basic facts connected with the story of the fall of man as recorded in the book of Genesis. There is not a single word of writing on it. Its message is altogether pictorial. Evidently then, as today, folks were fond of pictures. And, after all, pictures provide a most convenient and satisfactory method of representation. We have, therefore, in the clay tablet of this discussion what is most likely a picture of what actually transpired according to Genesis, chapter 3. It adds nothing to the inspired account but harmonizes exactly with it and thus provides striking corroboration for the Biblical story from a source outside the Bible.

Both accounts point to the fact of the entrance of sin into the world through an influence outside of man. In both instances that influence is in the form of a serpent. The Bible makes it clear that the serpent was only the body used by Satan for his fell purposes (Rev. 12:9). Inasmuch as both sources explain the presence of sin in

the world today, they also indirectly point man to his need of a Savior who only can eradicate the poison of the serpent with which all men everywhere have become infected. They both by their solemn warnings should teach all men of every class and kindred not to reach for the forbidden fruit of Satan's insinuations but for the pierced hand of the Savior who only can fit man to live eternally.

## NEW MEMBER OF SEMINARY STAFF

The Seminary is glad to announce that Bro. Blaine Snyder has become a member of the Seminary staff of workers, having taken up his work here on February 23rd. Brother Snyder is a graduate of Ashland Collège with the degree of Bachelor of Arts, and also a graduate of Grace Seminary with the honor magna cum laude and the degree Bachelor of Divinity. His work here under the present arrangement will include both the duties of the Librarian and also that of bookkeeper. We welcome Brother Snyder to these important duties in connection with our Seminary program.

Alva J. McClain.

## REPORT OF GIFTS TO GRACE SEMINARY

(Continued from Page 373)

Name and Church (or City)	Receipt No.	Amt.
Mr. and Mrs. Carl H. Seitz	15419	5.00
Mr. and Mrs. Carl H. Seitz	15420-B	5.00
Miss Pauline V. Seitz	15421	10.00
Mr. and Mrs. Charles Stang	15422	5.00
Mrs. Ada E. Schwartz	15423	5.00
Mrs. Madge Taylor	15424	5.00
Senior Youth Fellowship	15425	10.00
Junior Youth Fellowship	15426	5.00
Ushers' Association	15427	23.25
Sunday School	15428	73.51
First Brethren Church (Misc.)	15429	11.00
First Brethren Church	15430-B	100.00
Beaver City, Nebr.—		
Grace Brethren Church	15431	36.92
Dallas Center, Iowa—		
Rev. and Mrs. M. L. Myers	15432	20.00
Mr. and Mrs. C. W. Lewis	15433	5.00
Mr. and Mrs. Elmer Demmy	15434	5.00
Jean Carter	15435	5.00
First Brethren Church (Misc.)	15436	8.65
Mr. and Mrs. Austin Peitzman	15437	25.00
Mr. and Mrs. Glenn K. Hoover	15438	10.00
Philadelphia, Pa. (First)—		
Mr. and Mrs. William J. Grace	15439	25.00
Miss Elizabeth Grace	15440	25.00
Garwin, Iowa—		
Rev. H. S. Parks	15441	5.00
Mr. and Mrs. Glenn Thurston	15442	5.00
Mrs. Vera Welton	15443	5.00
Mrs. Perl Lowry	15444	10.00
Carlton Brethren Church (Misc.)	15445	25.00
Whittier, Calif.—		
Chaplain (Major) F. W. Shiery	15446	100.00
Mundy's Corner, Pa.—		
Mrs. Lillian Commons	15447	10.00
Mr. and Mrs. S. C. Cunningham	15448	5.00
Mr. and Mrs. Louis Diamond	15449	25.00
Rev. and Mrs. Jackson Dishong	15450	5.00
Rev. Clair Gartland	15451	5.00
Mr. and Mrs. John Griffith	15452	25.00
Mr. and Mrs. C. D. Kerr	15453	5.00
Mr. and Mrs. Clarence Leidy and Family	15454	9.25
Mrs. Sally Leonard	15455	5.00
Mr. and Mrs. Adam Rager	15456	5.00
Mr. and Mrs. George Rose	15457	5.00
Mr. and Mrs. Glen K. Rose	15458	25.00
Mr. and Mrs. Harold Rose	15459	5.00
Mr. and Mrs. Walter Rose	15460	10.00
Mrs. Raymond Schrack	15461	5.00
Brethren Youth Fellowship	15462	10.00
Pike Brethren Church (Misc.)	15463	5.30
		2,975.19
Cash Receipts—General Fund		\$2,865.19
Cash Receipts—Building Fund		105.00
Cash Receipts—Library Books		5.00
		2,975.19

Mrs. Alva J. McClain, Financial Secretary.





# THE GOSPEL TRUTH



## FINE SERIES OF RADIO RALLIES HELD

The Gospel Truth Male Quartet recently held a very successful series of radio rallies in Ohio Brethren churches. Splendid musical programs were given and testimonies as to the worth of the national radio ministry. Many Radio League members were secured also and great enthusiasm was evidenced for the broadcast. WHKK, Akron, Ohio, covers most of the State and practically all Brethren churches in that area. Listen in at 7:30 to 8:00 a. m. Sunday by turning your dial to 640 Kc.

If there are groups of our churches desiring radio rallies, please get in touch with us so that arrangements can be made.

## GOSPEL BROADCASTS IN THE RED

From all over the nation we hear complaints from Gospel broadcasters to the effect that heavy deficits are piling up and some are in a very precarious position financially. Small and large radio missions are having the same difficulties.

There is an economic tightening and fear of another war together with increases in the cost of living and some decreases in wages, all of which no doubt reflect a part of our financial troubles.

However, now, more than ever, when the world stands on the brink of disaster, we should be straining every nerve and giving every possible penny to keep these true Gospel programs on the air.

*The Gospel Truth* stands sorely in need of funds as we write these words and the situation is so serious that it may be necessary to take the program off the air. If many of God's people will give small offerings this deficit could easily be cared for and other expenses could be met.

If you have appreciated *The Gospel Truth* and you would like to see the program remain on the air, then send us your love gift immediately and pray that God will meet our pressing need through others also.

## FULLTIME RADIO MAN NEEDED

The task of national Gospel radio cannot be adequately handled on the present basis. Busy pastors and men who have other full-time tasks are now caring for many details in connection with the radio work. This means that there are many things which must be left undone.

A full-time promotional director is needed. We should earnestly pray that God will raise up the man and provide the means to care for his support. Under such a plan *The Gospel Truth* could realize great growth and become a world-wide ministry.

## WOULD YOU LIKE TO HAVE OUR MISSIONARIES HEAR THE GOSPEL TRUTH?

Many people have expressed the desire to make possible the broadcasting of *The Gospel Truth* over some short-wave station so that it would circle the globe and could be picked up by our missionaries in South America and Africa. Several of those missionaries have expressed such a desire also and are giving of their own meager means to help make it possible.

It would be wonderful if we could send our program out over HCJB in Quito, Ecuador, or some other short-wave station. Perhaps God will raise up a number of individuals who will write us and underwrite such a world-wide radio ministry. The cost is surprisingly small.

## PROVIDENCE BIBLE INSTITUTE ON ITS OWN BEAM

Just two months ago the Providence Bible Institute dedicated its own FM non-commercial radio station, WPTL. This was truly a momentous day in the history of the institute.

Howard W. Ferrin, president of P. B. I., has been one of the pioneers in FM non-commercial programs, and has a vision of the tremendous potentialities in Gospel radio.

We are certain that P. B. I. is going to be one of the better-known Bible institutes in this land because

of its radio vision, along with Moody Bible Institute and the Bible Institute of Los Angeles.

## CATHOLICS TAKING FULL ADVANTAGE OF RADIO

There are times when the Protestant Church can see what it ought to be doing by watching the Catholic Church. Usually while we delay in discussing petty and non-essential things the Catholics have made advances and possessed the field. This has been true so frequently in missionary work.

Radio is one of the greatest of all missionary enterprises. Catholics have taken full advantage of it for years with a national radio program, programs in foreign languages abroad, local Catholic releases, and even in radio dramas. Let no one doubt that the radio has been a most powerful tool in Roman Catholic hands for preaching their doctrines and molding public opinions.

Recently in the *Converted Catholic* an article appeared concerning a Jesuit radio station at Fordham University in New York. It is sponsored by the Jesuit magazine *America*, and is advertised as "The Voice of America."

Someone wrote President Truman protesting this and received a reply from the Department of State signed by Kenneth D. Fry, chief of the international broadcasting division, which stated that the Jesuit radio station had a very limited range and could not be confused with the Government's official radio station, "The Voice of America." He added, "The use of the phrase, 'Voice of America' by this station is the business of the station and not of the Department of State."

Here is an indication of the subtlety used by the Jesuits in presenting the idea that they speak for America or are so closely associated with the state that they may be considered one.

There is an amazing apathy in official Washington concerning the religious tyranny of this organization which talks so much of religious freedom.





# BRETHREN RADIO HOUR



## THE GOSPEL TRUTH

Report of Receipts for Quarter Ending  
March 31, 1948

Akron, Ohio	\$134.00
Ankenytown, Ohio	16.00
Ashland, Ohio	26.00
Allentown, Pa.	9.00
Aleppo, Pa.	3.00
Albany, Oreg.	1.50
Beaver City, Nebr.	14.00
Berne, Ind.	30.00
Brethren Home Missions Council	132.60
Buena Vista, Va.	20.00
Bell, Calif.	6.00
Bellflower, Calif.	6.00
Canton, Ohio	239.00
Cheyenne, Wyo.	6.00
Clay City, Ind.	33.00
Clayton, Ohio	25.50
Cleveland, Ohio	2.00
Compton, Calif.	6.00
Conemaugh, Pa.	96.00
Cuyahoga Falls, Ohio	32.00
Dallas Center, Iowa	73.00
Danville, Ohio	61.00
Dayton, Ohio (First)	14.00
Flora, Ind.	7.00
Fort Wayne, Ind.	87.85
Fremont, Ohio	86.00
Glendale, Calif.	3.00
Hagerstown, Md.	7.00
Homerville, Ohio	6.00
Harrah, Wash.	78.00
Indianapolis, Ind.	27.00
Johnstown, Pa.	211.36
Juniata, Pa.	2.00
Jenners, Pa.	8.00
Kittanning, Pa.	17.00
Lake Odessa, Mich.	20.00
La Verne, Calif.	6.00
Leamersville, Pa.	25.40
Limestone, Tenn.	21.00
Listie, Pa.	19.00
Long Beach, Calif. (First)	14.00
Long Beach, Calif. (Second)	2.00
Los Angeles, Calif. (First)	4.00
Leon, Iowa	6.00
Mansfield, Ohio	3.00
Martinsburg, Pa.	45.00
McKee, Pa.	33.00
Meyersdale, Pa.	36.00
Middlebranch, Ohio	28.00
Modesto, Calif.	153.80
Mundy's Corner, Pa.	73.50
North Riverdale, Dayton, Ohio	6.00
New Troy, Mich.	27.41
North English, Iowa	3.00
Northern Ohio District W. M. C.	5.00
Osceola, Ind.	30.00
Peru, Ind.	43.00
Philadelphia, Pa. (First)	5.00
Portis, Kans.	25.00
Rittman, Ohio	31.00
Roanoke, Va. (Ghent)	23.00
Singer Hill, Pa.	11.02
South Bend, Ind.	49.00
South Gate, Calif.	1.00
Sterling, Ohio	3.00
Summit Mills, Pa.	65.95
Sunnyside, Wash.	108.89
Sidney, Ind.	17.00
Tracy, Calif.	66.00
Uniontown, Pa.	68.25
Waynesboro, Pa.	56.66
Winchester, Va.	3.00
Winona Lake, Ind.	20.00
Wooster, Ohio	10.00
Waterloo, Iowa	11.00
Yakima, Wash.	8.25
Miscellaneous	187.75
	2,900 69

Direct Payment—	
WJEJ—Hagerstown	\$86.00
Waynesboro	86.00
WINC—Winchester	65.00
KFBC—Cheyenne	149.50

## THE GOOD WORKS OF THE CHRISTIAN

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM

By REV. KENNETH B. ASHMAN

### Introduction—

We begin this morning a series of messages based upon the Epistle of Paul to Titus. The Lord willing, this introductory study will be followed with five other messages dealing primarily with the subject of the book, namely, "The Good Works of the Christian."

Sometime in the interval between the first and second imprisonments of the Apostle Paul at Rome, and probably from the coasts of Macedonia, this venerable servant of Christ wrote a letter of introduction to a young convert and helper, Titus. Titus had been left with the Christians of the island of Crete to establish order in the churches there. Paul had spent too short a time among these people to accomplish this important task. His was the work of a missionary; Titus was to follow with the ministry of estab-

lishing the new converts firmly in the "faith once for all delivered unto the saints."

Some have suggested that Titus became the Bishop of Crete, others have said that the size of the field entitled him to the office of archbishop. There is no indication in the Word that either of these positions was held by the young minister. He was an evangelist, and to call him merely an overseer of the activities of the congregations involved, is to pay undue regard to his calling and his ministry. Too many men "called of God to preach the gospel" have become mere administrators of the complicated programming of the modern church—thus the high calling of soul-winning and the edification of the saints has been sadly neglected.

This in turn has resulted in a weakened Body of Christ. We who should be surging forward conquering in the name of Christ, have been slipping backward and losing precious ground. Today our own blessed church is calling for ministers to fill empty pulpits. What we have experienced, other denominations have as well, until this very hour there are at least 15,000 congregations without active pastors and over 20,000 churches whose doors have been closed, with no services of any nature being conducted. We therefore call upon the ministry of all Protestant groups to cease from the trivial details of pastoral administrations and to aggressively carry on the work of an evangelist, to stir the saints to fervent devotion to the Lord, and to challenge hundreds of young men and women to choose Christ as their

### TUNE IN

National Brethren Radio Hour

### THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.
Sundays—7:30-8:00 a. m. (EST)
WJAC—Johnstown, Pa.—1400 Kc.
Sundays—8:30-9:00 a. m. (EST)
WINC—Winchester, Va.—1400 Kc.
Saturdays—5:30-6:00 p. m. (EST)
KIMA—Yakima, Wash.—1460 Kc.
Sundays—7:30-8:00 a. m. (PST)
WJEJ—Hagerstown, Md.—1240 Kc.
Sundays—8:30-9:00 a. m. (EST)
WHOT—South Bend, Ind.—1490 Kc.
Sundays—8:00-8:30 a. m. (CST)
WMBS—Uniontown, Pa.—590 Kc.
Sundays—7:30-8:00 a. m. (EST)
KXOB—Stockton, Calif.—1280 Kc.
Sundays—9:00-9:30 a. m. (PST)
KFBC—Cheyenne Wyo.—1240 Kc.
Sundays—10:00-10:30 p. m. (MST)
WKEY—Covington, Va.—1340 Kc.
Saturdays—6:00-6:30 p. m. (EST)
KWIL—Albany, Oreg.—1240 Kc.
Mondays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

(Continued on Page 386)



# News Briefs

Rev. William H. Schaffer writes from his bed in St. Luke's Hospital in Spokane, where he was taken Saturday night, April 10. A later report tells us that he is home again and is improving. If he is able, Brother Schaffer plans to attend the convention of the National Association of Evangelicals in Chicago the first week in May.

Rev. John Bergen, former assistant pastor at San Diego, has accepted a call to be pastor of the Community Church of Campo, Calif. The church is meeting in a former Army chapel.

A building committee has been selected at Martinsburg, Pa., to provide more room for the growing Sunday school. Gospel teams are being organized; also an adult fellowship. The family of Pastor Robert Miller has been quarantined for three weeks for scarlet fever, the five-year-old girl having had a light case.

Rev. Leo Polman is serving as supply pastor of the church at East Pasadena, Calif. He is continuing his work in the Biola Book Room.

Attendance at the Second Church, Long Beach, Calif., April 4, was 393 in Bible school, 183 at the morning service, and 125 in the evening. The offering for the general fund exceeded the budget requirements, and additional offerings were given for the building, the bus, and foreign missions. Rev. Frank Coleman is the new pastor.

Evangelist Tom Presnell will hold union meetings in Portis, Kans., May 9-28.

The new church at Radford, Va., was dedicated April 18, with Rev. J. E. Patterson as speaker. Pastor K. E. Richardson's quarterly report shows an average of 44 at the morning services, 47 in the evening, and 43 in prayer meeting.

As a result of Rev. A. D. Cashman's recent meetings in Clay City, Ind., plans are being made to open up a new work in Brazil, Ind. Friday night meetings will be held in the local Y. M. C. A., where a room has been secured without charge. A nucleus of six Brethren families has been found in Brazil. Anyone knowing of others in this community who might be interested in a Brethren church should send their names and addresses to Rev. Edward Lewis, Clay City, Ind.

Rev. David Stone, pastor at Alexandria, Va., gave Gospel messages in the District Jail and the District Industrial Home recently, and several professed conversion in both places.

A Brethren Bible institute meets each Tuesday night in the First Church, Johnstown, Pa., where instruction is given in Christian doctrine, methods of Bible study, and church ordinances. Twenty-seven enrolled for the first session, April 6.

Dr. Raymond E. Gingrich has just concluded his thirteenth year of service as pastor of the church in Akron, Ohio. During that time he has baptized 527 persons, receiving 582 into church membership. Attendance at the recent revival meetings, led by Evangelist Earl M. Jensen, broke all records. The Ambassadors are making approximately a thousand contacts a month, and prayer meeting attendance is running close to the hundred mark. Raymond Gingrich, Jr., rated among the top ten per cent in the State and in the nation in the Pepsi Cola scholarship contest, and is planning to attend Wheaton College in preparation for the ministry.

Results of the evangelistic meetings at South Gate, Calif., led by Rev. Archie Lynn, include 10 first-time confessions, 34 rededications, and four who came for church membership. Ten were baptized Easter Sunday morning.

Mrs. Verna Pepper, member of the First Church, Long Beach, Calif., sailed April 2 for China, where she will serve under the China Inland Mission. Her address is c/o China

## The Brethren Missionary Herald Circulation

Last week .....	6,996
A month ago .....	6,738
A year ago .....	6,114
Two years ago .....	5,642

Inland Mission, 1531 Singza Road, Shanghai, China.

Rev. Charles Bergerson will present an organ recital at Waynesboro, Pa., May 9.

The Foreign Mission Board is sending the Missionary Herald to a large number of schools in America where Brethren young people may be found.

The church at Leesburg, Ind., has begun the publication of a weekly bulletin. Sunday school attendance is increasing rapidly, and is nearing the hundred mark.

Rev. Herman Baerg's address is 300 S. Fifth, Sunnyside, Wash.

Grace Seminary now has the use of the entire second floor of the Free Methodist Building in Winona Lake. This gives the professors some much-needed office space.

Bro. Richard DeArmey, pastor of the church at Jenners, Pa., writes that they have maintained an average of 75 in Bible school during recent weeks, and there have been as many as 42 at prayer meeting. Their initial foreign mission offering amounted to \$106.82.

Wind damaged the roof of the South Pasadena, Calif., church, making a new roof necessary. Improvements have been made in the apartment occupied by the pastor and family. Rev. Dingeman Teuling, chalk artist, will be at this church May 4. It has been the scene of recent meetings at which an association of Christian schools is being formed for the southern California area.

Easter Sunday brought a record attendance and a record offering at Sterling, Ohio. The following weekend, Dr. Herman A. Hoyt led in a Bible conference and showed pictures of Grace Seminary. Pastor Forest Lance expected to baptize about 15 in April.

The Juniata, Pa., church has received a check for \$5,240.50 from the insurance company in settlement for their recent fire.

A Christian service flag was hung

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Evangelism..... R. Paul Miller  
Youth ..... Ralph Colburn



# The Christian's Seal

By Rev. Charles H. Ashman

## SPIRITUAL UNDERSTANDING (EPH. 1:18)

In Ephesians 1:15-22 we find one of the most remarkable prayers of the Bible. Paul had heard two fine things about the Ephesian Christians. They had "faith in the Lord Jesus," pure, unfeigned, genuine faith. Also they had "love unto all the saints," all-inclusive love, not clique friendship. These two outstanding spiritual graces caused Paul to praise the Lord for them in his prayer to the Lord.

### *Spirit of Wisdom*

Then Paul prayed for them. He prayed that they might have the "spirit of wisdom" (vs. 17). This is the wisdom set forth in James 3:17-18, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This is the wisdom which we lack naturally but "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (Jas. 1:5). This is the wisdom that leads one to search the "revelation in the knowledge of him" (Eph. 1:17).

### *Spirit of Understanding*

Now, Paul prays that we might have the spirit of understanding, that "The eyes of your understanding being enlightened," one might come into full realization of "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1:18). There are two types of understanding possible. First, there is the understanding that is *natural*. This is described in I Corinthians 1:18-29, also in I Corinthians 2:5, 13, 14. This type of understanding is foolishness unto God. By it, the world knew not God. "Professing themselves to be wise, they became fools" (Rom.

1:22). Our faith does not stand "in the wisdom of men." The Scriptures are "not in the words which man's wisdom teacheth" (I Cor. 2:13).

Second, there is *spiritual* understanding, spiritual discernment. Paul prays that the eyes of our heart might be enlightened, the eyes behind the eyes, so to speak. This is the understanding that we need. We "have eyes and see not" because we seek to see only with the natural eyes. We need spiritual sensibility, discernment, enlightenment. This is only possible through the person of the Holy Spirit. He is this Spirit of wisdom and understanding.

### *Threefold Blessing*

As we yield to the Holy Spirit, a threefold knowledge will result. (1) We will "know what is the hope of his calling," Christ's calling in us, not our high calling in Him, but His calling in us. What is Christ's hope in us? What does He expect to receive from the investment of grace and sacrifice in us? Ephesians 1:10, 12 tell us. "That we should be to the praise of his glory." The Holy Spirit ever reminds us of this divine investment, and what Christ expects to receive as dividends from it.

(2) We will come to realize what are "the riches of the glory of his inheritance in the saints," not the saints' inheritance in Him, but His inheritance in the saints. What riches does Christ expect from us? "The riches of his grace" (Eph. 1:7); the riches of his mercy (Eph. 2:4); the "unsearchable riches" (Eph. 3:8); "the riches of his glory" (Eph. 3:16).

(3) We will come to realize "what is the exceeding greatness of his power to us-ward who believe" (Eph. 1:19). This is the resurrection power, that power of God manifest in Christ when He was raised from the dead and was set at the right hand of God in the heavenlies. He "was raised . . . for our justifica-

tion." Paul longed to more fully realize "the power of his resurrection." This is ascension power, that power that was shown when Christ was lifted up to the right hand of God to become our present Advocate. This is conquering power, that power by means of which "all things are put under his feet." This is the investment that Christ has in us. It is an investment of love, blood, power!

### *Divine Dividends*

What dividends does Christ expect to receive from all this investment? A realization of all this by us will transform our attitude toward self. Each Christian must guard Christ's investment in him. "Christ in you!" It is not so much "following Jesus" or "walking with Jesus," but Christ walking through us. All this is the work of the indwelling Spirit. He makes Christ real to us, enables us to realize His presence, brings us to see that "ye are not your own," therefore we should glorify Christ in our body, soul, and spirit, which are His.

A full realization of Christ's investment in us will transform our idea of *service* as well as self. We will serve, "not as men-pleasers," nor to secure the praise of men, but for His glory. A certain young people's society adopted the practice of adding at the end of each written report, "This work done for Jesus Christ," and if nothing had been done, the report ended with these words, "Nothing done for Jesus Christ."

### *Now!*

Yes, Christ expects eternal dividends from His investments in us, but He desires some *now*! What is the Lord getting out of me? What is He doing through me? It all depends upon the degree to which I yield to the Holy Spirit. He and He alone can give spiritual understanding for He is the Spirit of wisdom and understanding.





# EVANGELISM



## MORE ABOUT THE DEPARTMENT OF EVANGELISM

By REV. R. PAUL MILLER

In the January 24th issue of the Brethren Missionary Herald, we introduced what we believe to be the most imperative need of our Brethren churches today: a strong department of evangelism set up by our National Fellowship, for the purpose of reaching the greatest number of men in America for Christ, with the forces which we have at hand. This department of evangelism must not be confused with the chair of evangelism for Grace Seminary, described in a later issue of the Herald.

The chair of evangelism for Grace Seminary is utterly essential to any permanent, expanding program of reaching this generation for Christ. The Seminary must be the source of preparation for the men who will do the work. This will require, of course, the establishing of an entirely new and distinct department designed for one purpose: the full preparation of men and women for the ministry of evangelism, this to be made possible as soon as the new seminary building is ready for use.

However, the benefit of such a school within the Seminary would largely be lost if the fruit of its work were to be left to lie about unused. The young men coming from such a school of evangelism should have a certain future with an ever-widening field opening up before them. The graduates of this school should be noted and their work directed.

If evangelism, which is the most important means of reaching the goal which the Lord has set before the Brethren churches for saving lost men, is left to shift for itself we would be unworthy stewards before God. We would largely nullify what had been accomplished by the school of evangelism. We would soon find ourselves in the unenviable position of training brilliant evangelists for other Christian groups to use, but which the Brethren churches carelessly let slip through their fingers through inadequate direction of their own work. Just as foreign

missions and home missions are inconceivable without co-ordination and capable direction, so is it essential that evangelism, upon which we are utterly dependent for any advance which we make for Christ, must be nationally directed.

Such a department is essential to keep our evangelistic forces busy. One of the greatest losses in evangelistic work is the loss of time between meetings because of the hit-and-miss calls from the different fields. To have a center where churches may call for evangelistic workers, parties of any size, is invaluable. Many times churches have need for evangelistic help on short notice and they simply do not know where to send to obtain it, and sometimes have to make poor shift as a result. To be able to provide work for evangelists at times when their own schedule is not full enables them to make their ministry count for the most.

To have the right workers at the right place at the right time is of inestimable value. To enable them to stay as long as needed to get any certain work done is essential. Too often the lack of finances on the local field cuts off the promise of a great harvest. If the evangelistic workers can stay right on regardless, without unjust sacrifice to themselves, and finish the work, the benefits would be incalculable. Those who have had any experience in this field know this only too well. If the workers are relieved of the necessity of making fixed dates in order to maintain themselves the tragedy of choking off the working of the Holy Spirit in such meetings would be ended. The cost of all meetings would largely be met by the local field. It is the extra costs that a national fund would be needed to provide for. It is these extra needs that make so much difference.

Such a program can only be carried out by a distinct, separate, and experienced administration. This board of evangelism should be

chosen from among our ministers and laymen on the same basis that members for mission boards are chosen: men who have manifested a deep and sincere passion for soul-winning. It cannot successfully operate as a side issue of any other organization. Tacking a department of evangelism on to some other group whose main interest is something else has stifled evangelism in most other denominations. Friendly board members, regardless of how kindly disposed they may be toward evangelism, but who are not passionately evangelistic, will ultimately let evangelism die as any real force of value. This is the way in which many a noble evangelistic passion has died aborning.

Such an evangelistic department should be supported by individual, spontaneous gifts from God's people, and not by appropriations from any paternal board. It should not drain the income of any other work, home or foreign. God's people as a whole, are in heart intensely evangelistic, and want to see souls saved. Their gifts will expand the work to God's order. There need be no day set for a national offering from the churches. We have too many of these already. As pastors and people are led, as they pray, as they are burdened, let them give as churches or individuals.

In times of persecution, opposition, good times and hard times, God's true people have never let the spirit of true evangelism die. They have always supported it at the cost of sacrifice if necessary. When evangelism is vigorous no outward enemies or hindrances can prevail against the church. All the power of heaven and earth is promised to the church that actually "goes" regardless of conditions in the world.

We believe that the prevailing conviction of pastors and people in all our Brethren churches is that evangelism is today our weakest point, that it constitutes our greatest need for immediate correction, and that we have already waited 25 years too long to launch this movement.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities for Youth

(First in a new series of devotional articles from Paul's Epistles to Timothy.)

Timothy was a young man; in some ways a very ordinary man, in some ways a very extraordinary fellow. That probably makes him very much like most of us, doesn't it? In the instructions the Spirit inspired Paul to write to him, there is much of especially practical value for young people today. We are not going to attempt any sort of an exposition of these chapters, but merely select a few choice truths for youth, and present them in this series of articles.

The verse for meditation today is I Timothy 1:5, "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned." The end, the fulfillment, of any commandment is love. Elsewhere Paul says that without love our service is as a noisy gong or a clanging cymbal. Jesus put far more emphasis in the spirit of the law than the letter of the law, and that spirit is love. What we are trying to say is that obedience, service, devotion, or yieldedness that does not spring from love to God and to man is inadequate. Paul didn't want Timothy to obey just because it was Paul speaking, or even because it was the Spirit speaking through him. He wanted Timothy's response to come from a heart filled with love for God.

Notice how that love is qualified. It is to be love from a pure heart, from a good conscience, from faith unfeigned. I like to think of this threefold relationship as being manward, inward, and Godward. Love from a pure heart means love shown to those round about us, not for what we will get in return, not because we feel we ought to love them, but love that is natural, yet spiritual. I remember a "bull session" from Bible institute days when we fellows got to discussing another fellow who had made himself somewhat obnoxious, and was generally

disliked. Some uncomplimentary and unkind things were said, when one fellow reminded us that, after all, this fellow was our brother in Christ, and we ought to love him. And another fellow replied, after some hesitation, "All right, I'll love him, but I sure don't like him." That's not what we mean by love out of a pure heart!

Love out of a pure conscience speaks to me of the inward relationship of love. Again we are reminded that there is to be absolutely no ulterior motive to our love shown for the Lord's sake, no expectation of returns, or disappointment when we fail to see returns. A godly teacher of mine used to say, "Be appreciative, but don't expect to be appreciated." And when this is true, God will ultimately take care of the latter, too. If you serve God because it pays, then it usually doesn't

pay, but if you will serve Him out of genuine love, it will pay.

Real love that is acceptable to God must spring from unfeigned, or sincere faith. Love and faith are virtually inseparable. One cannot exist long without the other. When we trust God, we will love God, and if we love God, we'll trust Him.

The end of the commandment, of every commandment, is love. "Be loved, let us love one another: for love is of God." "By this shall all men know that ye are my disciples, if ye have love one to another." Truly it is the qualifying mark of obedience, service, and discipleship. It is the badge of Christian faith.

## Here's an Idea---

At Winchester, Va., recently, we observed something that we believe is an idea worth copying. Some of your youth groups may have something similar in effect, but if not, this might work for you, too.

Once a month, on a week night, the Winchester young people meet at the church for a time of real fellowship. Fifteen or twenty minutes of singing are followed by a half-hour Bible study, led by the pastor. Then the group enjoys a period of games for an hour or so, then refreshments. An offering is taken to cover the cost of refreshments.

These meetings have proven to be a real blessing, and each succeeding one has attracted greater attendance. It could work for you, too.

For your Bible study period, you might work something different than one led by the pastor. Meyersdale, Pa., has enjoyably and profitably followed the Youth Triumphant Course of the Moody Bible Institute Correspondence School. Other groups have had a discussion type study that works well with high school and college age young people.

In this latter, a chapter is assigned and read before coming. Then the group is divided into smaller groups of not less than four, and not more than eight young people. Each

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## GIFTS RECEIVED FOR THE WORK OF THE NATIONAL YOUTH COUNCIL OF THE BRETHREN CHURCH

September to April 1

S. M. M. ....	\$200.00
Pike Brethren Church and S. S. ....	28.88
Hagerstown Grace Brethren Church. ....	50.00
Winona Lake Brethren Church ....	50.00
Clay City, Ind. ....	14.30
Bryan University Students ....	18.00
Mt. View Brethren Church, Hollins. ....	21.45
Rittman, Ohio ....	27.73
Johnstown, Pa. ....	20.00
Long Beach, Calif. (First) ....	35.00
Fremont Ave., S. Pasadena ....	20.00
Garvey, Calif., Grace Brethren ....	25.00
Meyersdale, Pa. (Main St.) ....	25.00
Los Angeles, Calif. (First), Jr. C. E. ....	5.00
Compton, Calif., Youth Retreat ....	30.00
Modesto, Calif. ....	18.40
Los Angeles, Calif., (Third) ....	15.00
Miscellaneous Offerings ....	15.31
Seal Beach, Calif. ....	15.00
North Riverdale, Dayton, Ohio ....	40.00
Compton, Calif.—High School C. E. ....	5.00
Senior C. E. ....	10.00
Adult C. E. ....	15.00
Jr. High C. E. ....	5.00
Sunday School ....	50.00
Fort Wayne, Ind. ....	14.50
Mt. View Brethren Church, Hollins. ....	45.00
Roanoke, Va. (Ghent) ....	36.10
Portis, Kans. ....	40.00
Los Angeles, Calif. (First) ....	6.40
Beaver City, Nebr. ....	10.00
Waterloo, Iowa ....	15.02
Peru, Ind. ....	18.89
Ohio Youth Rally ....	35.00
Kittanning, Pa. ....	35.41
Waynesboro, Pa. ....	25.00
National Brethren Youth Fellowship. ....	200.00
S. E. District Men's Brotherhood ...	29.47
Clearbrook Brethren Church ....	6.39
Radford, Fairlawn Brethren Church. ....	10.50

Total ..... 1,286.75

Estimated needs for the year.....\$5,000.00

(Please report any errors to Gerald Polman, treasurer.)





# Studies in Revelation



## STUDY NO. 33

### *The Red Horse*

"And when he opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword" (Rev. 6:3, 4, R.V.).

When men refuse righteousness and place wickedness upon the throne, it is only natural for them to reap the strife and unrest of the second seal.

James tells us that as "the coming of the Lord draweth nigh," rich men will "weep and howl" for their miseries that shall come upon them as the "hire of the labourers" cries back at them (Jas. 5:1-8). They have been keeping back by fraud, and giving poor wages, and now the workmen are striking back at them. After the rapture, this spirit of industrial strife will increase, until strikes, and mobs, and violence, and bloodshed, and civil wars, and rebellions, and revolutions, will be the order of the day.

### *Strikes*

Some months ago I got caught in the railroad strike. How helpless we were as we walked down to the engine and saw everything in readiness to go, but the engineer was out of his cab and sitting idly by on the platform. Verily, it would not have taken much to fan the spark of resentment, that was smoldering in my heart, into a flame.

And so will it be when peace is actually taken from the earth. Let the transportation department of a great city go on a strike. The men at the water works may go on a strike in retaliation. Imagine Chicago without water, sewerage, and means of fighting fire. Some can still remember the horror of those few hours when, a few years ago, the policemen of a great city went out on a strike and left the citizens to the mercy of evil men.

In a time when peace has vanished from the earth and violence has taken its place, it is only natural that scarcity and want will be on every hand. Especially will this be in evidence in the food realm, and the famine of the third horse will ride forth upon the scene.

### *The Black Horse*

"And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not" (Rev. 6:5, 6, R.V.).

As the third living creature thunders, "Come," a black horse with its rider stalks across the scene. Fam-

By REV. R. I. HUMBERD, Flora, Ind.

ine is a terrible thing, and here the price of the rationing system is set in heaven as a voice from the midst of the living creatures decrees, "A whole day's wages for a pint and a half of wheat; a whole day's wages for four and a half pints of barley." What will a man do for his family, let alone himself?

Only a few weeks ago, I was informed there was no gas because the truck drivers, somewhere along the line, had gone out on a strike. And how easy there could be a scarcity of the cereal grains as a general strike in the oil industry would stop the tractors and leave the farmers helpless.

I was talking to a farmer about the fearful possibilities ahead. "Oh," he said, "if they want to strike, let them strike. We will just put out enough for ourselves." But will that solve his problem?

Some years ago, not far from where I lived a coal strike dragged on, and on, and on, until the men grew desperate and went out into the country and helped themselves. And so, let 100 trucks leave Chicago with 10 men in each truck. What can the helpless farmers do as 1,000 men bear down upon their cattle and hogs; 1,000 made desperate by the condition of the times, and every man bent on plunder?

These conditions could scarce have come when I was a little lad and when the motive power was the faithful horse. But now the farmers are helpless and a few evil men could stop the grain production of the entire nation.

Fear and famine weaken the body and make it easily susceptible to disease, and the fourth horseman is the natural result.

### **BROTHER HUMBERD SAYS—**

"Many Infallible Proofs," "Salvation, Security and Assurance," "The Virgin Birth," "Crowns for Christians?" "The Christian Home," "God's Contracts," "God's World and His Word"—all seven for \$1.00. Humbert Press, Flora, Ind.

## YOUTH PAGE

(Continued from Page 381)

group should have a fairly mature young person with a good Bible knowledge as leader. Then each group picks a favorite verse, a key verse which expresses the theme or main message of the chapter, the main points of the chapter, the leading spiritual lessons and applications of the chapter, and the problems or questions of the chapter. At a given time, the groups meet together and compare results. Each group is prepared to defend their choices and ask their questions.

Sometimes the passing of time is forgotten in the interest of the discussion. It is well for the pastor or a competent youth leader with a good Bible knowledge to lead in the presentation of group reports, and comment on the conclusions.

Anything like this that makes Bible study attractive, and brings young people together in real fellowship and fun, will prove profitable in your church.





## THE GIFT OF GOD

By REV. G. W. KINZIE, Middlebranch, Ohio

How numerous and rich are the gifts God has bestowed upon mankind! We have been the recipients of His bounty all our lives. So many of His gifts are so common that we take them for granted, many times without a thought of gratitude or of thanks to the Giver.

There is the fresh air, so necessary for our very existence, and in such abundance; food to nourish our bodies; clothing for our comfort and protection; fuel deposited within and upon the earth, to keep us warm and to cook our food. There are the professions: the medical profession, for instance. Think of the marvels the skilled surgeon is able to perform, even upon the most delicate and vital organs of the body.

Then there is the Church, which is one of God's gifts to man, given to point man to the way of life. What a pity that so little appreciation of the Church is manifested both by those who claim to be members, and others who are utterly dependent upon the message of the Church for their eternal salvation.

And, did you ever think, especially you young people, of your parents as a gift from God? Particularly is this true if they are godly parents. God says, "The glory of children are their fathers" (Prov. 17:6). How much of a glory are you to your children, father? Are you leading them toward God, or away from Him? If they follow your example, will they go to heaven, or to hell? Certainly children have a right to godly parents. God pity the boy or girl whose parents are so careless of the eternal interests of their own flesh and blood as to live godlessly.

But there is one gift of God which so far excels all other gifts as to make them pale into utter insignificance. It is revealed in my text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Note the contrast: "wages" and "gift." Wages represent remuneration or reward for service rendered, and is therefore one's just due. "The

wages of sin is death"—and you may read into that word "death" everything pertaining to death, and hell, of which your imagination is capable, and you will never be able to fathom the bottomless depth of its terribleness. It includes all physical, spiritual, and eternal death, which is the "lake of fire," or hell. Had it not been for sin, man would have lived forever. But death is the wages of sin! And because all have sinned, therefore all are dead in



REV. G. W. KINZIE

trespasses and sins. "But the gift of God is eternal life through Jesus Christ our Lord." This is God's antidote for sin and death.

Neither is there life anywhere else for any man. All will remain dead throughout all eternity unless they accept God's gift of life as offered freely through Jesus Christ. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This is because He "his own self bare our sins in his own body on the tree, that we, being dead to sins [through receiving Him as our Savior], should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). Only "He that hath the Son hath life; and

he that hath not the Son of God hath not life" (I John 5:12).

Eternal life, God's supreme gift to man, is life that shall last throughout all the ceaseless ages of eternity. Should it ever cease, it would not be "eternal life" for the believer. To secure eternal life is to be saved; it is to be delivered from sin's guilt, consequences, power, and eventually from the very presence of all sin, into the loving favor and service of the Lord Jesus Christ. It is to receive from the great Judge of all the earth, God Himself, the assurance, in His Word, that all one's sins are blotted out forever, and that the believer has now become one of God's beloved sons. However, let us never forget that this life is obtainable not by our "good works," not upon any financial or other consideration, but only by simple, childlike faith in Jesus Christ, causing one to trust God with his whole being, so that God's slightest wish becomes the thing he desires most to do.

How great must be God's love for man, sinners that we are! No matter how great may be our sins, His pardon, and complete restoration into the family of God as though we had never sinned, is offered just for the taking, to each one—to "whosoever will." He says, "I have loved thee with an everlasting love" (Jer. 31:3). "But God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us" (Rom. 5:8), "the just for the unjust, that he might bring us unto God" (I Pet. 3:18). Won't you receive Him as your Savior, my friend, and in Him receive this greatest of all gifts, eternal life? For "this life is in his Son" (I John 5:11).

"Yet a great way off He saw me,  
Ran to kiss me as I came;  
As I was my Father loved me,  
Loved me in my sin and shame.  
"Put them on me—robes of glory,  
Spotless as the heavens above;  
Not to meet my thought of fitness,  
But His wondrous thought of love."



# Neo-Orthodoxy's Unorthodoxy

By REV. ARNOLD R. KRIEGBAUM, Waterloo, Iowa

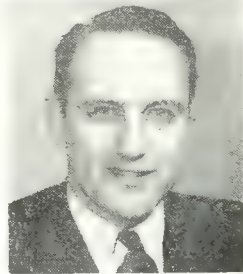
Many theologians in modernistic circles have from time to time made an outward retreat to a more conservative position of theology. Not one such retreat, however, has truly returned to the absolute orthodox position, which the so-called neo-orthodox theologians admittedly abhor. The latest of these so-called retreats which is widely recognized and taught is the neo-orthodoxy of Karl Barth and Rheinhold Niebuhr, whose theology is commonly known as the "theology of crisis" or the "tragic crisis." This neo-orthodoxy has become so widely accepted in modernistic spheres that it is now taught in several liberal theological seminaries in the United States and abroad. This means it is being heard from many pulpits in America. *Time*, the weekly news magazine (March 8, 1948), gives its section on Religion over to this neo-orthodoxy.

The purpose of this article is to give a short, lucid evaluation of Barthianism for the benefit of the busy pastor and Bible teacher, that they might have an understanding of this neo-modernism without spending long hours of laborious study to find its error.

*Barthianism is subtle!* The dialectical theology of Barth is nothing more than that which is commonly known as "modernism." Barth's "theology of crisis" is based upon the same premise as modernism, except that a few neologisms appear to make it more acceptable. Barthianism is nothing more than a destructive force at work to destroy the cardinal principles of the faith as presented in the Word of God. Barthianism is not a positive theology, but rather a negative one. It, like modernism, is a theology of denial. Barthianism is subtle because it takes the commonly accepted doctrines of orthodoxy and affirms to believe in them, but each affirmation is qualified to the point of denial. To a great degree, Barth's definitions stand for an idea which makes them utterly meaningless and destructive to the true faith. This classifies Karl Barth in the ranks of modernistic theologians.

## *Neo-Orthodoxy and Verbal Inspiration*

*Barthianism is subtle!* Karl Barth contends that he believes in the verbal inspiration, in a finished canon, in the necessity, sufficiency, and authority of the Scriptures, yet, to analyze his terms reveals that he does not believe in the verbally inspired Bible as does the fundamentalist when he uses the term. For an example, Cornelius Van Til, in his book "The New Modernism," quotes Barth as saying, "If God has not been ashamed to speak through



REV. A. R. KRIEGBAUM

the Scriptures with its fallible human words, with its historical and scientific blunders, its theological contradictions, with the uncertainty of its transmission, and above all with its Jewish character, but has rather accepted it in all its fallibility to make it serve Him, we ought not to be ashamed of it when with all its fallibility it wants anew to be to us a witness; it would be self-willed and disobedient to seek in the Bible for infallible elements." By this, Barth contends that Christ is dependent upon the witness of fallible, human words found in the Scriptures. To Barth, the Bible is not the final revelation of God to man for that can only be found in what Barth calls God's finished revelation, which he would dare to compare with Plato's "Anamnesis." The only difference would be that Plato argues for the timeless principle whereas Barth thinks of the finished canon as an event. All such concepts as a finished canon and plenary inspiration are merely limiting concepts, according to Barth. Further, he argues that the Bible is

merely a partial revelation, for all men everywhere have God's revelation inasmuch as that revelation is to be found by each man within himself. At this point Barthian universalism is introduced, which teaches that in every man is the ideal or selfhood of man. Barth argues that man is a self-sufficient individual. Here Barth borders on the philosophy of humanism. Strictly speaking, Barth would be an idealistic humanist.

## *Neo-Orthodoxy and the Doctrine of God*

*Barthianism is subtle!* With sublime finality Barthianism reveals itself to be semi-agnostic on the subject of God, although Barth would object to such a classification. Barth contends that man is in a mental prison, which is the misery of Protestantism. There are four corners to the prison, argues Barth, those being: (1) Orthodoxy, which is doctrine; (2) Pietism, which is Christian experience; (3) Enlightenment, which is truth that is not understandable; (4) Schliermacher (the father of modern Protestantism, who looked to Immanuel Kant, the philosopher, for his theology), who argued for a religious instinct he held to be common in all men. The roof of this prison is supported on these four pillars, and the roof of the prison keeps man from receiving the true revelation of God in heaven above. Barth contends that until man gets out of this religious prison he will never understand God. To Barth, God is the "absolute other." God is the ineffable Reality.

## *Neo-Orthodoxy and the Doctrine of the Son*

*Barthianism is subtle!* Barth professes to believe in the virgin birth, but he completely denies it by his contention that all men are virgin born in Christ. Barth believes it was the decision and eternal act of the Son and Word, by the power of which this man Jesus, conceived by the Holy Ghost and born of the Virgin Mary, began to be the Son and the Word of God as he began to be man. Accordingly, believers participate directly and immediately in



the virgin birth of Christ. While Barth argues that Jesus Christ was the Son of God, nevertheless his concept of Jesus Christ makes it difficult to understand his position. Barth says, "Jesus Christ is indeed a difficult historical figure, but when explained, he is merely one founder of a religion among others and as one propagating his own religion, a somewhat questionable working Rabbi of Nazareth" ("The New Modernism," by Cornelius Van Til, p. 338). Barth places the Holy Spirit in a peculiar realm, making Him to stand for the idea of incomensurability and therefore the idea of progress. The concept of Barth makes the doctrine of Christ point to the objective, whereas the doctrine of the Holy Spirit points to the subjective side of reality. Barthianism is not only subtle, it is always leading one into the realm of the unknowable.

#### *Neo-Orthodoxy and the Doctrine of Sin*

*Barthianism is subtle!* In order to understand Barth's idea of sin, it is essential to see his idea of history. Barth divides history into ordinary history and primal history. Through primal history all revelation of God comes. With this mind, Barth approaches the historical account of Genesis with a negative attitude. Any reference to original sin is certainly not to speak of an historical incident. Sin entered the world in the same way the righteousness revealed Christ to the world, that is, by timeless and transcendental means. The historical Adam is denied. The thing that makes a sinner a sinner is simply the fact that he has been untrue to the ideal of the Individual, says Barth.

#### *Neo-Orthodoxy and the Doctrine of the Resurrection*

*Barthianism is subtle!* Barth denies a literal physical resurrection. This is proven to be his viewpoint, for in his sermon, "Jesus Is Victor," he writes, "And should it be that we stand beside graves and we talk about the resurrection, we should not think of it as a literal resurrection, but rather as a continuation of life in a spiritual sense, in a limbo-like, mystic beyond, or, perhaps, in the memory of those loved ones who survive, or in those acts and deeds which the deceased one left behind" ("Come Holy Spirit," by Karl Barth,

pp. 152-153). Barth definitely associates the resurrection of Christ with the second coming of Christ. He says, "The resurrection of Christ, or His second coming, which is the same thing, is not a historical event; the historians may reassure themselves—unless, of course, they prefer to let it destroy their assurance—that our concern here is with an event which, though it is the only happening it is not a real happening of history" ("The Word of God and the Word of Man," by Karl Barth, p. 90).

#### *What Is Barthianism?*

Barthianism is nothing more and nothing less than a religious philosophy which denies the majority of the cardinal doctrines of the Word of God, and which qualifies the remaining doctrines of the Scripture. Although Barth, himself, would deny it, Barthianism has much in common with mysticism.

Barthianism is nothing more and nothing less than a neo-modernism which, wittingly or unwittingly, robs the Word of God of its precious truths, and places sinful man on a pedestal with God-like potentialities. The Word of God declares all men to be sinners in a lost condition,

whereas Barth declares man to have within himself the possibilities of being as God, as man attains unto his ideal.

Barthianism is nothing more and nothing less than a dangerous, false religion which seemingly contends for the truth, but which is false in essence.

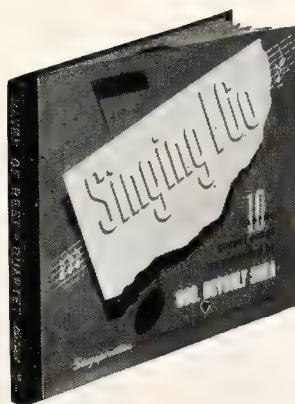
Barthianism is nothing more and nothing less than present-day modernism in a new garb called neo-orthodoxy. The basic thought of Barthianism is also found in the philosophy of Immanuel Kant.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1).

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (I John 4:1).

The second *International Child Evangelism Conference* will be held in Philadelphia, Pa., April 29 to May 1.

#### *This Week's Record Album—Singspiration No. 1 . . . .*



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**THE BRETHREN MISSIONARY HERALD COMPANY**  
Winona Lake, Indiana



# The Good Works of the Christian

(Continued from Page 377)

full-time ministry of life. This is America's crying need of the hour.

## The Field

Titus was assigned to labor in a difficult field. Note the words of the apostle in the first chapter of this epistle, verse 12 (R.V.), where Paul, quoting from one of the Cretan prophets, writes, "Cretians are always liars, evil beasts, and idle gluttons." Nor was this a false appraisal of them, for the apostle adds in the following verse, "This witness is true. Wherefore rebuke them sharply." The ancient name applied to the people of that island signified the very act of telling the untruth. To "cretanize" was to lie profusely. Now, that which was true of the inhabitants of the island of Crete, was unfortunately found true in some of the Christians of the island, and was manifesting itself in lives of ungodliness and sin.

It is with this matter of ungodliness that we endeavor to deal in this current series of messages.

We are convinced that the usual designation of the contents of this epistle is too limited. It has been properly stated that Paul was instructing Titus on the proper order in the churches. However, in dealing with this matter, the apostle presents an invaluable treatise on the doctrine of the "good works of the Christian." Thus it is that six times in this short letter the phrase "good works" is used: once in the first chapter, twice in the second chapter, and three times in the third chapter. Paul well knew that if every member of the congregation of the Cretan church would be careful to maintain "good works" of righteousness, every problem in the church would dissolve itself into nothingness.

Are you having the problem of worldliness in your church? Then inspire your constituents to works of righteousness. Are you having dissensions and strife in your congregation? Then get your eyes off one another and strive to please the Lord. Are you being hampered with budget shortages, empty pews, unfaithfulness, and neglect? Then bring before your people a vision of the white harvest fields of the world

and go forth, near and far, bringing in the precious sheaves of golden grain. There is not a single problem in the local church, or the life of the individual Christian, that would not melt away if we would, one and all, be filled with the fruits of righteousness, which Paul calls "good works."

## Salvation

Remember, Paul is not saying here that the "good works" of the individual are instrumental in bringing about salvation. He is writing to redeemed people, or at least those who professed to have been redeemed. In chapter 3 we read, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Our righteousness is an essential *evidence* of our salvation, but redemption itself is the free gift of God, based upon the unmerited favor we have before the Father through the atoning work of Christ Jesus the Son. We are saved by grace, through faith, that not of ourselves lest we should boast.

However, we fear that many who are trusting in the grace of Christ to save them, have failed to realize that we prove the reality of that salvation by our works of righteousness. Two extremes of preaching are manifest among us today. There are those who falsely claim that man can lift himself by his own bootstraps into favor with God, by his good works he shall be saved. Such preaching is false and damnable, even though being heard on every hand today. The other extreme is that preaching of salvation by grace, to the exclusion of the necessity of such good works. This too is a false interpretation of the plain intent of Scripture. James said, "Faith without works is dead." We are exhorted to be "doers of the word, and not hearers only." Christ Himself laid down the principle of life when He declared, "By their fruits ye shall know them."

Christian friends, be it remembered among us that salvation claimed, without the evidence of practical godliness, is heresy and will be severely judged by Christ in the day of His coming. To profess to know Christ in the heart and yet

not to show Him in the life is nothing less than "cretanizing," that is, deliberate lying before God and men.

## God's Order

God has a divine order for His children. First, there is *salvation*, which is God working in us *through Christ*, to blot out the guilt of sin. Second, there is *sanctification*, which is God working in us *by the Holy Spirit*, to take away the power of sin. And third, there is *service*, which is God working through us *with Christ and the Holy Spirit*, to win unto Himself all men. No portion of this order may be neglected in a well-balanced, acceptable life before Christ. Many people claim to be saved and sanctified but their pure Christian service is lacking. This was the problem with the Cretan people. They claimed salvation, and sanctification, but they actually denied both by their lack of "good works." Therefore, the apostle writes in chapter 1, verse 16, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

## Application

The professing Christians of our own beloved land are dangerously close to "cretanizers." We profess to know Christ but in life we deny Him. We are known the world over as "the Christian nation." In all fairness we should tell the world the truth. Without doubt we have a larger percentage of our inhabitants who are members of one religious body or another, but we still have a majority of our inhabitants who are not connected with any religious body. And worse yet, there are literally thousands who claim to be saved who deny that salvation by being reprobate of good works.

Last year, so-called Christian America consumed an average of five gallons of spirited liquors to each inhabitant of our land. Of course this figure would not have been so high had it not been for the National Capital brawl, where the average per person reached an all-time, and all-nation high of 16 gallons per person. This, mind you, while great need for grain was apparent and while our enemies across the sea were using what we turned into liquor as a weapon to dominate the powers of the world.

In so-called Christian America,



80 per cent of the young manhood inducted into the military services admitted to immoralities of the gross-est nature. While churches, newspapers, and schools must still glean their paper needs from all possible sources, we see our newsstands literally bulging with millions of copies of filthy books and magazines, glorifying adultery, companionate marriage, and wickedness of every kind.

Last year there was one divorce to every three marriages. Homes are broken, children are on the loose, the current generation bids fair, should the Lord tarry, to give way to the most sinful period in the history of the tottering world. And so-called Christian America is leading the way. God have mercy upon us today.

### Conclusion

Yes, we deny the reality of our Christianity by being reprobate of good works. Surely the words of Ezekiel the prophet are appropriate just now. Speaking concerning the "reprobate" nature of the children of Israel, and their disregard for the proclamation of the demand of God for righteousness, he said, "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, *but they will not do them*; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, *but they do them not*."

Is there a way back? Yes; notice where Paul places the emphasis in the first chapter of our epistle. He speaks to the elders in the church, demanding that they lead the way of righteousness, instructing the people in the same way. These elders, writes Paul, should be "blameless, the husband of one wife, having faithful children . . . the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate." Thus does Paul speak concerning the demands upon his personal life. And then he adds, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Herein, fellow-pastors, is the first

need—a nation-wide ministry, in all denominations, "holding fast the whole word of God," proclaiming it, without tarnish or tampering, unto a needy generation, this to be substantiated with a life of practical godliness in every aspect of our being. Oh men of God, let us like David of old admit our sin, be filled anew with the joy of our salvation, and then set forth, not to be "reprobate of good works," but to be filled with fruits of righteousness, both to the glory of our God and the edification of the saints entrusted to our care.

In this, our introductory study to the Epistle of Titus, we have spoken primarily to the shepherds of the flocks. However, the same words apply with equal urgency to each and every person hearing this message. Christian, it is utter folly for you to claim to know Christ in your heart, but refuse to glorify Him in your body which "is the temple of the indwelling Holy Spirit."

Kneel there at your radio, let the God of heaven, through the blood of the Son crucified and living, purge you from every spot and stain. Be not "reprobate" of good works today.

Search me, O God, and know my heart today;

Try me, O Savior, know my thoughts I pray;

See if there be some wicked way in me,

Cleanse me from every sin, and set me free.

Lord, take my life, and make it wholly Thine;

Fill my poor heart with Thy great love divine;

Take all my will, my passion, self and pride;

I now surrender, Lord, in me abide.

## NEWS BRIEFS

(Continued from Page 378)

in the church at La Verne, Calif., Easter Sunday. It is a Christian flag, with 12 small red crosses on the white field, honoring the 12 workers who have gone out from the church into full-time service.

Rev. and Mrs. Ralph Rambo, of Tracy, Calif., have an apartment now at 45 West Tenth St.

Dr. L. S. Bauman is scheduled to bring a week's Bible conference to Sunnyside, Wash., beginning May 2.

The Conemaugh, Pa., church has called Rev. J. L. Gingrich to serve

## PLAN TO ATTEND NATIONAL CONFERENCE

It is not too early to begin making your plans to attend the Fifty-Ninth Annual Conference of the National Fellowship of Brethren Churches that will be held at Winona Lake, Ind., August 30 to September 5.

A challenging theme for the Conference has been chosen by the Executive Committee: "Separated for Souls." Prof. Robert Culver of Grace Theological Seminary will deliver the morning Bible lectures. Other outstanding Brethren ministers will be on the program.

Why not plan this year to attend the entire Conference?

HERMAN KOONTZ,

Secretary, Executive Committee.

as pastor for another year. The pastor's annual report shows that the church had a net gain of 11 in membership. The pastor made 344 calls and organized two Brethren churches. Other activities included a summer camp, vacation Bible school, Happy Hour, and Christian education classes.

A large stock of *sacred records* is now available at the Missionary Herald Company. Write for circular.

A Bible conference at Canton, Ohio, May 2-9, will be led by Rev. Miles Taber.

A bill introduced by Senator Taft, and which has already passed in the Senate, makes Federal funds available to *parochial schools*. The American Council of Christian Churches suggests that Protestants write to the Hon. Fred A. Hartley, Jr., chairman, Committee on Education, House Office Building, Washington, D. C., opposing the passage of this Federal aid-to-education bill.

## "THE SANCTITY OF SEX"

BY FRANK A. LAWES

This new (1948) book, published by Good News Publishers of Chicago, is ideal to place in the hands of Christian young people. It treats its subject in plain language, with perfect frankness, yet the spirit of a positive devotion to Christ permeates the entire book.

\$1.00 Postpaid

The Brethren Missionary Herald Co



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for May 9, 1948.

Luke 5-9.

## THE CALL AND COST OF DISCIPLESHIP

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

Peter, who had followed the Lord earlier, had gone back to fishing. Later, after the crucifixion, he did the same thing again. He seemed to have some doubts about his ability to succeed in Christian work. So the Lord used an object lesson.

To prepare Peter for this lesson, the Lord permitted him to fish all night without catching a fish. So he was a failure at fishing too. But he said, "Nevertheless at thy word I will let down the net." That was all that was necessary—and he got more fish than he could handle.

Then Jesus applied the lesson: "Peter, you can't catch men for eternal life any more than you could catch fish last night. But Peter, you see how you caught fish when you let down the net at my word. Now if you are willing to pay the price of discipleship, and let down the net at my word, you can catch men too." And, praise God, Peter left everything and followed Jesus!

Matthew (Levi) had to pay the same price to become a disciple. And immediately he began to catch men. He did it, not by preaching, but by giving a great banquet to his friends and neighbors and inviting Jesus to meet them. If you want a modern example of this method of soul-winning, read "Occupation Fellowship" in the Missionary Herald of Aug. 2, 1947.

Jesus Himself had a price to pay in order that His ministry might be successful. When the scribes and Pharisees were planning His death, He knew that others must be prepared to carry on. One of the principal objects of His ministry was to prepare a group of men who would

continue His work after His death. And He who said, "Pray ye therefore . . .," practiced what He taught. A whole night of prayer preceded His call of the Twelve. Peter's toiling all night was fruitless, but Jesus' praying all night resulted in the sending forth of twelve new workers. Each new worker must pay a price, but usually someone else has first paid the price of a sleepless night—or many of them—that that worker might be sent forth.

The most important decision that the prospective worker himself must make is to deny himself, to lose his life for Christ's sake. This is not the mere surrender of certain luxuries, but the surrender of one's right to live his own life as he pleases. With Peter, he must acknowledge that Jesus is the Captain (Master) of the ship, saying, "Nevertheless at thy word I will . . ."

Finally, the one who would be used to catch men for God must not look back and lust after the life of

ordinary mine-run professing Christians who still make their own decisions—going to church, giving, witnessing, praying, when it does not interfere with their other plans or their comfort.

Is it any wonder that few are being saved?

### Review Questions

(Based on the Brethren Quarterly)

1. How many of the apostles met with violent deaths, according to tradition?
2. Had Peter, James, and John been called previous to this lesson? Were they still following Jesus? How did Jesus deal with them?
3. What does the word "Master" mean here?
4. Show how Peter's obedience in letting down the net is a splendid example.
5. What did it cost these men to follow Jesus?
6. What is the proper preparation for electing church officers?
7. What is the difference between self-denial and denying self?
8. What "good" things may hinder us from being soul-winners?
9. What is the difference between a disciple and an apostle?
10. Name four characteristics of true discipleship.

### Discussion Questions

1. Name some points of similarity in fishing and soul-winning.
2. How did Levi win his friends to Christ? How can your class use this method?
3. Can more be accomplished by a night of prayer, or by a day of work?

## BIBLE-READING SCHEDULE

Monday	April 26	I Samuel	20, 21	I Cor.	15
Tuesday	April 27	I Samuel	22, 23, 24	I Cor.	16
Wednesday	April 28	I Samuel	25, 26	II Cor.	1, 2
Thursday	April 29	I Samuel	27, 28, 29	II Cor.	3, 4
Friday	April 30	I Samuel	30, 31	II Cor.	5, 6
Saturday	May 1	II Samuel	1, 2	II Cor.	7, 8
Sunday	May 2	II Samuel	3, 4	II Cor.	9, 10
Monday	May 3	II Samuel	5, 6, 7	II Cor.	11
Tuesday	May 4	II Samuel	8, 9, 10	II Cor.	12, 13
Wednesday	May 5	II Samuel	11, 12	Galatians	1, 2
Thursday	May 6	II Samuel	13, 14	Galatians	3, 4
Friday	May 7	II Samuel	15, 16	Galatians	5, 6
Saturday	May 8	II Samuel	17, 18	Ephesians	1, 2
Sunday	May 9	II Samuel	19, 20	Ephesians	3, 4



0, No. 17—May 1, 1948

Foreign Missions Number

# The Brethren Missionary Herald



## *In This Issue--*

Editorials by L. S. Bauman

Reports from the General  
Secretary, R. D. Barnard

Answers to the Challenge,  
"Can You Name Them?"

"Ndai Noe and His Baby"

Minutes of General Interest  
of Foreign Board Meeting

"Lord, Is It I?"

Foreign Missionary Editor's  
Mail Box



MOTHER? SHE WAS BORN THAT WAY!



# EDITORIALY SPEAKING

By DR. LOUIS S. BAUMAN, Editor

## OUR COVER PICTURE

Well, folks, how do you like our cover picture, in recognition of "Mother's Day"? Mothers are just *born* that way—naturally *born* mothers. That's the idea. And, if the devil leaves them alone, they will grow up that way—to regard motherhood as the greatest calling God ever gave to woman. But when Satan gets in his work, and makes our girls believe that the greatest calling of womanhood lies in some career outside the home, and this natural-born instinct dies within their breasts—well, *just that* lies at the root of civilization's decline, the degeneration of the Church, and the major woes of the world today. God save our girls from the death damp of "careers"!

Years ago, I walked into the great Jefferson Hospital in Philadelphia, to make a pastoral call on one of my flock, who happened to be the head nurse in that hospital, with something like 200 girls under her in training—if our memory serves us correctly. Enthusiastic missionary propagandist that I was, I said to her, "Miss Laughlin, what a wonderful missionary you would make for us in Africa, with all your great abilities. Do you know," I said, "that the job of a missionary, under God, is the greatest calling in the world?" She looked at me for a moment, and then slowly and solemnly said, "Brother Bauman, you are mistaken; the greatest work that God ever gave to any woman is the job of being a real mother!" I gave in! She was right, with my apologies to all you fine missionaries!

Now, the fine little mother pictured on our cover is none other than a fine, sweet little three-year-old (last November), named Honi Irene Hepner, daughter of Mr. and Mrs. Jesse Hepner, of Covina, Calif. This picture was furnished me at my request by her grandmother, a foreign missionary enthusiast and supporter of our work for many years, Mrs. Elsie Rager, of La Verne, Calif. But, she ought to be sweet, fine, loving, and all that. *She was born on the 13th of November, wasn't she?*

## REPUDIATION OF SOME UNAUTHORIZED PROPAGANDA

Your Foreign Missionary Editor sincerely regrets that it becomes necessary in these columns to repudiate some unauthorized propaganda that was broadcast at Easter time—a device of Walter W. Strong, of Long Beach, Calif., to apparently boost for the Easter offering for foreign missions, and yet in reality to impose his own erroneous ideas concerning the subject of hell upon the Brotherhood.

Mr. Strong sent forth over the Brotherhood a two-page (closely written) mimeographed letter, arguing for and pleading for the acceptance of the doctrine of

Universalism—i. e., that *all* men and women will finally be saved—that Judas, and Nero, and Genghis Khan, and Voltaire, and Adolph Hitler, and Stalin, yea, even the devil and all his angels will ultimately arrive in heaven, in spite of the crystal clear declaration of the Apostle Paul that, "many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, *whose end is destruction*" (Phil. 3:18, 19).

Now, the Greek word Paul used, translated "end" simply means "END," as one of the finest Greek scholars the editor has ever known was compelled to admit, although he was trying to foist upon him this very doctrine. The word in the Greek that Paul used is the word *telos*. Turning to the very best authorities in New Testament Greek, we find Thayer translating this word thus: "*The completion; the end; for ever; in perpetuity; at last; termination; the limit at which a thing ceases to be; finally.*" Turning to the Analytical Greek Lexicon, we find this word *telos* defined: "*consummation; the closing act; the final stage; brought to completion; ultimate destiny.*" If the "end" is "destruction," then the "end" is not salvation—and that's that. If the "end" of Judas is to be an eternity of bliss in heaven, then no matter what went before, Jesus was sadly mistaken when He said, "good were it for that man if he had never been born" (Mark 14:21).

But, we are not here to prove the teaching of Mr. Strong to be wrong. If he wants to believe what he believes, that is his inalienable right. But we do deny his right to send forth his belief in the form of propaganda for the Foreign Missionary Society of the Brethren Church, causing many to wonder if the Brethren are Universalists. One of his letters lies before us as we write—returned to us by a good missionary sister, who simply asks, "What do you think of this? Isn't he a Brethren?" We can only reply, "He may be a member of the Brethren Church, but he is not true Brethren, for his teaching is utterly contrary to the teaching of the New Testament, which is the only creed of the Brethren." Moreover, the editor happens to know that this man is also a denier of the most fundamental truth of the Bible—that Jesus Christ is very God, equal in every sense of the word to the Father. *That* is his worst sin!

This editorial would not be written were it not for the fact that at the head of his letter he writes the word in capital letters—"URGENT." Then, also in caps, "OVER THE TOP FOR FOREIGN MISSIONS AND OBEY JESUS!!!" (Mark 16:15). This is an old trick of the enemy—to propagandize for falsehood under the cover of truth. We are reminded that in Paul's day, "A certain damsel possessed with a spirit of divination . . .

**THE BRETHREN MISSIONARY HERALD:** Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. **BOARD OF DIRECTORS:** Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



followed Paul . . . and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation." And, all that was certainly true. "And," we read, "this she did for many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18). Paul would have appreciated the testimony as to who he was, but he did not like a "spirit of divination" for his propagandist. *Neither do we!*

#### A PICTURE OF REAL HUMAN INTEREST

On another page, with the permission of Mrs. Harry Crawford, Whittier, Calif., we are publishing a portion of a letter that she recently received from her daughter, Mrs. Ben Hamilton, missionary in Africa. We are also publishing a facsimile letter written by Ndai Noe, a grateful young African father. In the Herald, December 6, 1947, is an article by Ben Hamilton, telling of this man's wedding.

Meditate upon the attitude of this father, who but recently emerged from the darkness and superstition of paganism. All too often the parents of a babe like this will let it die and carry it out into the brush to be devoured by the hyenas. But, how different when Christ enters the hearts of these ebony-skinned people! What sweet tenderness and deep love this African lad has for his babe! How can anyone look upon this picture and not thoroughly believe in Foreign Missions? Even were there no hereafter, from the standpoint of this present life, no investment could possibly make a greater return than comes from the dollar that is used to send a Mabel Hamilton over to make known the transforming power of Christ to Mr. and Mrs. Ndai Noe.

And that virtue that we call gratitude, fundamental in the character of a born-again Christian—how beautifully it is revealed in the letter that Ndai wrote to the mother of the missionary who means so much in his life.

Surely, Christ, when He shall sit on His judgment seat, will not forget whose pennies, nickels, dimes, and dollars they were that made it possible for Mabel Crawford Hamilton to go and make Christ known in Africa.

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#### ARGENTINE CONFERENCE RESOLUTIONS, 1948

On the 10th of February, during the General Conference, held in this city, a meeting of delegates from the different Brethren churches was called. The churches were represented as follows:

Rio Cuarto—Clarence Sickel, Johanna Nielsen, Pedro Olthoff, Antonio Boher, Minna de Diedrich, Elena de Diedrich; Cabrera—Lynn Schrock, Frederico Sotola; Las Perdices—Lynn Schrock, Juan A. Renz; Tancacha—J. Paul Dowdy, Juan DiNardo, Nazareno Galli; Almafuerte—J. Paul Dowdy, Anita de Rampollo; La Carlota—Solon Hoyt, Elsa de Asin; Laboulaye—Luis Siccardi; Huinca Renanco—Juan Spiropulos, Angela de Nuñez; Corral de Bustos—Hill Maconaghy, Manuel Martín. Pastor Sickel presided.

After seeking the direction and blessing of God, various matters were considered.

First, we considered the necessity of each believer feeling the responsibility of the work, so that it may become the work of the Argentine Republic, united by common faith and the headship of Christ Jesus to the

Brethren of the North, but not depending upon them financially.

Second, That we express our appreciation to all those who in one way or another contributed to the fine success of the Conference. A committee was appointed which, at the evening meeting, expressed our gratitude to Sr. Caramuti, of Rosario, and all the pastors who presented messages in the Conference; to those who contributed to the comfort of the visiting brethren, whether by helping here in the Mission, or opening their homes, or loaning coats, mattresses, etc.; also to those who cared for meetings at home while others were attending the Conference here.

While expressing their appreciation, the committee presented a gift to Pastor Sickel, with best wishes for divine blessings on his mission to Brazil.

Also that we send fraternal greetings to the Brethren in North America and Africa, and to the church in Rosario, of which Sr. Caramuti is pastor, the Immanuel Baptist.

That we recommend a common effort in the work of evangelization, placing a certain goal, with constant prayer for all those who direct the different missions, and for the Bible Institute.

#### Young People's Camp

Given the many blessings received there by our youth, that we try to acquire our own grounds in the Sierras, and that a plan be worked out by which the youth of the different congregations may become better acquainted.

#### Conferences

That we pray especially that the next Conference may be larger, in view of the great blessing that we receive in the conferences.

That a fund be created in the different churches to make possible better facilities in the same (the conference).

That the duration be extended so that delegates may meet at the beginning and also on the last day to consider new ideas.

#### Delegates

That one delegate be received for each 25 members or fraction thereof from each church, and that they meet the first and last days of the Annual Conference in Rio Cuarto. If, in the meantime, there should be matters of importance arise, these delegates shall meet at an appointed place.

That there should be an interchange of correspondence between delegates whenever one feels led to present some idea. In such case the correspondence to be sent to Rio Cuarto, from which point it be forwarded to the different congregations for their consideration. Any member of the church who feels led, may present his idea to the delegate in his congregation, who will present it duly.

May the blessing of the Lord rest upon this initiative. Rio Cuarto, February 10, 1948.

April 9, 1948.

Dear Bro. Bauman:

Perhaps these resolutions may not appear very important, but when you consider that this is the first effort of the Argentines themselves, they certainly do assume some importance. At any rate I am sure you will be interested in them.

Johanna Nielsen.



# THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Offerings—August, 1947, through February, 1948

<b>General Fund</b>			
Eisenman, Mr. and Mrs. W. G., Long Beach, Calif. (1st) .....	\$5.00		
Thierfelder, Mr. and Mrs. R. M., Long Beach, Calif. (1st) .....	5.00		
Zahn, Mr. and Mrs. Neri, Long Beach, Calif. (1st) .....	10.00		
Miller, Mrs. Grace M., Long Beach, Calif. (1st) .....	15.00		
James, Mrs. L. W., Long Beach, Calif. (1st) .....	2.00		
Allison, Mr. John W., Long Beach, Calif. (1st) .....	3.00		
Sigrist, Mrs. W. A., South Bend, Ind. ....	10.00		
Wescott, Mr. Fred, Sunnyside, Wash. ....	30.00		
Church, Hagerstown, Md. ....	71.90		
Miles, Mr. Jim D., Long Beach, Calif. (1st) .....	10.00		
Levering, Mr. and Mrs. J. C., Long Beach, Calif. (1st) .....	26.00		
Wetherbee, Mr. A. M., Long Beach, Calif. (1st) .....	400.00		
Engelman, Mr. G. D., Peru, Ind. ....	5.00		
Dutka, Mr. and Mrs. Harry, Canton, Ohio .....	30.00		
Church, Canton, Ohio .....	2.00		
Church, Winona Lake, Ind. ....	6.75		
W. M. C., Singer Hill, Pa. ....	25		
Church, Rio Cuarto, Argentina, South America. ....	50.00		
Wescott, Fred, Sunnyside, Wash. ....	30.00		
Milton, Mr. and Mrs. Earl, Long Beach, Calif. (1st) .....	5.00		
Brakeman, Mrs. A. E., Long Beach, Calif. (1st) .....	10.00		
Anthony, Mr. and Mrs. John M., Long Beach, Calif. (1st) .....	25.00		
Smalley, Mrs. Walter H., Midwest District .....	10.00		
Baerg, Rev. Herman J., Harrah, Wash. ....	55.00		
Palmer, Mrs. Janie, Portis, Kans. ....	10.00		
Weimer, Mrs. H. E., Washington, D. C. ....	10.00		
Price, Joseph A., Udell, Iowa .....	100.00		
Sigrist, Mrs. W. A., South Bend, Ind. ....	10.00		
Allison, Mr. John W., Long Beach, Calif. (1st) .....	6.00		
Church, Long Beach, Calif. (1st) .....	1.00		
	<b>\$953.90</b>		
<b>African General Fund</b>			
James, Mrs. L. W., Long Beach, Calif. (1st) ...	2.00		
Jr. Boys' Sunday School Class, South Pasadena, Calif. ....	5.00		
Kent, Miss Ruth (Africa), Central District. ....	10.00		
Lichty, Mrs. Emma A., Sunnyside, Wash. ....	20.00		
Judd, Miss Geraldine, Long Beach, Calif. (1st) ..	25.00		
	<b>62.00</b>		
<b>African Special Fund</b>			
W. M. C., Midwest District (for flannelgraph material) .....	84.83		
Laymen's Fellowship, Southeast District (for bicycle) .....	100.00		
National Sisterhood of Mary and Martha (for trailer) .....	1,217.48		
	<b>1,402.31</b>		
<b>African Hospital Fund</b>			
Lingblad, Mr. and Mrs. M. E., Harrah, Wash. ...	100.00		
Four Cooperating Daily Vacation Bible Schools in Dallas Center, Iowa .....	74.14		
Lingblad, Mr. and Mrs. M. E., Harrah, Wash. ...	100.00		
Lingblad, Mr. and Mrs. M. E., Harrah, Wash. ...	100.00		
	<b>374.14</b>		
<b>African Bible Translation Fund</b>			
Hartshorn, Mrs. J. V., California District. ....	100.00		
Myers, Estella, Dallas Center, Iowa .....	500.00		
Barnhisel, Nora W., Long Beach, Calif. (1st) ..	50.00		
	<b>650.00</b>		
<b>African Central Bible School</b>			
Barnhisel, Nora W., Long Beach, Calif. (1st) ..	50.00		
<b>African Loper Fund</b>			
Barnhisel, Nora W., Long Beach, Calif. (1st) ..	50.00		
<b>South American General Fund</b>			
James, Mrs. L. W., Long Beach, Calif. (1st) ...	2.00		
Vander Molen, Miss Ellen, North Riverdale, O. From Student Missionary Union of the Bible Institute of Los Angeles (Special—Sickel) .....	5.00		
Kent, Miss Ruth (Africa), Central District. ....	10.00		
From Estate of Miss Lila G. Castle, Long Beach, Calif. (1st) (Special—Nielsen) .....	50.00		
Judd, Miss Geraldine, Long Beach, Calif. (1st) ..	25.00		
	<b>112.00</b>		
<b>South American Bible and Tract Fund</b>			
W. M. C., East District .....	100.00		
<b>South American Bible Institute Fund</b>			
Barnhisel, Nora W., Long Beach, Calif. (1st) ..	50.00		
<b>Taber Fund</b>			
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
	<b>300.00</b>		
<b>Williams Fund</b>			
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
Bowman, Mr. Abe, Long Beach, Calif. (1st) ...	100.00		
	<b>300.00</b>		
<b>Kliever Fund</b>			
Student Missionary Union of Bible Institute of Los Angeles, Calif. (Special) .....	20.00		
Youth Rally, Central District (Special) .....	50.00		
	<b>70.00</b>		
<b>Kliever, Mrs. Katharine, Calif. Dist. (Special) ..</b>		10 00	80.00
<b>Hamilton Fund</b>			
Student Missionary Union of Bible Institute of Los Angeles, Calif. (Special) .....	10.00		
From Estate of Miss Lila G. Castle, Long Beach, Calif. (1st) (Special) .....	50.00		
	<b>60.00</b>		
<b>Tyson Fund</b>			
From Estate of Miss Lila G. Castle, Long Beach, Calif. (1st) (Special) .....	50.00		
Milton, Mr. and Mrs. Earl, Long Beach, Calif. (1st) (Special) .....	10.00		
	<b>60.00</b>		
<b>Myers Fund</b>			
Church, South Pasadena, Calif. ....	19.55		
Billman, Mrs. Maude, Northern Ohio District (Special) .....	10.00		
	<b>29.55</b>		
<b>Dunning Fund</b>			
From Estate of Miss Lila G. Castle, Long Beach, Calif. (1st) (Special) .....	50.00		
W. M. C., Singer Hill, Pa. (Special—Ruth Dunning) .....	5.00		
The New Brunswick Bible Church, New Brunswick, N. J., special gift .....	10.00		
	<b>65.00</b>		
<b>Sheldon Fund</b>			
W. M. C., East District (Kenneth Sheldon—Special) .....	50.00		
Student Missionary Union of Bible Institute of Los Angeles, Calif. (Special) .....	20.00		
	<b>70.00</b>		
<b>Jobson Fund</b>			
From Estate of Lila G. Castle, Long Beach, Calif. (1st) (Special) .....	50.00		
<b>Bickel Fund</b>			
W. M. C., Central District .....	32.51		
Church, Cleveland, Ohio .....	7.00		
W. M. C., Cuyahoga Falls, Ohio .....	3.00		
Church, Troy, Ohio .....	13.28		
Church, Clayton, Ohio .....	24.24		
W. M. C. and S. M. M., New Troy, Mich. ....	10.00		
Camp Keystone, East District (Outfit) .....	54.53		
Church, Uniontown, Pa. ....	19.55		
	<b>164.11</b>		
<b>Kennedy Fund</b>			
W. M. C., Atlantic District (Special) .....	10.00		
Church, Johnstown, Pa. (Outfit) .....	71.00		
W. M. C., East District (Outfit) .....	20.00		
Church, Juniata, Pa. (Outfit) .....	25.00		
Crocker, Charles, Philadelphia, Pa. (1st) (Special) .....	25.00		
Schwartz, Mrs. Ada, Philadelphia, Pa. (1st) (Special) .....	25.00		
W. M. C., Philadelphia, Pa. (1st) (Special) ...	10.00		
Judd, Miss Geraldine, Long Beach, Calif. (1st) (Lester Kennedy—Special) .....	100.00		
	<b>286.00</b>		
<b>Byron Fund</b>			
Conference, Central District (Outfit) .....	35.58		
Conference, East District (Outfit) .....	25.00		
Conference, Northern Ohio District (Outfit) ...	52.26		
Church, Troy, Ohio (Outfit) .....	10.91		
Jr. Brethren Youth Fellowship, Winona Lake, Ind. (Outfit) .....	14.90		
Church, Clayton, Ohio (Outfit) .....	15.00		
Church, Leesburg, Ind. (Outfit) .....	10.00		
Church, Winona Lake, Ind. ....	10.00		
Church, New Troy, Mich. ....	22.26		
Church, Sidney, Ind. ....	14.20		
Church (Ghent), Roanoke, Va. ....	31.20		
Church, Mountain View, Hollins, Va. ....	50.00		
Milton, Mr. and Mrs. Earl, Long Beach, Calif. (1st) (Special) .....	10.00		
	<b>301.31</b>		
<b>Hill Fund</b>			
Mellen, Miss Leila, Long Beach, Calif. (1st) (Special) .....	10.00		
<b>Beaver Fund</b>			
Sunday School, Fort Wayne, Ind. ....	10.49		
<b>Foster Fund</b>			
Whitmer, Robert, Atlantic District (Special) ..	5.00		
Whitmer, Mrs. Ralph, Atlantic District (Special) ..	10.00		
	<b>15.00</b>		
<b>Dowdy Fund</b>			
Summer Bible School, Washington, D. C. (Special) .....	46.98		
<b>Nielsen Fund</b>			
A Friend, Long Beach, Calif. (1st) .....	5.00		
<b>Wagner Fund</b>			
Church, Modesto, Calif. ....	36.16		
Church, Harrah, Wash. ....	45.26		
Church, Sunnyside, Wash. ....	30.57		
Church, Spokane, Wash. ....	34.16		

(Continued on Page 406)



# Reports From Our General Secretary, Russell D. Barnard

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## I. WE VISITED BOUCA

Leaving Bozoum, we started for Bouca on December 12th. Something over six weeks later we arrived at Bouca. The distance is something like 150 miles. The auto accident accounted for the loss of time, or possibly it wasn't loss of time. We rejoice that the Lord restored so that Mrs. Barnard and I, with Bro. Wayne Beaver as chauffeur, were able to complete the journey on January 23rd. Dr. Kimmell was not able to make the trip with us, but as we write this the field council meeting is concluded, and Dr. Kimmell is now visiting the Bouca field.

The missionaries would like for me to have a pet elephant—then I'd have a trunk. The secret is that when we left for Bouca from Bellevue, I forgot my trunk, and the Williamses and Brother Beaver graciously made the return trip to get it. Now the very mention of the word "trunk" brings an understanding, possibly even sympathetic, look from the missionaries.

After only a day or so of rest at Bouca, we began a very complete visitation of that district. Brother Foster, although in excellent health now, did not feel equal to the hundreds of miles we would be driving. So, Brethren Williams and Beaver made the trips with me. There are only two or three less prominent roads, and a dozen or so villages, that we did not visit. We have a most fruitful field in the Bouca-Batangafo areas. The first Sunday we worshipped with something over 1,000 native Christians in the Bouca chapel. The fire took the building, but the chapel is still there in the hearts of the people, and the people assemble now in the very early morning at the same location. All that remains of the old chapel is the burned ends of a few posts, now level with the ground. The native church has almost enough money for a new brick chapel, and soon Bouca will have one of our finest native-built chapels. The second Sunday we were with the Christians at Batangafo, and again something over 1,000 people gathered in and outside the beautiful native chapel there.

No word had been sent ahead of our coming in this field visitation. Even the missionaries were not sure of the time. But as we would go to a village, and the Christians would see us, from a hundred to hundreds would come together in a few minutes. We would have a short service, give some word of encouragement, and be on our way. I have only the highest words of praise for the work that has been done in this district.

Brother Foster, though not able to visit the district

so frequently, has an excellent knowledge of the conditions out in the village areas. This is accounted for in part by his careful consultation with the native catechists as they visit the home church. Brother Williams, having been in Africa only about one month, had made no visitation of the field, yet, as we visited villages by the dozens, he could tell me all about the places, and knew every catechist personally. There is yet much work to be done among the 50,000 people in the district, and there are years of hard work ahead, but at least a commendable start has been made toward the evangelization of this territory.

Much of the grass had been burned when we visited in this field, and so we saw more animals than in most of our other visitations. This is especially "baboon" country. Drive any direction you desire from Bouca, and you will see one or more herds of them, and there is an average of from 35 to 60 in a herd. They make some sport for the hunters, and the natives are very glad for them for food. In one day's journey we saw two leopards, and the skin from one of them is in the yard before me as I write. We trust to bring it with us to America. I didn't shoot it (I must be honest), but I was sitting beside "Bob" Williams when he shot it with Wayne Beaver's gun. The two brethren graciously waived ownership, so I have a beautiful leopard skin. I shall never forget the sight. Mr. Leopard ran to the side of the road as we approached, and as we came up even with him, there he stood about 15 feet back in the underbrush, and just about 35 feet from us. He was curious, and now he is ours. As in all the districts, antelopes are in abundance, and so we had all the fresh meat we could eat.

We are all praising the Lord for the way he has restored Brother Foster, and for the way He has strengthened both Brother and Sister Foster. They are carrying a full part of responsibility, and now since the field council meeting is past, we know they will need carry the responsibility of the district alone, since Brother and Sister Williams have been called to care for Central Bible School during the absence of Bro. Wayne Beaver, and for the Bellevue district during the absence of Brother Sheldon. The Beavers will be coming to America on furlough early in April, and the Sheldons possibly in June. We are so thankful that the Lord permitted us to visit the Bouca district, and for the encouraging conditions we found there.

## II. THE FIELD COUNCIL MEETING---A GREAT MEETING IN A GREAT LAND

After many changes of dates, and delays, the field council meeting convened on the evening of February 11th, and it is now history. The meeting was the long-

est in history, lasting for 17 full days. It was 17 days of fellowship and blessing.

As I write, Dr. Kimmell is visiting the Bouca district,



and Mrs. Barnard and I are at Bozoum, packing. Packing is a terrible job, especially when there are so many things we want to bring, and when Pan-American says, "only 66 pounds per person." Well, there's just too much that we want to bring to America, so three or four big boxes are being packed and will be sent by freight, hoping they will arrive sometime.

We shall not attempt to give an item-by-item report of the meeting. We will probably do that soon after we arrive in America. But we want to tell you just a few of the greatest things.

Two new stations are being opened. One is in the *M'Baiki-Boda* area, concerning which I wrote a few weeks ago. This is in the extreme south of our territory. We have a few chapels in this area, but it is so far from Yaloke that care could not be given as it was needed. Brother and Sister Dunning have accepted the responsibility of opening the new work in this most promising territory. This will be a hard field to open. Fruitage may be small at first, but it is territory strategic to our work. I know you will be praying for your fellow-laborers in this area.

The other new station is to be in the *Bocaranga* region. There are many tribes here, but the largest is the "Panna." Brother and Sister Goodman are to open this new field, with Miss Myers helping in the language and translation work. The large Yaloke district, which before has had just one superintendent and missionary pastor, will now be two districts, and with three missionary pastors. Brother Dunning will be at *M'Baiki*, Brother Hill at *Bossebele*, and Dr. Taber continuing to work with the Yaloke villages, in addition to his medical work.

The opening of these two new stations lays the groundwork for the complete occupation of our field. Of course, the field is far from occupied. *There is only one believer out of every 45 people in our field.* Additional missionary residences will need to be built as more missionaries come to the field, but we doubt if more stations will be needed.

Central Bible School is to have a new home! The school will continue at Bellevue yet this year, but with the beginning of the next school year, it is hoped to have new buildings on a new site about five miles from Bozoum, on the Bozoum-Bellevue road. The teachers of the school, and the students will then have the oversight and the responsibility for evangelizing about 13,000 of the Baya people in that area. The hope is to enlarge the student body to 100 at the earliest possible moment, since we believe the actual evangelization of the field, and the building up of the native church must be done primarily by the trained native Christians.

Dr. Jobson is being called as the president of Central Bible School, serving in this capacity along with his responsibilities as field superintendent and superintendent of the Bozoum-Bassai field. He will not carry a heavy teaching load in the school, but will be active in its general oversight. As we mentioned in our last report, Brother and Sister Williams will be in teaching responsibility in the school this year, Brother Williams serving as dean. Bro. Wayne Beaver is being asked to serve as dean and teacher in the school upon his return from furlough. Miss Ruth Snyder is also being asked to return to her teaching responsibility in the school.

With the new stations, and the plans for Central Bible School, it is to be expected that our budget will be very large for this next year. Station funds, which last year

totalled about \$7,500.00, this year will be over \$12,000.00. Building projects this year will total about \$10,000.00. A new schedule of missionary personal allowance has been approved by the missionaries, and will be announced when it has been considered and approved by the Foreign Board. Fifteen to 20 more missionaries are badly needed. It is our hope that, as we visit among the churches during the year ahead, all these badly needed workers will be found, and headed to the field.

French schools are being reopened. We have gone about as far as we can in the training of native Christians without teaching them the French language. We cannot teach them English, and it is out of the realm of possibility to translate the much-needed literature into the Sango and tribal languages, hence there is no alternative but to teach them French, so they can read the many good things written in the French language. Teachers for these missionary-French schools furnish us with our greatest problem. So few of our people in America speak French, and the training in France is long and expensive. But there is no alternative, so we are making this plea for people to help us in this French program.

Junior Bible schools are being organized in the different districts. These will do the elementary work, thus preparing people for the more advanced work in the Central Bible School. Some of the districts already have these junior Bible schools, and in these districts they are being enlarged. Dr. Taber, with the assistance of Miss Tyson, is inaugurating a plan for the training of native nurses and medical helpers. Yaloke will be the headquarters, and until there are students who can read French, the school will be limited in a large measure to practical work. Vernacular schools (village schools in the native language) are being encouraged. The work now being done by different missionaries is most encouraging, but we cannot go far in this program until we have quite a few more missionaries.

The field council meeting is over, and the missionaries are all home again, and making plans for the greatest years of work they have ever known. They can be effective only as you support them with your prayers. As you pray for them, you will want to give of your tithes and offerings that this greatly expanded program may not "bog" down for lack of funds. Something over \$65,000.00 will be needed for our work in Africa alone. Then remember Argentina has a greatly expanded program just ahead, and there are France and Brazil in prospect. If we needed \$125,000.00 last year—and we did—we will need many dollars more this year. But the Lord who led in these expanded programs knows from whence the funds will come to carry them forward. We march, trusting Him to enable us.

After having spent six months on the field, and after having helped in our largest field council meeting, I can only say the finest things about our missionaries. The Lord made it possible for every missionary on the African field to be present. Among the missionaries, the children, and the delegation, there was no illness, more than one or two who had slight fever for a day. There were in the neighborhood of 50 white people, and all the native help. I suppose there would have been as much illness during a 17-day period in America, as we experienced here in Africa. A harmony and sweetness of spirit prevailed, such as I have seldom seen among so many people for so long a time, and when so many great issues were being decided. I have always



believed we have a group of great missionary souls—now I *know* it. I have seen them in their homes, on the road, in good health and ill, and in meetings when their work and ministry was being considered. My conclusion is that I am happy to be a general secretary, privileged to work with these fine people.

As we have the complete copies of the minutes of the recent meeting in our hands, we will comment more

fully, but in the meantime, pray for this great work here in Africa. Pray that the Lord will lay it on the hearts of many people to volunteer to serve in this or another of our needy fields. Pray, too, that as we are in this Easter season, the Lord will speak to those whom He would have lay aside generously of their substance for the support of this great work which He has entrusted to us.

### III. HOME AGAIN!

On March 4th, or six months to the day from the day we arrived in Bozoum, F. E. A., we left Bozoum on the first lap of the long journey to America. The first lap of the journey was made by auto, Brother Jobson taking Mrs. Barnard and me to Bellevue. We spent the night there, and left early in the morning, Dr. Kimmell and Miss Ruth Snyder accompanying us. By noon we had arrived in Bossembele, where we had dinner with Mrs. Dunning and the children. Brother Dunning was at Yaloke grounded with a slight fever, but Dr. Taber, Mrs. Hill, and Miss Mishler came to Bossembele to see us off.

We arrived in Bangui on the evening of the 5th of March, and spent the days until time for our plane to fly in the home of Rev. and Mrs. T. B. Wimer, of the Mid-Missions Baptists. It is always a joy to fellowship with these fine people. We cared for all last-minute arrangements, and on Monday visited the M'Baiki area again, since we are soon to open a new station here, with the Dunnings in charge.

At 10:30 a. m. on the 11th of March, we stepped aboard the Sabena Lockheed, and four hours later stepped off again in Leopoldville, with about 1,000 miles of our trip home completed. For a part of the trip we flew low, and it was beautiful looking down on the tropical forests, and upon the lazy winding rivers. For most of the time, however, we were far above the clouds, and could only see land at broken intervals. It was our first long flight, and we enjoyed it immensely. At the recommendation of the doctor who had cared for Dr. Kimmell at the time of the accident, X-ray examinations were had before we left Bangui. We are all thanking God for the findings—"Perfect condition, no unfavorable markings from the accident." Again, we pause to thank God for this abundant blessing!

During our four days in Leopoldville, we rested and visited in the Union Mission House, enjoying the fellowship of many American missionaries. Our Pan-American Clipper, which should have left Leopoldville Sunday noon, was delayed until Monday morning, but at 8:00 a. m. we boarded the plane for the long lap of the journey home. Thirty-four hours later we arrived in New York City, having traveled about 6,000 miles. We made just three stops—45 minutes at Accra, 45 minutes at Dakar, and about 2½ hours at the Azores. Until we arrived at the Azores, we flew at 16,500 feet, and the remaining distance at 10,000 feet. From the Azores to New York City is about 3,000 miles, and it was a non-stop flight. None of the four of us had a moment of airsickness, and at no time during the trip to Africa by boat did either Mrs. Barnard or I have a moment of seasickness. I couldn't imagine a more perfect trip, either direction, than we had, especially in fellowship with the Jobsons on the trip to Africa, and with Dr. Kimmell and Miss Snyder on the return trip.

We have been home just a week as we write this. We are resting for a day or so at the home of Mrs. Barnard's parents at Sterling, Ohio. "Resting?" Yes, although thus far during the rest we have spoken six times in Dayton, Ohio, and have four more services ahead before we go to Winona next Monday for the spring meeting of the Board of Trustees of the Foreign Missionary Society of the Brethren Church. That will be report time. Pray that the report given, covering a period of ten months of intensive visitation, will be used to the glory of the Lord, and for a great era of advancement in foreign missions in the Brethren Church.

#### SOME CONCLUSIONS—

(1) *We have a group of missionaries of whom I am proud, even boastful. They know what this business of evangelical missions is about, and they are on their toes for Christ.*

(2) *Unbelievable progress has been made in the last quarter of a century in Africa. From untouched paganism to organized and energized Christianity in one generation is not to be discounted in any generation.*

(3) *The native church is more completely "indigenous" than I had dreamed it could be. Our native Brethren govern themselves, support themselves, build their own churches, and are themselves doing missionary work that reminds me so much of that done in the first century of the Christian church.*

(4) *With this tremendous progress there are still 44 out of every 45 of the native population without Christ. There are about 10,000 born-again believers there—many already baptized, and many others in converts' classes awaiting baptism, but there are 440,000 other natives in our area who have not yet broken from heathenism. Many of these hear the Gospel regularly, but have not yet been willing to suffer what they must suffer in turning to Christ.*

(5) *More missionaries are needed—possibly almost as many more as we now have in Africa. We're spread out so thin. Aside from specialized workers there is just one missionary pastor in an area. We should have two such missionary pastors in each area. We need another doctor-surgeon, we need nurses, we need teachers both for the French school and for the vernacular (tribal language) school programs; and then we will need added medical workers if we are to hope to do anything for the 20,000 lepers in our area.*

(6) *We need a greater prayer fellowship among all mission-minded people here at home. Victories have been "prayer" victories. Missionaries in the field feel no greater need than your continued prayer support. When you pray you are in prayer fellowship not only with Christians here in America, but with the native church in Africa. I have never heard more earnest*



prayer, nor prayer in greater abundance, than in the church in Africa.

(7) *We need funds!* Last year we spent something over \$70,000.00 in relation to the field in Africa alone. Now, three new stations are being opened, and before the year is over a new concession and new buildings will be in progress for a greater Central Bible School. Our budget will be very high this year. And then we have other fields—in France and in Brazil in prospect, and in Argentina in actuality. We dare not withhold from these fields in order to do the work with which we are challenged in Africa. There is only one answer in the face of our unparalleled opportunity: that is, greater offerings in this and in all succeeding years.

(8) *The time left is short* in which we can do evangelical missionary work—possibly infinitely shorter than any of us realize. Certainly we are on the very edge—days before the coming again of our Lord, and when He will have come, our earthly possessions will be as nothing. The only valuable part will be what we have

invested in precious souls. Then with every movement of communism and totalitarianism the mission doors of opportunity close. Communistic literature is even now being translated into the languages of Africa, possibly even more rapidly than is the Gospel message.

At the great missionary conference held in Canada last July, it was the unanimous conviction that there are not more than 20 years ahead for evangelical missions. Many of those delegates were not looking toward the Lord's coming, but they saw ahead the closed doors of the world. At least one conviction is the agreement of all—the time is short. *What we do we must do now. Every day we delay, 70,000 people go out of a lost world into Christless graves.*

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## "Can You Name Them?"

In response to the editorial under the above caption, appearing on page 192 of the special pre-Easter Foreign Missionary number of *The Brethren Missionary Herald* of March 6th, the editor has received many answers.

Not everyone who answered this challenge, and sent in the names of the missionaries whose pictures appeared on page 212 of the above-named issue, accompanied their list with letters, but many of them did, and we believe some of the comments received will be enjoyed by our readers, and especially by the missionaries themselves.

Below we list those who named correctly the missionaries, in the order in which their replies were postmarked, following each name with some of the comment made.

1. *Mr. and Mrs. L. Ray Layman, Winona Lake, Ind.:* "Without any other help we were both able to list them in about five minutes."

2. *Mrs. Robert E. Miller, Martinsburg, Pa.:* "Just finished reading the Foreign Missionary number of the Brethren Herald from 'kiver to kiver.' It thrilled my heart to see that page of 46 missionaries, and humbled me as I realized anew something of their work for Christ. Here is the line-up of missionaries as I know them, nor did I 'peek' in the directory!"

3. *Lyda Walter, Aleppo, Pa.:* "I could not resist answering your challenge which came today in the Herald. As soon as I looked at that page of missionaries, I frantically began searching for Laura, since I did not see her by her husband. This was so much fun that I kept on until I found everyone's wife and husband, and of course the ladies without husbands. Afterwards I read your challenge. So here they are, and I didn't get any help from anywhere."

4. *Miss Zella Keller, Accident, Md.:* "I do not believe I would have been able to identify each one if it were not for my daily devotions. You see, I have a paper

containing the pictures of each one on my bedroom table. Each day I pray for one individual missionary, as well as the group as a whole. I get so much peace and so many blessings, I honestly feel that I personally know each one, though I have met only a couple personally. I just wonder if any other lay member in the Brethren Church does the same thing. I wish they would."

5. *Mrs. Elizabeth Knipp, Whittier, Calif.:* "The Foreign number of the Herald came today, and about the first thing I saw was your challenge concerning the names of our foreign missionaries, so I decided to try. . . . I always enjoy the Herald, and especially the foreign number. It was hard to stop reading for awhile, but I found it interesting to name our missionaries, and am enclosing my list."

6. *Dorothy Robinson, La Verne, Calif. (No comments).*

7. *Mrs. George Richardson, Bellflower, Calif.:* "I believe I have met your challenge as to naming the missionaries without benefit of help in any way. I wasn't sure I could do it, but out of curiosity I decided to try, and found I could do it."

8. *William H. Schaffer, Spokane, Wash.:* "It's not hard at all if you use the Prayer Booklet faithfully. I could do the same with Home Missionaries. I have not missed a day since we received those Prayer Booklets in praying for every request. Could we have a revised one before long?"

9. *Mrs. K. E. Richardson, Radford, Va.:* "I want to say the way I know the missionaries is because I have been using the Prayer Booklet daily for over a year. And I can say I have prayed for them more, and feel that I know them better, through using this means of praying for them."

10. *M. M. Whitney, Glendale, Calif.:* "Have prayed



too many years not to recognize them. May God richly bless each one. Brother Bauman, I have heard of scrambled words and verses, also staggered hours, but scrambled missionaries is something new, and it really brings them up to date with the 'new look'! I was very happy to see the pictures. Had been wishing for them all together. . . . The Herald is very interesting. Would not do without it."

11. *Doris Bunch, Fort Wayne, Ind.*: "I have just taken this Easter issue from the school library [Fort Wayne Bible Institute], and was especially attracted to the page showing all our foreign missionaries. They are surely a fine looking group, and through the Prayer Booklet I have become pretty well acquainted with them, so I believe I can name them all at first sight. . . . I did not write this list out to get my name in the paper, but to let you know that I know and love our missionaries, and trust I shall follow in their train, if the Lord tarries. . . . I'm sure we will have the largest Easter missionary offering this year that we have ever had."

12. *Mrs. O. J. H., La Canada, Calif.*: "In answer to your request in the Brethren Herald of March 6, I will try and name our dear missionaries. . . . How can we ever forget them, when they are so close to our hearts, as I have been praying for each one of these dear ones every day, by the grace of God. I want to take this opportunity to thank you personally, Brother Bauman, for your faithfulness in keeping us informed about these missionaries, and also for all that you have done to create a love, an interest, and a desire in our hearts to pray for them. We have been in the Brethren Church about ten years now, and the Lord has put a great burden upon my heart for each one of these dear ambassadors for Christ, and though we haven't seen them all, we love them and are personally interested in them through your love for them and your articles in the paper. I have spent many tears over their burdens and requests before the Lord, and have had many thanksgiving services alone on my knees in their behalf, and I rejoice in every victory for our Lord and Savior Jesus Christ. Please *don't* put my name in the paper, as I would really be ashamed if I didn't know them."

13. *Mrs. Alice Andrews, Long Beach, Calif.* (No comments).

14. *Mrs. Martha T. Booher, Long Beach, Calif.*: "I honestly named them without consulting any records."

15. *Mrs. Max Mullendore, Flora, Ind.* (No comments).

16. *Angie Garber, Leon, Iowa*: "I was interested in the missionary pictures, as I hadn't seen a picture of our missionaries for quite awhile. . . . I certainly hope that, if the Lord wills, I too may be included in that group soon."

## FURTHER COMMENT

Two others named all but one correctly. No one who sent in a list missed more than nine. As might be expected, those who knew them best were people who remembered them in prayer. Some of the comments from those who failed of a perfect score, are interesting, and we print below a few of them.—L. S. B.

*Mrs. Glenn Hoover, Dallas Center, Iowa*: "Received the Herald this noon. My husband and I sat down on the davenport after lunch, and I started leafing through the Herald. I read 'Can You Name Them?' I told my husband I thought I could name them all, and whether they served in Africa or South America. So I started out, and named them all to him except Miss Bickel. I couldn't think of her name right away. . . . I wonder how many people took time out to see if they knew our missionaries the same day they received the Herald."

*Mrs. Iva Feters, Berne, Ind.*: "Today the missionary number of the Herald arrived at our home. Although I was busy ironing, also having as our guests these two weeks Rev. Gehman and Rev. Kettell, who are holding revival meetings at our Bethel Church, I immediately took time out to glance through the magazine. When I came to the page of our missionaries I was able to name all except Mrs. Maconaghy. [Pretty good for such a busy hostess!—L. S. B.] We have had the privilege of entertaining in our home 15 of these dear missionaries, and know many more of them personally. We do thank and praise the dear Lord for them all."

*Mrs. Wesley Miller, Goshen, Ind.*: "There are two or three that I am not sure of, and really, I did not peek, not even for correct spelling. You know we in the past year or more have prayer calendars, and I have tried to use mine daily, thus acquainting myself with our missionaries while I pray for them." [You only misnamed two, Sister Miller.]

*Paul A. Davis, Cainsville, Mo.*: "I thought I would try. . . . The Brethren surely have a very fine group of foreign missionaries, in every respect. Every Brethren ought to remember them in prayer, and give support to them in the Lord's work not only at Easter but through the year. The last foreign missionary Herald seemed to be the best that I had ever seen, unless it was because shut in by real frigid March weather I took more time to look it over and read it." [Note: "It's an ill wind that blows nobody good." Hope the "real frigid March weather" also caused many others to read it.—Ed.]

And now, for your information, here are the names of the missionaries as they appeared on page 212 of the March 6th issue of the *Brethren Missionary Herald*, beginning at the top row and reading from left to right. We suggest that you write the names under each picture and learn to know your missionaries, also how to spell their names.

Ricardo E. Wagner	Miss Ruth Snyder	Jacob (Jake) Kliever	Mrs. Rose Foster	Harold L. Dunning	Miss Marie Mishler	Ben Hamilton
Mrs. Lenora Williams	Orville D. Jobson	Mrs. Minnie Kennedy	Mrs. Hattie Sheldon	Dorothy Beaver	Robert S. Williams	Mrs. Loree Sichel
Hill Maconaghy	Mrs. Mary Hill	Mrs. Elsie Balzer	Mrs. Lois Schrock	Miss Estella Myers	Lynn Schrock	
Miss Mary Emmert	Clarence L. Sichel	Mrs. Ada Taber	Mrs. Dorothy Goodman	Dr. Floyd W. Taber	Miss Elizabeth Tyson	
Albert W. Balzer	Mrs. Dortha Dowdy	Robert W. Hill	Solon W. Hoyt	Mrs. Freda Kliever	J. Paul Dowdy	
Miss Ruth Kent	Marvin Goodman, Jr.	Mrs. Laura Wagner	Miss Grace Byron	Mrs. Charlotte Jobson	Chauncey Sheldon	Mrs. Mabel Hamilton
Wayne Beaver	Mrs. Dorothy Maconaghy	Miss Florence Bickel	Mrs. Kathryn Hoyt	Mrs. Marguerite Dunning	Miss Johanna Nielsen	J.H. Foster



# Ndai Noe and His Baby

(Extract from a Letter Written by Mrs. Ben Hamilton, Africa, to Her Mother, and Published by Permission)

"I told you about Ben's new pet—the monkey. You should see my latest plaything. While we were at Bozoum, Ndai's wife had a little premature baby boy. He is only a 'seven-monther.' I never saw anything so tiny. His little face isn't any bigger than a silver dollar. He weighs just about two pounds dressed, but is perfectly formed, and as wide-awake as can be. I don't know how they kept him alive for the ten days we were gone.

Ndai was worn out—said he hadn't slept for that time—just dozed in a chair so that he could wake every few minutes and hold the baby near the fire.

When they brought him up that first day, I could hardly believe my eyes; and he was so cold. Theresa had him wrapped in an old bath towel that I'd given to Ndai, but there wasn't any warmth to it. I got busy and made him an 'incubator' (?). Took a big cardboard box, put in a cushion and a blanket. Ask Mrs. Coffman if she remembers the lavender woolen blanket she gave me at that church shower years ago. Since it has been washed a number of times, and gotten soft with age, I used it for the incubator. I took two baby blankets and cut them in two, making four blankets. Wrapped in two of those, and slipped down inside the woolen blanket, the little tike is as snug as a bug in a rug. I cut up a silk and wool undershirt, to make little bands and shirts.

I bathe him, change his clothes and blankets, and usually keep him up here most of the day. Usually he nurses pretty well, but sometimes he doesn't; so then I feed him with a medicine dropper.

When Theresa (the mother) wants to go to the garden, she leaves him here; and I take some of her milk so that I can feed him every hour or so.

He caught a head cold from exposure, and I was pretty worried about him for a couple of days. Yesterday his little head was full, and every little while I'd swab his nostrils with camphorated oil, and I seem to have gotten most of the mucus.

This morning he was so bright and wide-awake when I bathed him, and didn't seem to have any stuffiness.

He also nursed real well afterwards. I don't have him today, since this is Sunday.

At night Ndai sets the alarm every two hours, so he can get up and see that the baby is O. K. That way, he can sleep and not worry about oversleeping. Surely



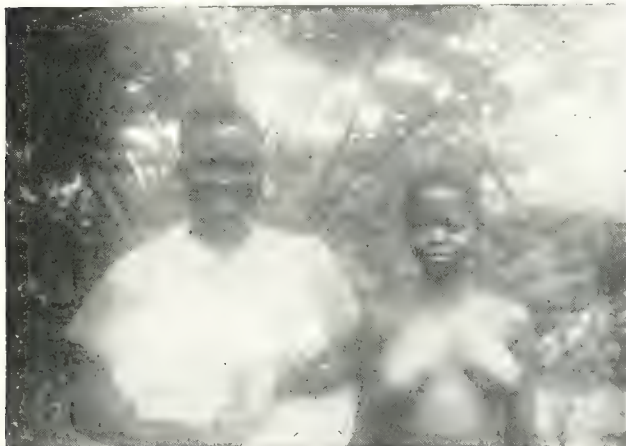
*"I never saw anything so tiny—so darling before. Talk about a doll!"*

hope the Lord spares his little life. If we can keep him from getting sick, I'm sure he will be O. K.

It is so hard to teach these people. Ndai understands and knows something of cleanliness, and Theresa is learning. I hope they are beginning to realize that everyone who comes along can't grab the baby up and play with him. Ndai says they get mad when he says 'No.' I asked him which was more important—people's feelings or his baby's life. He's crazy about the baby, and when I have him up here he leaves his work every few minutes to go and gaze at him. Don't blame him—I do too!

I never saw anything so darling before. Talk about a doll! He's just about the size of a tiny baby doll. I surely am keeping him warm, and his little chest well oiled with camphorated oil, these cold, rainy days."

[Editor's Note: See also Mrs. Hamilton's latest report in her letter in the "Mail Box" on Page 405.—L. S. B.]



*Ndai holds his baby—Mrs. Ndai happy at his side.*

## CHURCH BY THE RADIO

Aunt Het says, "Brother Henry ain't foolin' anybody. He may hear better sermons on the radio, but what he likes best is the radio not havin' any collection plate."



Bassai le 13 Novembre 1947

Chere Madame Crawford, mono. me' fi fina  
 Dear Misses Crawford, behold! I wish to send  
 gaune takarata qui que' hi mo, ka bil linga  
 a little letter to come to you, in the name of  
 Jesus Christ. Bai ko bol Ouone mi ko me' tou.  
 Jesus Christ. Because of God, I know  
 gaune no. da mo, me' tou mo ka ba teleme monno da  
 your daughter, and you, I know you only in your shadow and  
 me' fi hina merci hi mo nyeta, bai ko mo mi -  
 I wish to thank you very much, because you  
 mbaung Madame, da ke' qui mona, da sa  
 gave birth to Madame and she came to us, and gives  
 Belabai' hina. da Ouone jing ne' da ke' lein  
 the gospel to us. And God is with her and she  
 Bela David Dannagaro, da mono na ken Ouone  
 helps David Danagoro and thus we pray God.  
 Da oui king oui ken Ouone an bai an  
 And you also you pray God for this affair  
 soko. da Ouone mi la dina<sup>na</sup> tou da nding  
 there And God has heard our call and has done  
 bel-maiya jing gaune on tou, da me' ti ka fina  
 exceedingly well with that child and I am not with  
 bai ndingke ya Ouara merci ka hokei on, ko  
 anything but to give only thanks, that I send you,  
 me hi hi me: e' dai e' lee

### GRATITUDE

I want to express my deepest gratitude, first of all, to my Lord and Savior Jesus Christ, who granted me so many privileges and blessings beyond expression, whose mercies have been upon me and my wife and children every hour of our absence from our field of labor; to the Board of the Missionary Society of the Brethren Church who so kindly approved my furlough, and provided, as a special privilege, for my expenses; to the Women's Missionary Council, who so graciously shared

a part of the expenses and were so interested in the matter of my trip to the States; to all my sisters and brothers in Christ who have been praying so faithfully to that end and even toward my service for the Lord; and to all those who gave to me and my family such friendly hospitality during our stay in the States: to ALL, I say again, I extend my deepest and sincere gratitude with the prayer that the Lord may count it for your rewards in heaven!

Romans 15:33 till He comes,

Ricardo E. Wagner.





## A SUNDAY MORNING CONGREGATION A

*Photo by Rev. R*

# MINUTES OF GENERAL INTEREST

GLEANED FROM THE MINUTES OF THE MEETING OF THE FOREIGN BOARD, HELD AT WINONA LAKE, IND., FROM MARCH 30 TO APRIL 2, 1948

### 1. ARGENTINE ADMINISTRATION

Motion prevailed that, upon further consideration of the work in Argentina, and especially as it touches the matter of the administration of the work during the furlough of the Superintendent, it now becomes the decision of the Board that Brother and Sister Maconaghy should remain at their post at Corral de Bustos and continue to carry forward the fine work that they have been doing; and it is the further decision of the Board that, during the absence of the Superintendent from the field, the work shall be under the direction of the Field Council; and that Brother Schrock, because of his present location at Rio Cuarto, shall be designated as the Chairman of the Field Council during the absence of the Superintendent.

Time was spent in considering what instructions should be sent to Brother Sickel relative to investigating Brazil as a possible mission field of the Brethren Church. It was decided that the General Secretary shall write Brother Sickel advising him to spend several weeks investigating the possibilities for Brethren mission work in that country on his way to North America for his furlough.

### 3. LOAN FUND FOR MISSIONARIES' CHILDREN

Motion prevailed that the Board establish a fund out of which money may be loaned to children of missionaries who are preparing for missionary service under our Board, with the understanding that such loans will be cancelled if said students actually enter upon missionary service under our Board.

### 6. AFRICAN ALLOWANCE ARRANGEMENTS (PERSONAL)

Motion prevailed that the financial policy with reference to the personal allowance of our missionaries in Africa, as recommended by the joint meeting of the African Field Council and the Special Board Representatives, and according to Minute No. 46, Item 12 of

the February 16-26, 1948, minutes of the African Field Council, be approved, with the understanding that this policy shall become effective on July 1, 1948.

This Africa personal allowance arrangement is as follows:

*Allowance*—To be \$600.00 per adult for the four years in Africa, and \$1,200.00 for the one year at home. Additional allowance for each child—

Ages 1-11 years—\$150.00 per year at home or on the field.

Ages 12-17 years—\$200.00 per year on field; \$250.00 at home.

*Continuation*—This allowance is to be continuous during the life of this contract.

*Transportation*—By a direct route is to be paid by the Society, or by an indirect route if ordered by the Society. If the missionary desires to take another route, he will pay the difference. Transportation in America is to be cared for by the missionary, except between his home and the point of sailing, and other than in depuration work directed by the Board.

*Outfit*—The missionary is to purchase his own outfit and care for the cost of its transportation to the field. Outfit assistance for new missionaries is to be decided by the Board in consultation with the missionary under consideration.

*Rent-Utilities*—The missionary will have living quarters furnished by the Board while he is on the field. While in the year of furlough, the Board will furnish free rent and utilities to those living in the Missionary Residence at Winona Lake, Ind. In case there are no living quarters available in the Missionary Residence, the Board will allow up to \$20.00 per adult person per month.

*Automobiles*—On the field automobiles and the cost of their operation will be cared for by the Board, in their use for missionary purposes. Purely personal trips are to be paid for by the missionary at the rate





## TANGAFO, FRENCH EQUATORIAL AFRICA

### D. Barnard, 1948

established by the Field Council, with the approval of the Board.

*Personal Funds*—All gifts and offerings as a missionary does deputation work among the churches in the homeland, and all other offerings indicated as for that certain missionary shall become a part of that missionary's "Personal Fund" out of which (1) the missionary's allowance (including outfit) is to be paid, and (2) that missionary's transportation is to be paid.

*Special Gifts*—Are those, such as are usually given to the missionary by relatives or those of his immediate family, and can be received as such only when it is clearly understood by the donor that he is to receive no recognition for the gift by the Foreign Missionary Society. In this case the missionary may use the gift as he sees fit, and he is not to report it to the society.

*Medical Care*—On the field such care will be supplied by our medical workers, or by others as our doctor or medical committee may advise, and the costs in relation to such will be cared for by the Board or mission. Medical examinations in the homeland are the responsibility of the Board. Medical, dental, and optical care in the homeland is the responsibility of the individual missionary. In health emergencies, upon consultation with the missionary, the Board may make special appropriations.

*Overtime Furloughs*—Regular furlough allowances cease at the end of one year.

*Additional Grants*—Additional grants are to be expected only in very unusual circumstances, and should be approved by the Field Council, and must be approved by the Board or its authorized representative.

#### 7. NEW STATIONS

Motion prevailed that the Board approve the opening of stations in the region of M'Baiki, and in the government district of Bocaranga, according to Minute No. 10 of the African Field Council Minutes, February 16-26, 1948, which read as follows:

"Motion prevailed that, subject to the approval of the Board, we open stations as soon as possible in the region of M'Baiki, and in the government district of Bocaranga, thus creating two new districts in the mission."

#### 9. BUILDING AUTHORIZATIONS

A motion prevailed that the Board authorize the expenditure of \$1,900.00 each for M'Baiki and Bocaranga,

and \$400.00 for Boda, as recommended in Minute No. 45, Item 6, of the African Field Council minutes, Feb. 16-26, 1948, which reads as follows:

"That steps be taken immediately to erect one dwelling each, with necessary outbuildings for the new stations at M'Baiki and Bocaranga, using the residence plan adopted in Item 4 of this Minute, for which an appropriation of \$1,900.00 each be requested from the Board. In conjunction with the building program at M'Baiki, we recommend that a permanent outbuilding, according to the plan submitted, to be used as a rest house, be erected on the concession to be chosen at Boda, for which an appropriation up to \$400.00 be asked from the Board."

#### 10. AFRICAN FIVE-YEAR PROGRAM

A motion prevailed that the Board receive and approve in principle the suggested *Five-Year Program* for Africa, with the understanding that this plan be studied in detail, until the Annual Meeting, for the purpose of integrating this program with the entire missionary program of the Society, including Argentina and any possible new fields. A copy of the program follows:

##### FIVE-YEAR PROGRAM

M. E. O. C. (BRETHREN)

##### I. Evangelistic

1. Sufficient stations and residences for missionary pastors to adequately work the entire field.
2. Sufficient native leaders to evangelize all the villages.
3. Every individual missionary to be expected to do at least one month of definite village evangelization or Bible study teaching work every year, and the mission responsible to make such possible.
4. Additional missionaries to accomplish this program.

##### II. Educational

1. Central Bible School fully and permanently located and enlarged to care for our needs in *advanced* Christian training.
2. Junior Bible schools, or their equivalent, in every area, and with a uniform course of studies for *elementary* Christian training.
3. Church schools in all areas in such languages as



will make the Gospel clear to average people.

4. The French language to be taught where necessary to make it available to our Christian membership in Africa.

5. School for the children of missionaries to be more permanently established and developed to meet our needs.

### III. Literary

1. Sufficient Sango New Testaments and song books as to supply our mission needs.

2. Sufficient of the Bible translated into tribal languages as to make the Gospel understandable to all the larger groups of our field.

3. Such other materials translated, either in Sango or tribal language, as shall be needed for the teaching of our people and the promotion of the work.

4. Publication of these materials economically and efficiently.

### IV. Medical

1. If possible, two physicians or surgeons, so that one can be on the field at all times.

2. Sufficient active nurses to care for hospitals and dispensaries.

3. A program for training of native nurses and medical helpers.

4. A program of helpfulness for the 20,000 or more lepers in our area.

### V. Administrative

1. Administrative and business activity kept to a minimum, consistent with sound operational methods.

2. The least possible amount of the missionary pastor's time to be spent in building, station, and business responsibilities.

3. One or two lay missionaries, who, in addition to giving forth the Gospel, will help relieve pastors of such responsibilities as those mentioned above.

4. Regular meetings of all field, district, and station workers, such as will enthusiastically and harmoniously promote this program.

5. Sufficient necessary equipment for the operation of the field, such equipment to be kept in the best possible condition, and to be fully accounted for by a definite listing when transferred from one custodian to another.

6. Definite consideration of economy in operation of stations and equipment, in the light of our expanded program, and of greatly increased costs.

7. Such missionary information and appeal in the homeland as will call forth workers and funds to make all the above program possible.

### 12. AFRICAN PASTORS' COMMITTEE REPORT

A motion prevailed that we approve the partial report of the Pastors' Committee in Africa, as indicated in Minute No. 17 of the African Field Council Minutes, Feb. 16-26, 1948, concerning Central Bible School, and reading as follows:

"1. That the Bible School continue at Bellevue for the year 1948.

2. That the permanent site for Central Bible School be located about five miles east of Bozoum, and that we ask for a concession not to exceed 15 hectares (33 acres).

3. That the Legal Affairs Committee and the staff of the Bible School choose the site above authorized and submit the building plans to the Executive Committee,

and that the Executive Committee, upon the authorization of the Board, proceed with the buildings.

4. That we create a faculty consisting of president, dean, and one additional member with a view to their continuing regularly in these offices.

5. That O. D. Jobson become the president of Central Bible School.

6. That Rev. S. Wayne Beaver look forward to assuming the office of dean, upon his return from furlough.

7. That Miss Ruth Snyder look forward to rejoining the faculty upon her return from furlough.

8. That during the furlough of Rev. Beaver and Miss Snyder, Rev. and Mrs. Robert Williams be appointed as the additional members of the faculty."

### 13. CENTRAL BIBLE SCHOOL FINANCING

A motion prevailed that the Board approve the plan for refinancing the Central Bible School building program, as recommended in Minute No. 45, Item 7, of the February 16-26, 1948, African Field Council Minutes, reading as follows:

"That we approve the proposed plans for Central Bible School buildings which will require an expenditure of \$6,000.00, and that we recommend available memorial funds be applied against this cost; and that Brother Beaver, during his visitation in the homeland, be authorized to present the needs for the balance of this expenditure; and that any funds not secured through these avenues be asked as an appropriation from the Board."

### 16. AUTO INSURANCE

A motion prevailed that full insurance coverage be provided for all automobiles in Africa, the Treasurer of the Society being authorized to make payment for the same.

(Note: Information which the delegation brought from the field indicates that such insurance will probably cost about \$67.52 per car, at the exchange rate of 126f per \$1.00, or about \$48.61 at the 175f per \$1.00 exchange; this on the basis of 10 cars or more.)

### 17. SISTERHOOD TRAILER PROJECT

A motion prevailed that the matter relating to the Trailer Project of the Sisterhood of Mary and Martha be deferred until the time of the August Board meeting.

### 18. AFRICAN LANGUAGE

A motion prevailed that we heartily endorse the action of the Field Council relative to the study of languages in relation to the field in Africa; the Minute reading as follows:

"9. That the Board continue to insist that the applicants for Africa become as efficient as possible in the French language before expecting to be of great service on the mission field.

10. That all our missionaries concentrate on the language of the people in the tribe in which they are appointed, and spend a definite time each day in study of the language; that one of the prerequisites to a definite appointment to a certain district be satisfactory progress in language study.

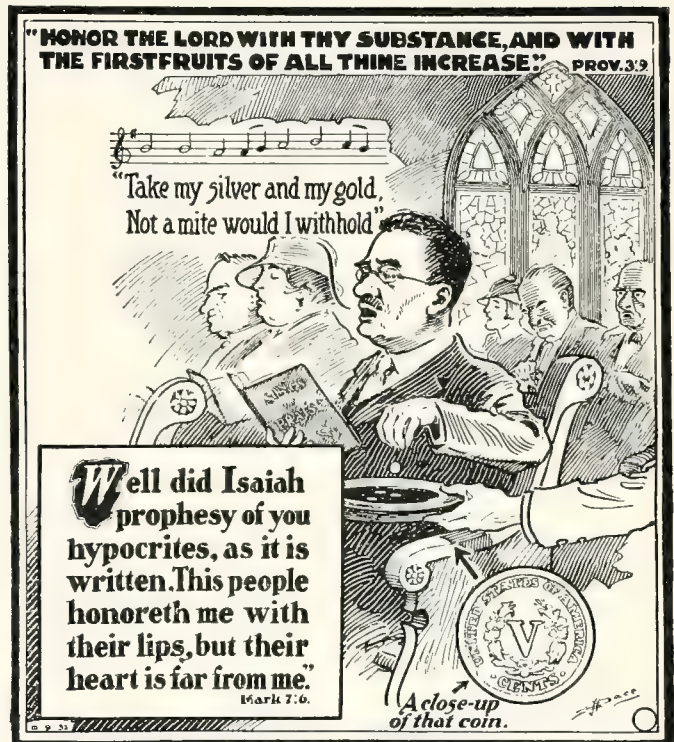
13. That the first responsibility of the new missionary coming to the field be the study of the Sango language until such time as he is able to pass satisfactory examination."

(Continued on Page 404)



# Lord, Is It I?

(MATT. 26:22)



More eloquently than it could be done in words the three cartoons with this article preach a sermon *tremendously needed* in churches everywhere these days. The most fearsome words that ever fell from the lips of our Lord were directed at just such people as these cartoons depict.

Our Lord told us of "a certain rich man" who died and went to Hades. "And in hell he lift up his eyes, being in torments" (Luke 16:23). The preacher warns his hearers of the awfulness of such a lot. He warns all to flee from the wrath to come. But does he as emphatically make known to his hearers just *why* this certain rich man went to Hades? Now, get this straight. This rich man went to Hades because *he was self-centered*—he "fared sumptuously every day" while a beggar "laid at his gate, full of sores . . . desiring to be fed with the crumbs which fell from the rich man's table," and the rich man heeded him not!

Now, what must be our Lord's judgment upon professed "Christians" who go to church as much as three times on Sunday, and often every night during the week, and feed—and feed—and feed—sumptuously (it is to be hoped!)—while millions of human beings lie at their very gates, desiring to be fed with even the crumbs that fall from their "tables." Constantly our missionaries tell us of the cries of those upon our doorsteps—"Will we never hear this story again?"—"Come over and help us!"—"When are you coming back?"—"Why do you let us die without hope?"—"Why didn't you come sooner?"

My brethren! If Dives, the rich man, went to torment

in Hades because he let a beggar die for want of food for his body what must be the judgment upon us if we let men die begging for the Bread of Life, upon our doorsteps, without the Gospel which God has entrusted into our hands to give them? Infinitely worse is *our* sin of neglect. For the beggar for "crumbs" died in possession of the blessed hope of "Abraham's bosom." But the man *we* let die *without any hope whatever!*

No, your songs beside the church organ, and your "nickels" (crumbs) dropped upon the collection plate will not be a sufficient answer in that day!

Just as solemn is another picture that the Master drew of the man whose ground "brought forth plentifully" until he possessed far more than his barns would hold. He was actually distressed to know what to do with his super-abundance. But the thought of "others" never once entered his head. He decided to build greater barns and then say to his own soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:19). The middle-aged "fool" (for so the Master called him) did not even make the excuse that he had to provide for his children! He was utterly self-centered! Who among us is not acquainted with this gentleman? Barns to the full and overflowing—only we moderns call our "barns" "banks," or "stocks," or "bonds," or "mortgages"—merely different names for what the Master called "barns."

To use the Master's own words, this man died rich toward himself, but "not rich toward God." And, instead of spending his last "many years" eating and



drinking and making merry, he went to Hades to join Dives in calling for "water" to cool his burning tongue!

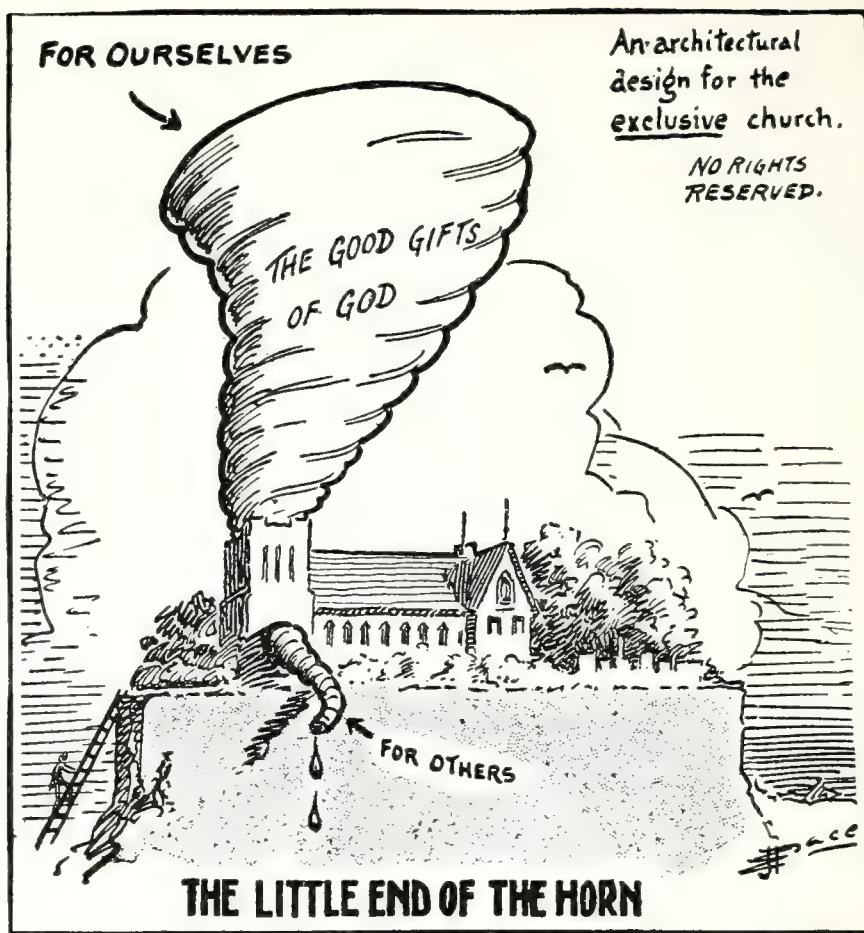
The picture of the end of a self-centered life is a terrible one! But we did not draw it. It is the Lord's! Did our Lord mean what He said, or didn't He?

We fear He meant what He said! We fear that He, who is to be the final judge—He, who is to determine the eternal destiny of every human soul—was expressing in advance His certain judgment in cases like these.

Now, consider the cartoon on this page. This is for the "exclusive church"—that is, for the church that drinks in all the bounteous gifts of God, and is satisfied to let "others" get what nourishment they can out of the few drops that run out of its drain spouts!—the church that spends thousands upon itself and hundreds upon "others."

Now, the awfulness of the truth is that these pictures are not overdrawn! And the still more awful truth is that neither is the picture of Dives, the rich man, and Lazarus, the beggar, overdrawn!

And, finally, let no one who reads, think that this article was written—for others!



## MINUTES OF GENERAL INTEREST

(Continued from Page 402)

### 19. CONFERENCE PREACHER

A motion prevailed that Brother Barnard be designated to deliver the Sunday morning sermon at General Conference, in response to the request made by the Conference Executive Committee that the Foreign Board choose someone for this responsibility.

### 22. MIMEOGRAPH MACHINES FOR AFRICA

A motion prevailed that we approve the matter of the General Secretary presenting projects to the churches concerning the four mimeograph machines needed in our African field as indicated in Minute 47, Item 2, of the Feb. 16-26, 1948, Field Council Minutes, reading as follows:

"That the need of four mimeographs, one each for M'Baiki, Bocaranga, Bossembele, and Bassai, be referred to the General Secretary to present to the home churches."

### 27. BICYCLE ADVANCE

A motion prevailed that we authorize the purchase of 27 bicycles to be resold to native evangelists or native churches with the understanding that the bicycles be not delivered to the purchasers until payment is fully made, according to the Minute No. 58, Item 18, of the Feb. 16-26, 1948, Field Council Minutes, reading as follows:

"That an order for bicycles be placed as follows: Bo-

zoum-Bassai 4, Central Bible School 1, Bocaranga 3, Bekoro, 5, Yaloke 4, M'Baiki 3, Bouca 3, Bellevue 4. The total number is 27."

### 30. BARNARD ITINERATION

A motion prevailed that we ask the General Secretary to give major attention to the work of visiting the churches and giving the message of foreign missions, until the Board shall direct otherwise.

### 32. LAYMAN PRELIMINARY FORMS

A motion prevailed that, while the Board appreciates the fine missionary spirit and devotion of Mr. and Mrs. Ray Layman, yet, because of his age and her physical condition, it is our advice that they make the field of their labor the homeland.

### 41. OFFICE LOCATION COMMITTEE

A motion prevailed that the Board appoint a committee of three to study, in conference with the general secretary, the matter of the permanent location of our offices, and report at our next meeting.

### 42. OFFICE LOCATION COMMITTEE PERSONNEL

A motion prevailed that Dr. Kimmell, Dr. McClain, and Dr. Bauman compose the committee on location of offices.

Respectfully submitted,

Homer A. Kent,  
Recording Secretary.





Mrs. Ben Hamilton, on March 23rd, wrote a very interesting letter, from which we quote:

"We have missed your letters the last few years, and hope you are going to find time to write to us as of yore; for your letters are one of the biggest tonics your missionaries out here ever get . . . that's no fooling! . . . That's just your own peculiar place as the best friend on earth that any group of missionaries ever had. We all love you, and are all so happy when you take time out of your busy days to write to us."

[Note: I quoted the above paragraph to save the Office Secretary from going on a sit-down strike, which she threatened if I refused. That would never do. The office could not operate without her. However, writing letters to the missionaries has been one of the sweetest and happiest tasks of my life-time ministry. Maybe I will continue that ministry if the Lord gives me time and strength "until He come"—L. S. B.]

"I'm glad you were interested in the story about our baby. He really is a little doll now, and surely doesn't resemble the tiny skinny little mite we first saw. I've long since quit weighing him, but, though rather short, he is fat and round as a butter ball.

"Really and truly, his living was nothing short of the hand of God. Imagine a tiny spark of humanity weighing only one and one-half pounds kept alive for 10 days by a young native boy and his little girl wife.

"We were at Bozoum when the baby was born. Ten days later we came home to find that Ndai had sat every night through the cool hours of the night with the tiny mite wrapped in an old turkish towel held over the fire. We had heard the baby was not very large, but had no idea we would find anything like we did. The little thing was ice cold when they brought it up to us the day we got home. It had developed a cold and an infected navel. Sulfa powder soon healed the infection, but for a couple of weeks we fought that cold and finally came out on top. . . .

"Dr. Taber was up to see us when the baby was several weeks old, and examined him. At that time he told us he didn't expect it to live because the valves of his heart hadn't yet closed. When he saw him at conference time, he said to me, "Well, God often makes liars out of us doctors!"

"The first Sunday of conference Ndai and Theresa gave the baby to the Lord. How I do hope and pray that through the years they will stay true to Him and bring their little David up to be a true servant of the Lord, if He tarries.

"There was never a more devoted father in the world than Ndai. . . . He came to me so angry the other day, and said, 'Your baby David fell, and I'm so mad at his mother.'

"Here's the story. Ndai sleeps in his house, now that

the baby is older, and the wife and baby sleep out in the kitchen in true native style. But he has given his wife orders that she must never let the baby sleep on her bed—a mud platform about one foot off the floor—but always in his own bed. Well, the other night she nursed the baby, and while he was nursing, she fell asleep without returning the baby to his own bed. To make a long story short, the baby rolled off the platform onto the floor. Fortunately, he didn't fall into the fire, as so many babies do, and was not hurt. The father, being absent, didn't know about it until hours later when the mother confessed. He made her bring the baby up for me to see, but he was his own gurgling happy self, with no sign of any bumps.

"One of the other boys—a veteran father of three—amused me by saying, 'He isn't hurt, Ndai. Don't you know that babies are just like rubber? When they fall, they bounce. Mine have fallen lots of times, and they never get hurt.'

"However, Ndai told me that he had moved back into the kitchen and was sleeping in his long chair, so that he could see that the baby didn't sleep with its mother. That's fatherly devotion with a capital "D," for he is one native who has graduated to a bed and mattress. But he gives that up, to sleep in a chair and watch over his baby. It would be against all native custom for him to share his wife's bed while she has a small baby. . . .

"We are getting ready for our schools to open. I'm very glad to be able to give the boys who have stood true through the years another opportunity to get a little more French. Then too, I will see what I can do with the wives of Ben's Bible school boys. The boys themselves aren't very promising material, so I don't know what to expect of the wives. . . .

"Ben can preach a very creditable sermon now in either Sango or Karre, even without notes. . . .

"Feel that breeze! It helps some, doesn't it? Today has really been a scorcher. At 2:00 p. m. it was 99 on our eastern veranda and 119 out in the sun. The rainy season is approaching, so the air is beginning to get humid, which adds to the oppressiveness. Even the breeze is hot, but it at least stirs up the air. The Delegation were very smart to go home before the March and April heat got them down. . . . Even with a little bit of rain, things are getting real green—trees are in bloom, flowers are up. I have some beautiful lilies blooming away at this time."

Miss Johanna Nielsen, in a very interesting letter to the editor, written from Rio Cuarto, Argentina, on January 16th, gives some interesting items concerning the Young People's Camp. She tells of a prayer meeting at which there were 14 young Argentines present, and she says that 10 took part in prayer. Then she remarks, "I don't believe most of the home groups would better that very much." Neither do I!

We will now quote several paragraphs from the letter,



that we believe will be of interest to our readers, concerning the camp. She says:

*"The young folks were certainly all that one could ask. Ate, out of dishes held in their hands, such simple food as we were able to prepare, and made no fuss about it at all. Some of them would certainly delight your heart. The two Siccardi girls were not going to be able to go, because of the expense, so I sent them that for Christmas. They are LOVELY youngsters—dainty, sweet young women, and you would have thought I had given them 600 pesos instead of 60. It is a wonder to me that so many folks cannot seem to realize that the Bible means what it says, 'It is more blessed to give than to receive.' . . .*

*"They have had fine weather, which I suspect was prayed down; for a meteorologist had predicted a lot of bad weather on certain dates, and he hit them all until camp time. We were a day late getting up there because of rain, but those very rains have made the site especially nice this year. I do hope we can secure it permanently. All the missionaries seem to be keen about it. With almost no exception, they want a place to rest during their vacation period, and they say this is ideal, except that it will need some permanent structure and a well. There is a fine spring, but at a little distance."*

*"I do hope we can secure it permanently."* That hope ought to be realized. It does seem to me that some of the folks here in the United States who have a bit of the Lord's money to use, ought to be impressed with the situation down there and hear the call of the Lord. How many, many places the young Christian people of this country have to which they can go for a bit of recreation and fellowship with the Lord. In the Argentine they have none. Wouldn't it be a fine investment for somebody to provide for a permanent camp for the

Brethren Mission of the Argentine—a camp to which our missionaries can go for a bit of vacation and rest; and a camp to which the young people can go from time to time, chaperoned by our missionaries, and there renew their strength? God knows that their homes are humble enough. What a wonderful thing it is for them to get away to a beautiful spot for a few days every year and enjoy each other's fellowship and come to know the Lord better. Many of these young people are children of our national pastors.

Well, brothers and sisters, may God give you a vision, is my prayer.—L. S. B.

Miss Estella Myers, under date of February 28, 1948, wrote from Bassai to the editor, as follows:

"We did enjoy the Delegation so much. We are thankful the Board sent them out here. They helped us a great deal. I know the work will be better for their coming. They gave us wonderful messages that we will never forget. They are coming home with many things to tell you, and plead in behalf of the work. . . .

"One of the projects for this year is the Bible School being changed to a place near Bozoum. I would like to give toward the classroom building, which will have a chapel and study room or library. The building will cost \$1,000. . . . I believe the Lord is coming back soon. We must teach these natives to take the Word to the unreached.

The Karre are delighted with their New Testament in their language. How happy I am to go with the Goodmans to Pannaland. My joy is full. I know you will be praying for us. We all will be busy learning languages this year, for we all are to learn the language of the people where we work. Praise the Lord.

"You and Mrs. Bauman would have enjoyed the conference if you could have been here. . . .

"I want to work harder than ever this term—not many years to occupy until He comes. Tell the Brethren to pray for those entering new fields, as the devil tries to attack us in every way, especially physically, and conditions will be trying."

FOREIGN MISSION OFFERING

(Continued from Page 392)

Schultz, Mr. William, Spokane, Wash. ....	6.50	
Church, Tracy, Calif. (Special) .....	40.00	
Church, Tracy, Calif. (Special—Victor) .....	.65	
Church, East Pasadena, Calif. ....	25.00	
Church, New Troy, Mich. ....	17.36	
Church, Philadelphia, Pa. (3rd) .....	39.00	
Church, Mundy's Corner, Pa. ....	13.59	
		288.25
<i>Map Fund</i>		
Church, East Pasadena, Calif. ....	2.00	
Leffingwell, Mrs. J., Bellflower, Calif. ....	2.00	
Fox, Myrtle E., La Verne, Calif. ....	1.00	
Church, New Troy, Mich. ....	3.00	
		8.00
<i>Magazine Fund</i>		
Women's Bible Fellowship Class, Dayton, Ohio. ....		15.00
<i>New Fields Fund</i>		
Barnhisel, Nora W., Long Beach, Calif. (1st) (France) .....		100.00
<i>Gifts Outside the F. M. S.</i>		
Hamlett, Miss Gerry, Africa—		
S. S. and C. E., Whittier, Calif. ....	84.00	
S. S. and C. E., Whittier, Calif. ....	84.00	
S. S. and C. E., Whittier, Calif. ....	84.00	
S. S. and C. E., Whittier, Calif. ....	84.00	
S. S. and C. E., Whittier, Calif. ....	84.00	
S. S. and C. E., Whittier, Calif. ....	168.00	
Johnston, Miss Fay, Venezuela, South America—		
Gordon, Miss Adeline, Long Beach, Calif. (1st)	5.00	
American Mission to Lepers—		
Eye, Mrs. Christie, Long Beach, Calif. (1st)	8.00	
Snyder, Mr. and Mrs. Clarence, South American		
Indian Mission (Brazil)—		
Church, South Bend, Ind. (Sunnymede Breth.)	179.15	
		780.15
Total .....		6,849.19

Louis S. Bauman, Treas  
Dallas S. Martin, Fin. Sec.

PLAN FOR A GARDEN

First, you should plant five rows of peas:  
Presence...promptness...persistence...  
Purpose...privilege.

Second, three hills of squash:  
Squash gossip...squash indifference...  
And squash unconstructive criticism.

Four rows of lettuce:  
Let us be faithful...  
Let us govern our lives on loyalty and truth...  
Let us be true to our obligations...and  
Let us love one another.

Five rows of turnips:  
Turn up with new ideas...  
Turn up with a smile...  
Turn up at every meeting...  
Turn up with enthusiasm...  
Turn up with a determination to be constructive.

—Grace Green.



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

New life is now manifesting itself in the world of nature; grass, trees, and flowers are showing the results of the beneficent showers sent forth from God above. Just so our prayer life should be showing results of the showers of blessing our heavenly Father has bestowed upon us in the months just past. Are we growing in our prayer life, each and every prayer warrior among us? We should be! How many new prayer warriors have you enlisted, Madam Prayer Chairman?

Prayer is a great and mighty power;  
Keep on praying, each day and hour!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Africa—

1. Pray for the expansion program in our field in Africa, including two new stations and a new home for Central Bible School.

2. Pray for the Dunnings as they begin one of these new works at M'Baiki, and the Goodmans in the other new work in the Bocaranga district.

3. Pray for the Beavers as they complete their air trip to the United States; for the Sheldons as they arrange to come to America in June, and for these and Miss Ruth Snyder that their time of furlough will be restful and profitable.

##### Argentina—

1. For Brother Sickel as he now begins his journey home, and for the time of investigation in Brazil.

2. For the Field Council in Argentina as it directs the work in Brother Sickel's absence.

3. Pray that we will be able to have sufficient volunteers for Argentina that they and those who are now in Argentina may be enabled to enter the many other cities and towns wide open for the Gospel.

##### At Home—

1. Pray for sufficient funds through the Easter offering that we will have all that is needed for our great expansion program in both fields.

2. Pray for General Secretary Barnard, Dr. Kimmell, Miss Snyder, the Beavers, the Sheldons, and the Sickels as they do deputation work among our churches in the United States.

#### HOME MISSIONS—

1. Pray that the newly established churches will continue to grow in number and spiritual zeal.

2. Pray for Brother Kriegbaum and the Iowa District as they lay the groundwork for a Brethren testimony in Cedar Rapids, Iowa.

3. Pray for the executive committee as they meet to contemplate adjustments in the 1948 budget.

#### GOSPEL TRUTH RADIO—

1. Pray that the Brethren people will see the need of retiring the present indebtedness of the Gospel Truth.

2. Pray that the Lord will bless the messages as they go out over the new station at Albany, Oregon.

3. Pray that the Radio Board might be guided in determining the future policy of the Gospel Truth.

#### GRACE THEOLOGICAL SEMINARY—

1. Pray for the members of the 1948 graduating class, that the Lord may guide each one unerringly into the center of His perfect will in full-time service.

2. Pray for each of the special speakers who will minister in connection with the graduation services, and also for the Lord's blessing in the annual seminary communion service.

3. Give thanks for God's faithfulness in making possible the completion of another year in answer to the prayers of His people, and pray that we may stand without wavering or compromise for the truth of the Gospel no matter how great the cost in sacrifice.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray with us that the Herald Company may serve the Brotherhood more efficiently even with employees to whom the work is still new.

2. Pray for continued increase in the subscription list and give thanks for the steady gain of the last months.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray that our women will keep faithful in prayer, Bible reading, and soul-winning.

2. Pray for a great spiritual uplift from the mother-daughter meetings to be held this month.

3. Pray for an increase in membership in our councils.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray that the mother-daughter meetings may be productive of great good.

2. Pray for the district patronesses.

3. Pray for your own local Sisterhood and its individual problems.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray for the summer camps that many young people will be drawn closer to the Lord, and led by Him into paths of service.

2. Pray for Bro. Ralph Colburn that he may see great fruit from the seed sown thus far.

3. Pray for continued financial support of the youth program.

4. Pray for all B. Y. F. officers and leaders.



# NEWS BRIEFS

During the absence of Rev. Miles Taber in a meeting at Wooster, Ohio, these *News Briefs* are being compiled by Jesse Deloe. A card received from Brother Taber says, "We got off to a good start here yesterday with 150 in Sunday school and the church packed for both services."

A personal soul-winning course is being taught by Rev. Russell M. Ward, pastor of the Grace Brethren Church, *Cuyahoga Falls, Ohio*. Rev. Ralph Colburn, Brethren National Youth Director, spoke to the young people on Monday, April 19.

The Bible school at *Bellflower, Calif.*, reports an average attendance of 118 for the quarter ending March 28, with a record on Easter Sunday of 222. Rev. George M. Richardson, the pastor, has been called to serve the church another year.

During the recent illness of Rev. Norville J. Rich, the pulpit of the First Brethren Church of *San Diego*, was filled by Rev. Charles Ashman.

A recent bulletin from the First Church, *Philadelphia, Pa.*, gives us an idea that Dr. A. V. Kimmell, the pastor, is preaching sermons on what is probably his favorite theme at the moment—"Africa's Unserved"—following his return from the trip as a member of the Board Delegation to Africa.

A visit was paid by Rev. Lester E. Pifer, of the Grace Brethren Church of *Fremont, Ohio*, to inspect the churches at Hagerstown, Md., and Winchester, Va. The *Fremont*

church will be a "sister to these," according to the bulletin.

Dr. John H. Cable, member of the Moody Bible Institute Faculty, went to be with the Lord on March 30.

Average attendance at the Bible school in *Listie, Pa.*, for the first quarter was 87. The Easter attendance of 128 was 59 over that of the preceding year. The pastor is Rev. Phillip J. Simmons.

Recent speakers at the Winona Lake Brethren Church were Rev. Russell D. Barnard, Field Secretary of the Foreign Missionary Society of the Brethren Church, and Miss Ruth Snyder, who has just returned for her first furlough from French Equatorial Africa.

We relinquish most of our feature pages this week in order to accommodate the Foreign Mission Editor's need for more space.

Rev. R. L. Rossman, pastor of the First Brethren Church, *Altoona, Pa.*, has been called to serve another year. The goal of the Bible school, an attendance of 150, was exceeded by three on Easter Sunday.

Tom Ramsier, assistant to Vaughn Shoemaker, the great Christian cartoonist, was the speaker at the morning service, April 18, at the *Leesburg, Ind.*, Brethren Church. Clyde K. Landrum, pastor, announces D. V. B. S. May 24 to June 4.

At the First Brethren Church, *Middlebranch, Ohio*, a house-to-house visitation campaign has been inaugurated, object: increased attendance in the Sunday school. Pastor G. W. Kinzie recently baptized two persons and received them into the church, and four babies were dedicated to the Lord.

We notice a paragraph in one of the bulletins we receive from our churches which is startling: "A good visit was enjoyed by the Moderator and Pastor last Wednesday evening at prayer meeting. They were the only ones that turned out for the service . . ." Could this be *your* church?

A committee to investigate the purchase of a parsonage was voted at a business meeting of the *Canton, Ohio*, First Brethren Church. The chairman is L. E. Bechtel. Mrs. Jesse Hall, wife of the pastor, has recovered from the effects of a broken wrist.

April 30 and May 1 are the dates

## The Brethren Missionary Herald Circulation

Last issue .....	6,976
A month ago .....	6,854
A year ago .....	6,257
Two years ago .....	5,659

for the *Central District Youth Rally* to be held at Peru, Ind. Ralph Colburn is the speaker and a missionary play by the Peru Sr. S. M. M. was to highlight the program.

The Sunnymede Brethren Church, *South Bend, Ind.*, will dedicate the new pews April 25. Speakers that day will be Dr. Paul R. Bauman and Rev. James Dixon. On the last day of the recent Jewish Conference, Rev. H. B. Centz, the leader, held an afternoon prophetic rally, speaking on "The Truth About Russia."

From Rev. Ord Gehman, pastor, Bethel Brethren Church, *Berne, Ind.*: "We had 129 in Sunday school this morning (April 18). . . . Almost every service has new (to me) folks who are coming to the services. . . . Pray that we might continue to seek His face as we proceed in His service, for His glory."

Miss Grace Allshouse, who used to be a member of the staff at the Herald, writes that the Lord has answered prayer in her Child Evangelism work in Helena, Mont. One of the answers was the supply of a car.

Seventeen persons found Christ and 18 rededicated their lives in a revival meeting led by Rev. R. Paul Miller at the Talma, Ind., Christian Church. Among those making decisions was a whole family of nine. Pastor William E. Howard plans to hold baptismal services for 15 who made decisions. Edward Miller led the singing for the meeting.

Formal inauguration ceremonies for Dr. William Culbertson, new president of Moody Bible Institute, will be held in Moody Memorial Church at 8 p. m., May 13.

It is expected that 1,200 Christian college and university students will gather in Urbana, Ill., for the second *Convention for Missionary Conquest* next December. Bishop Frank Houghton, General Director of the China Inland Mission, is among the prominent speakers, who include Dr. V. Raymond Edman, Dr. G. Allen Fleece, Rev. Frank Torrey, and others.



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Youth ..... Ralph Colburn





# YOUTH PAGE

RALPH COLBURN—National Youth Director

DOMBEK



## Responsibilities of Youth

Last week we began a series of articles based on Paul's letters to a young man, Timothy. Our verse for today is from chapter 2, verse 1. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men" (R. S. V.) We should know that prayer is certainly one of the most important, if not the most important, exercise of the Christian life. Prayer moves the hand that moves the world. Where prayer focuses, power falls. The longer I live, the more I am convinced that most of failures are prayer failures.

But I like to think of this verse as calling us to all four phases of prayer. When we pray, too often it is like a child writing a letter to Santa Claus. We make a list of things we want and present them to God. Little else is present. Prayer ought to be fuller, richer than that. Prayer is conversation with God. How would you like to hear only requests for personal things from a friend? I don't think God enjoys it much more than you would. Let's think for a moment on the four main phases of prayer, as they are suggested in this verse.

Let's think of *supplications* as personal requests—requests for ourselves. They are right, and good, and God expects us to pray for those things for which we have need. But they ought not be for physical things only, but spiritual needs as well. We need courage, strength, guidance, wisdom, even more than we need our daily bread. Let's not neglect to pray for these, lest we fall into the rut described by the farmer's prayer, "God bless me and my wife, my son John and his wife, us four, no more. Amen." Prayer for personal, physical things alone might lead to this.

Let's think of *prayers* as the worship aspect of prayer, the pure delight of fellowship with God. Our prayers ought to have more of this element, just talking with God as you would talk with a loved and re-

spected friend. This is one of the things that makes prayer a real source of blessing and refreshment.

Then we'll think of *intercessions* as requests for others. We should be burdened for the salvation of friends and loved ones, and pray faithfully and intelligently. Sometimes our prayers are so vague and broad—the "Lord, bless everybody" type of praying. That may be all right, but too often it is a cover for laziness in prayer. How often have you promised to pray for someone, and then forgotten all about it? Most of us are guilty of that. It might be a good idea to start a definite prayer list, on which we'll put the persons, schools, missionaries, etc., for which we know we ought to pray. Don't make your list so long that it loses meaning and personality, and don't let it become too mechanical, and you'll find a real blessing in this type of prayer. For your own encouragement, you might place a date by each request marking when you began to pray for it, and another date after it when God answers that prayer.

Of course, the last word is self-explanatory. *Thanksgiving* ought to be a definite part of every prayer. "In every thing by prayer and supplication with *thanksgiving* let your requests be made known unto God" (Phil. 4:6). I saw a motto once, that attracted my attention, and started me thinking. It was just two words, "Try Praising." I did. It works. Praise God for what He is, as well as for what He has done. When things look dark, try praising. When you are blue, try praising. When you seem to be at a dead end, try praising. When everything has gone wrong, try praising. The sacrifice of thanksgiving is always acceptable to God, and results in peace and blessing to the heart and life of the giver of thanks. Often it is the key to victory.

First of all, then, as the verse suggests, let's pray. And may our prayers be filled with supplication for our own needs, worship, intercession for others, and true thanksgiving.

## News Notes---

### YOUTH COUNCIL EXECUTIVES MEET

Meeting at Wooster, Ohio, April 16 and 17, the executives of the Brethren Youth Council and the boys' work planned important advances for the future.

Among the "fruits" of this meeting will be a B. Y. F. handbook, presenting organizational details for all ages of B. Y. F. groups, and the beginnings of a *real* boys' work program. The latter has been a great need for some time. Goals include a name that will catch, and a program, geared to different age levels, that will be flexible enough for adaptation to most any situation, and yet uniform enough to provide a truly national organization.

Those in attendance were Kenneth Ashman, Robert Ashman, Gerald Polman, Ralph Colburn, Isobel Fraser, Lyle W. Marvin.

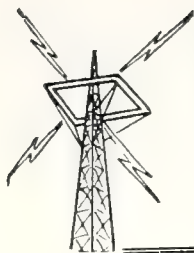
## Here's an Idea---

You probably have a Sunday school record board in the front of your church, on which the attendance and offering is posted regularly. Why not have another opposite it on which B. Y. F. attendance and offering is posted? It might help stimulate attendance. There could be a place for each B. Y. F., and of course, someone would have to be responsible for getting and posting the correct figures each Sunday evening.

To help stimulate all B. Y. F.'ers staying for church Sunday nights, you might have your pastor make some recognition of each B. Y. F. occasionally in the evening service. Perhaps a contest could be held, awarding some token to the B. Y. F. which had the greatest number of 100% nights—nights in which 100% of those in the youth meeting stayed for church.

Another way to stimulate Sunday night church attendance by B. Y. F.'ers is to have occasional singspirations after church, for the individual B. Y. F., or for the whole church.





# The Good Works of a Christian (2)

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By REV. KENNETH B. ASHMAN  
Wooster, Ohio

## Introduction

In the present series of messages we are dealing with the "Good Works" of a Christian as set forth in the Epistle of Paul to Titus. May we remind you first of all that no sinner is redeemed because of these good works, they are only the evidence that redemption has already become a reality in his life.

The church today seems to be losing ground, not numerically but spiritually. We have larger congregations than ever before, larger financial resources, and larger influence in the courts of men—but our spiritual coffers are bankrupt, our prayer meetings abandoned, and our efforts at genuine soul-winning are becoming increasingly rare.

We do thank God for the bright rays across the dark horizon. There are still many who believe and declare the Truth. God is with them and He is almighty. These messages and broadcasts are presented that more might be transformed into the likeness of the Lord and that those transformed might be used as instruments of righteousness by His grace and power.

Paul's letter to Titus was written to correct a similar fault existent in the churches of the island of Crete. He declared in the first chapter of the writing that the Cretan Christians were "reprobate of good works." By this he meant that the profession of their lips was nullified by the lack of works of righteousness in their lives. In the following two chapters he points out the remedy to this regrettable condition. In this message and the four to follow, the Lord willing, we will deal with Paul's divinely proposed remedies.

In verse 1 of this chapter, Titus is instructed to teach four groups of people, namely:

- (1) The aged men that they be sober, grave, temperate, sound in the faith, in charity, and in patience;
- (2) The older women that they be in behavior that becometh holiness, not false accusers, not given

to much wine, teachers of the younger women, lovers of their husbands and their children;

- (3) The younger women that they be discreet, keepers at home, obedient to their husbands, and lovers of their children; and

- (4) The younger men that they in like manner be sober-minded. All this that the Word of God be not blasphemed. It is interesting to note that there is twice as much space here given to the instruction of the women as to the men. This is with design, for it is a well-known fact that "as goes the womanhood of the nation, so goes the nation." Those of the fairer sex listening today, take note. God has called you to a higher calling than wrapping groceries, punching presses, typing letters, manufacturing articles, or the thousand and one other things that have engaged your mind and talents. God has called you to be keepers in the home where you may mold lives, mold the nation, and thus the world. Why have you forsaken this higher calling for the mere gain of material possessions?

## The Pattern

Note, further in this passage, that Titus is instructed not only to be an instructor of good works, but that he is to be a "pattern of good works." Every useful article has a pattern, a blueprint, or a likeness in the mind of the builder. Even so must there be a pattern of goodness after which this sinful world shall follow. This pattern, says Paul, is to be found in the lives of the Christians of every generation. A marred pattern produces a marred article. The unredeemed of this generation are not reading the Bible, not flocking to our churches, not seeking out the distinctive Gospel messages on the radio—their only pattern of Christianity is what they see in the lives of those who profess to know Christ as their personal Savior. Therefore, the profound need of purity in your life and mine.

What is this pattern of purity that we should follow? Note verses 7 and 8: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Here Titus is exhorted to show forth (1) sound doctrine, (2) sound speech, and (3) sound living. What is meant by these statements? For the answer to this question I call your attention to the book of the Acts of the Apostles in the early church. Surely, if there is a true pattern of sound Christianity, we should find it in this devoted group of believers so soon removed from the actual events of the Lord's earthly ministry.

In their doctrine they were sincere for they declared only that which they had seen and heard. In Acts 8:4 it is written that "they that were scattered abroad went every where preaching the word." This Word is the Bible, the authoritative Mind of God revealed to man. It is a record of the Truth which Truth is Jesus Christ.

In the same chapter, the 25th verse, it is declared that these early Christians "preached the gospel." The Gospel is the "good news" of a better way of life everlasting. The early Christians were called "those of the WAY." Christ again was their doctrine, for He is the only way to glory.

In Acts 3:15 it is declared that these Spirit-filled early Christians were witness of the resurrection of Jesus Christ. They had seen the risen Lord and were worthy witnesses of the same. Now, note that their doctrine, their teaching, all centered in Christ. They told of the Truth, they told of the Way, they told of the Life. This was a perfect example of proclaiming Christ Jesus who Himself had said, "I am the way, the truth, and the



life: no man cometh unto the Father, but by me." Yes, that is sound doctrine.

Some today would lay stress upon the doctrinal side of the ministry of the church and be more concerned about the practical, or social aspects of the Gospel. While we dare not deny the latter responsibilities, be it remembered that proper good works may only spring forth from an experiential knowledge of the doctrines of the precious Word. Therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In their speech, the early Christians were a pattern of good works. Paul, one of them, is set forth as "teaching the word of God among them." Much of the corruptness of modern-day Christianity is due to a disregard of the authoritative nature of the Bible. Our early schools were established for the sole purpose of enlarging the knowledge of this precious Book, but the modern school seems to be bent upon destroying the very Book itself. This compilation of 66 books, making one completed whole, is the revealed mind of God to man. It stands like a rock undaunted 'mid the raging storms of time. Pray don't beat your brains out in antagonism toward its message, but rather let your heart be warmed and molded by the love of the Christ presented within its pages.

In their ambitions, the early Christians were a pattern of good works. Philip was conducting a successful revival in the land of Samaria. He was receiving personal acclaim and glory. An illustration of the results of his self-glorifying ministry was one Simon the sorcerer, who tried to buy the power of faith with money. Therefore, the Lord took Philip away from a ministry that tended to make him ambitious for self and placed him in a position where he could only be ambitious for Christ. Down there in the desert of Gaza, he met the Ethiopian eunuch, and led him to a saving knowledge of Christ Jesus—no thronings, no temple, no fanfare—just a pure testimony to a needy soul. Philip there had ambitions that were a pattern of good works.

In the matter of prayer, the early Christians were a pattern of good works. We talk much about prayer today—we have our days of prayer, and our seasons of devotion—but,

Christian, how much do we actually pray? The early church prayed. Peter was in prison, the result of the sin of Herod. Herod had caused James to die, and seeing the pleasure it brought to the multitudes, he proceeded to take Peter for the same purpose. Thus it is that we read in Acts 12:5, "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." What happened? Even as they were gathered behind locked doors in continual prayer, Peter was miraculously released and appeared before them. This was an insurmountable barrier before those early believers, but they prayed and God heard their prayers. What he did then, He will do now. But we must show forth the pattern of

Therefore, show yourself a pattern of goodness enlarging your own personal charities and the charities of the church—sacrificial giving unto your Lord.

These early Christians were a pattern of good works in their lives; they were true missionaries. Acts 8:4 tells us that "they went every where preaching the word." Among their converts were the Ethiopian eunuch, the Roman proconsul, the gentile centurion, the business woman called Lydia, the Philippian jailor, and Crispus the ruler. Every class of humanity was represented in these who were born again by the preaching of the Word. Yes, today the same is true and may be enlarged over and over again. If we should ourselves be a pattern of good works in our lives, going "every where proclaiming the gospel," men from all colors and conditions will be redeemed unto the Lord. The world is the field and it is white unto the harvest—will you be one of the faithful reapers?

### Conclusion

A "pattern of good works" demands doctrine based upon the whole Word of God; demands speech that is true and pure; demands ambitions that are centered in Christ; demands a consistent life of believing prayer; demands the exercise of a good stewardship before the Lord, and demands that all the redeemed retain their first love, that of seeking the lost for the Lord Jesus Christ. Are you a pattern of good works? Would the sinner, unsaved, find in your life a true pattern of what Christ expects in those who hold His name? Oh, Christian, the days are evil—pattern your life after that of the Christ, and be, in turn, a "pattern of good works" to a lost and sinful generation.

Unsaved friend—we would not have you for a moment conceive that goodness on our part will save us from sin. We have spoken primarily to Christian people today—those who already have found Christ as Savior and Lord. If you do not have the peace of God in your heart, won't you kneel there before your radio and let Him come into your heart? Let Him, then, by His Holy Spirit, make you a pattern of goodness before some other lost soul needing Christ Jesus. Believe and trust today. Do it right now. Let Jesus come into your heart.

### TUNE IN

## THE GOSPEL TRUTH

### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—10:00-10:30 a. m. (PDT)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Mondays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PST)

BOX 2—WINONA LAKE, IND.

goodness in a consecrated prayer life.

In their finance, the early Christians were a pattern of good works. The early chapters of their history declare how they sold all that they had and shared with all who had need. Nor was this the kind of godless communism practiced in Russia, and recommended by some modern thinkers of our own land. This was purely Christian charity manifested because they possessed the mind of Christ. There was the need—in order to meet the need, funds must be provided. Therefore, they sold what they had, thus meeting and supplying the need. Friend, your possessions are not your own. You are simply a steward of the riches wherewith God hath blessed you.



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for May 16, 1948.

Luke 5, 6, 7, 8, 9.

### MIRACLES IN THE MINISTRY OF CHRIST

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

There are three significant attitudes toward the subject of miracles. (1) Some people scoff at all miracles, and for that reason they reject the Bible without even considering its claims. To them the universe is ruled by blind force, and only the superstitious believe in miracles. Most unsaved intellectuals, and many unsaved fools, are in this class.

(2) In the second group are those who believe that miracles are possible—theoretically—and they believe as they have been taught, that the miracles of the Bible are true. However, miracles are found only in their creed, not in their lives. They do not know a living Christ who works miracles today in them, for them, and through them. They believe in miracles with the head, not with the heart.

(3) In the third class are those who see miracles happen every day. They are living and walking with the God of the miraculous. They believe in miracles, not just because they read about them in the Bible, but because they themselves are living miracles of the grace of God. Their salvation was a miracle. Their deliverance from the power of sin is a moment-by-moment miracle. Their deliverance for service is a miracle. And the hope that sustains them is in a miracle—the coming again of the Lord.

Now the advantage of being in this third group is that it includes all that is good in the second. Anyone who is so living with God today has no difficulty with the miracles recorded in the Bible. Anyone who knows Jesus Christ knows that He

is the God of the impossible. On the other hand it is unfortunately true that one may believe in the miracles of the Bible without knowing the power of God in his own life. The important thing is to come to know God in His present work. The Bible was written to make Him known to us. Let us not become so involved in a technical discussion of certain Bible miracles that we overlook the purpose of the whole Book. No amount of argument can prove the Bible to be true to one whose mind is set against God. But catch a vision of Him, believe Him, trust Him, walk with Him, and one expects Him to work miracles.

The healing of the centurion's servant will mean more to you if the Lord has healed someone you love in answer to your prayer. The raising of the widow's son is easy to accept if the Lord has given you hope as you stood beside an open grave. You can believe that Jesus could still a storm on the Sea of

Galilee if He has quieted a tempest in your own heart. Feeding 5,000 with bread and fish is easy for a God who can feed multitudes even in this evil day with the Bread from heaven, satisfying the deeper hunger of the heart.

God is not weak, but our faith is. Of the centurion the Lord said, "I have not found so great faith, no, not in Israel." To the disciples He said, "Where is your faith?" What is He saying to you?

#### Review Questions

(Based on the Brethren Quarterly)

1. What is the purpose of miracles?
2. Is the Bible "full of miracles"?
3. Describe the centurion.
4. Why did Jesus raise the widow's son?
5. Look up "thaumaturgist" in the dictionary. (We had to.)
6. What lesson did Jesus show to His followers in the stilling of the storm?
7. What did Jesus show them when He fed the 5,000?
8. What is the meaning of "centurion"?
9. What is a miracle?

#### Discussion Questions

1. What was so surprising about the centurion's faith?
2. Was faith involved on the part of the widow whose son was raised?
3. Was it faith or unbelief that caused the disciples to waken Jesus in the storm?
4. Did Jesus intentionally make too much bread to feed the multitude? Why?
5. What miracles has God worked in your life?

#### BIBLE-READING SCHEDULE

Monday	May 3	II Samuel	5, 6, 7	II Cor.	11
Tuesday	May 4	II Samuel	8, 9, 10	II Cor.	12, 13
Wednesday	May 5	II Samuel	11, 12	Galatians	1, 2
Thursday	May 6	II Samuel	13, 14	Galatians	3, 4
Friday	May 7	II Samuel	15, 16	Galatians	5, 6
Saturday	May 8	II Samuel	17, 18	Ephesians	1, 2
Sunday	May 9	II Samuel	19, 20	Ephesians	3, 4
Monday	May 10	II Samuel	21, 22	Ephesians	5, 6
Tuesday	May 11	II Samuel	23, 24	Phil.	1, 2
Wednesday	May 12	I Kings	1	Phil.	3, 4
Thursday	May 13	I Kings	2	Col.	1, 2
Friday	May 14	I Kings	3, 4	Col.	3, 4
Saturday	May 15	I Kings	5, 6	I Thess.	1, 2
Sunday	May 16	I Kings	7	I Thess.	3, 4







# "BEHOLD . . ."

## AN EDITORIAL

BY MILES TABER

The word "behold" occurs four times in the nineteenth chapter of John's Gospel. It introduces a four-fold vision that carries a Mothers' Day message.

### *"Behold thy mother"*

With these words the Lord gave John a new mother. John's own mother seems to have been rather ambitious that her sons should rise to power. You remember the request that she once made of Jesus, that James and John should have the highest positions of honor in His kingdom. Her sons seem to have inherited her disposition, for Jesus surnamed them "sons of thunder."

John was still a very young man, probably the youngest of the apostles. He needed a mother who could curb his wild spirit. What a gift it was to John—and to the world—when Jesus gave John His own mother! Her encouragement, and patience, and understanding, must have contributed very much to his transformation into the "apostle of love."

Has God given you a mother like that, a true mother in Israel? We who are so fortunate can never thank God enough for giving us mothers who have understood our spiritual needs and have prayerfully endeavored to meet them. Christian young people, take a quick look at what the average American boy or girl is taught to call "mother" today, then "behold *thy* mother," and thank God! You cannot escape the responsibility that such a heritage has placed upon you. That mother deserves better sons and daughters than we are.

### *"Behold thy son"*

Mary's blessing was no less than

John's. To her the Lord gave a new son. He knew that a mother's heart is still wrapped up in her children even after they are grown. Then her chief joy is in seeing them fulfil her highest dreams. After only three years of ministry, Jesus was being executed as a common criminal. Mary's heart was pierced. In that awful moment her greatest need was another son who would live as she had expected Jesus to live. How thoughtful it was of the Lord to give this bereaved mother another young man who would need her help and guidance. The Lord was not merely providing for her room and board, He was giving her a new mission in life. Life would be worthwhile for Mary again now, for she had a task to challenge her highest talents.

Some women have not had the privilege of having children of their own. Others have lost their sons in war, or otherwise. To such lonely hearts the Lord is saying, "Behold thy son." Somewhere about you there is a "John," a boy who needs you. The orphans of the world number into the millions. In your own church there are young people and children who do not have Christian mothers in whom they can confide. Your life can be intensely worthwhile if you will work together with God to change one of these "sons of thunder" into an "apostle of love." "Behold thy son."

### *"Behold the Man"*

These words were spoken by Pilate as he pointed to the Son of God, crowned with thorns and robed in purple. It was not a pretty sight, but it was a "man"—exactly the man God wanted Him to be, in the place God wanted Him to be, doing what God wanted Him to do. This was the highest attainment of all motherhood. Through childbirth God had provided the world with a

Savior. A "man," the God-man, was leading a lost race back into fellowship with God.

This is the goal of motherhood, not just the bringing of children into the world, but the training of them until they become men and women of God. The "man" is the goal, not the child. Only Mary could train through childhood and youth the Savior of the world, but every Christian mother has the duty and privilege of training her child to fulfil the purpose of God when He entrusted that little life to her care. A mother's task is not done until she can say to the Lord, "Behold the man—you gave him to me as a babe; I give him back, a man after Thine own heart."

### *"Behold Your King"*

Pilate spoke these words too. They were spoken to the Jews, who answered, "Away with him, crucify him . . . We have no king but Caesar." They repudiated any need for submission to the lordship of Christ; they recognized responsibility only on the earthly level. Caesar was the only king they acknowledged.

How much were they like many mothers (and fathers) who assume the duties of parenthood on the merely human, or natural, level! They give their children food, and clothing, and shelter, and schooling, and social advantages, but they recognize *no king but Caesar*.

Motherhood will never achieve its goal unless it recognizes the lordship of the Lord Jesus Christ. The responsibilities of parenthood are too great to be undertaken without divine help. And divine help comes only to those who acknowledge the Lordship of Christ. Therefore the greatest need of every mother is to "behold your King." Behold Him first as your own Savior, then as your Divine Guide in rearing your children.

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



# NEWS BRIEFS OF NATIONAL INTEREST

Rev. Sam Horney's new address is R. F. D. 1, Box 228, Cheyenne, Wyo.

The date for the *Publication Offering* is June 13. The Foreign Mission offering period continues through April and May, with June and July being given to publications.

Dr. Elias White, pastor at *South Gate, Calif.*, is giving a series of expository sermons on the Book of Revelation, illustrated by original slides. Two recent church bulletins list the names of 16 new members of the church.

Rev. Stanley F. Hauser, pastor at *Grafton, W. Va.*, teaches the following subjects in the Fairmont Bible College: Christian Evidences, Hermeneutics, Antichristian Cults, Bible Doctrine, and the History of Preaching.

Attendance at the morning services in *Mansfield, Ohio*, averaged 153 during March. In the last four weeks 15 persons were baptized and one member received by letter. The first anniversary of the dedication of the church was celebrated May 2 with an all-day meeting. The pastor, Rev. Bernard Schneider, completed the fourth year of his work in Mansfield on April 18.

"We have doubled the number of churches in the *Northwest District* in two years," says the Spokane bulletin.

There were 132 in Sunday school at *Berne, Ind.*, on April 25. Mrs. Irene Hanley will speak at the church Sunday morning, May 9, and

communion will be observed in the evening.

The bulletin of the Second Church, Long Beach, Calif., informs us that the *Gospel Truth* broadcast is being put on the air for a ten-week period over station KRKD, 1150 Kc., Sunday evenings at 6:30.

If any of our readers know where there are any 2 x 2 slides which are suitable for illustrating evangelistic messages, they are asked to get in touch with Bro. Maurice E. Emig, R. F. D. 2, Box 1036A, Modesto, Calif. Brother Emig is a young man who feels called of the Lord to this type of ministry and would appreciate any assistance that can be given him.

The Brethren at *Troy, Ohio*, bought a building and moved it to their lots to be used as a church. When it was about four feet from its intended location, it began to sway, and then crashed. Now Pastor Arthur Carey and his people have decided to salvage the lumber and use it in their building.

Rev. Ralph Colburn will be the speaker at the *East District Youth Rally* to be held at Kittanning, Pa., May 14, 15.

There were 120 in attendance at a recent communion service in *Wooster, Ohio*. Plans are being made to have the ground-breaking ceremonies soon, to be followed immediately by the erection of their new building.

Dr. Wang, Chinese Christian, was a recent speaker at the *Washington, D. C.*, church. Rev. Willis Bishop, graduate of Grace Seminary, occupied the pulpit another Sunday.

Remember the Brethren Day of Prayer, May 15, by praying.

The First Church, *Philadelphia, Pa.*, gave a rousing welcome to Dr. A. V. Kimmell upon his return from Africa. "The program as arranged included greetings from the smallest children to the oldest members; the fine gift of money from the men's class; the flowers recognizing the completion of 18 years as pastor of the church and 46 years in the active ministry . . . the increase in the weekly check" combined to make it a blessed day for the Kimmells.

Rev. Lester Pifer has been called to serve the church at *Fremont,*

## The Brethren Missionary Herald Circulation

Last week .....	6,989
A month ago .....	6,956
A year ago .....	6,268
Two years ago .....	5,465

*Ohio*, for another 18 months. The bulletin reports more improvements being made in the building, and the baptism of new converts.

Have you read more than a quarter of your Bible this year?

Rev. Allen Fast, pastor of the Second Church, *Los Angeles, Calif.*, reports "a great ingathering of precious souls" in recent evangelistic meetings led by Rev. Eddie Wagner.

A recent speaker at the *Listie, Pa.*, church was Mr. Walter Haman, former presidential bodyguard. Both first-time decisions and rededications were reported in the meetings.

The first anniversary of the new building at *Winchester, Va.*, was celebrated April 11 with a special afternoon service. An offering of over eight hundred dollars was received for the building. Rev. Paul Dick, the pastor, was called to serve the church "for his eighth consecutive year at a substantial increase in salary."

Rev. and Mrs. Sheldon W. Snyder, parents of Roy Snyder, who is a student in Grace Seminary, were received into the membership of the Juniata church, *Altoona, Pa.*, Sunday morning, April 11. Brother Snyder has resigned as pastor of the Warrior's Mark Church of the Brethren, where he served for three and a half years. The Juniata church had 128 present at the unified service Easter Sunday.

Bible school attendance for the first three Sundays in April averaged 250 at *Hagerstown, Md.*

Rev. S. Maxwell Coder was recently appointed acting dean of education at the Moody Bible Institute.

On his way east to hold evangelistic meetings, Rev. Norville Rich had a rather serious accident in Oklahoma which damaged his car considerably. Not being injured,

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Youth ..... Ralph Colburn



# The Christian's Seal

By Rev. Charles H. Ashman

## THE BLASPHEMY AGAINST THE HOLY SPIRIT (Matt. 12:22-23; Mark 3:22-30)

The blasphemy against the Holy Spirit described in these words is frequently referred to as "the unpardonable sin." We have chosen the words of the Scriptural context as the heading for this article. At least we will be Biblical in the subject, even if charged by some as un-Biblical in the interpretation.

### *The Sin Question*

The Bible gives but one definition of sin. "Sin is the transgression of the law." Any violation of the revealed law of God is sin, rebellion, revolt against God. But the Bible does give different descriptions of sin.

*Sin is missing the mark.* "All have sinned, and come short of the glory of God." We have all fallen beneath the standard, missed the mark. One sin does this the same as a multiplicity of sins. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). He is a violator. "There is none that doeth good." "There is none righteous." "All the world" is "guilty before God."

*Sin is a spiritual nature.* Adam is the only one of the human race that became a sinner by sinning. "We are by nature the children of wrath." "The carnal mind is enmity against God." Ye are "dead in trespasses and sins."

*Sin is actual transgression.* Man compares sin to sin and classifies sins into different categories. But sin is sin in God's sight. Any failure to obey the whole law of God, His revealed will in the Bible, is sin as well as any disobedience to the revealed will of the Father.

*Jesus settled the sin question.* He paid the price of our redemption. In His blood there is remission of sin and sins. The whole issue of sin resolves itself into the Son question. What will ye do with Jesus? The mission of the Holy Spirit in the world is to bring the unsaved to realize they are sinners and then point them to Christ, who alone can save them. He alone can bring the

sinner to the point of realization of his lost condition, bring him to condemnation, and point him to the Lamb of God who taketh away the sin of the world.

### *Sin Unto Death*

In I John 5:16 we read, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." We believe that only Christians can commit this sin unto death. God sometimes chastens us as a means of correction and discipline. If the chastisement has the desired effect of bringing us to repentance and restoration, then divine grace has accomplished its purpose. Sometimes this chastisement takes the form of sickness. If the Christian refuses to be corrected, then the Lord permits the sickness to result in physical death. This is the sin unto death.

Moses sinned that sin when he became angry and smote the rock when the Lord had told him to speak to it. He was forgiven, but not permitted to enter into the promised land. He had sinned unto death.

I Corinthians 11 associates this sin unto death with the communion service (see I. Cor. 11:30). If every time a Christian became angry, if every time a Christian was careless concerning the communion, if there would be a penalty of death today, there would be many funerals in present-day churches. "All unrighteousness is sin; and there is a sin not unto death."

### *The Greatest Commandment*

The greatest sin would be the sin against the greatest commandment. The greatest commandment is found in Matthew 22:37. It is declared to be, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It

demands that we love with all our affection, will, intellect, and strength.

### *The Biggest Sin*

The biggest sin is that of rejection of Jesus Christ. This is the sin that sends souls to hell. One is saved if he accepts Christ, and is lost if he rejects Him. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

### *The Unpardonable Sin*

The blasphemy against the Holy Spirit is currently called the unpardonable sin today. What was it as set forth in Matthew 12:22-23 and Mark 3:22-30? James M. Gray, in *Christian Worker's Commentary*, page 301, says, "Blasphemy against the Holy Spirit consists in attributing His work to Satan." He adds in *Synthetic Bible Studies*, page 131, "What solemn warning against attributing the work of God to Satan!" William L. Pettingill, in *Bible Questions Answered*, pages 63-64, declares "To ascribe to the devil the work of the Holy Spirit of God was a terrible act of blasphemy, which should never be forgiven. This then is the unpardonable sin—to charge the Lord Jesus Christ with acting by the power of Satan—to accuse the Holy Spirit of God with being the unclean spirit of Satan." Mary very plainly states that Jesus uttered the words concerning blasphemy against the Holy Spirit "Because they said, He hath an unclean spirit" (Mark 3:30). Dr. William Smith's Bible Dictionary and John D. Davis' Bible Dictionary, as well as others, give this same interpretation.

### *Can One Commit It Today?*

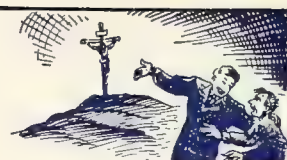
The same conditions do not maintain today under which it was possible and committed in the days of Jesus Christ on this earth. Christ is not here in person nor is He casting out demons today as then. But the same conditions can and may

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# EVANGELISM



## A VITAL MISTAKE OF MOST PRESENT-DAY EVANGELISM

By REV. R. PAUL MILLER

This streamlined age has not failed to leave its mark on Christian work. When I was a boy it required an entire day of driving our horse and buggy to cover 30 miles of distance. Now with a car we easily cover that distance in 30 minutes. We are told that a few years ago it took all of two weeks to finish the paint job on an automobile body at the factory. Now it is a finished product in 30 minutes by the use of a battery of infra-red lights. Great steamships that used to take two and three years in building were completed in three days during the last world war. These developments in science and manufacture have built up an impatience in men's hearts that does not want to wait for anything once they desire it. Man can do such things with the works of his own hands. But God doesn't work that way.

It still takes God a whole year to make a peach, or an apple, or a grain of wheat. It still takes 50 years to grow an oak tree. It requires 20 years for a baby boy to become a full-grown man. God can't be streamlined. You can't hurry Him around. Time is no factor with God. Time is no factor with man either. Saving time has done nothing to elevate man, or to make him one bit better in any way, nor to make him happier. In fact, it has done just the opposite. The mad rush of life has made man old before his time, and creased his brow with early wrinkles.

God cannot be rushed when it comes to saving souls. Most Christian workers have given way to the mad spirit of the age, and have tried to streamline soul-winning. It has ended in a miserable failure. The great waves of evangelism that have characterized the past and to which we habitually refer as the ideal and standard of soul-winning, were not measured by days, but by months, and even years.

When Charles G. Finney went into the London Tabernacle nearly a century back, he preached for six

solid weeks before he even gave an invitation! Today our union evangelists and others would have completely finished three campaigns before Finney got around to the invitation! But look at the results: the first invitation that Finney gave brought 1,500 converts. He stayed there several months and many thousands were saved.

The great campaigns conducted by Billy Sunday ran for from 8 to 12 weeks, and he would wait for two weeks many times before he even gave an invitation. But no man save he ever saw 50,000 converts in one meeting. The great campaigns of Moody, Torrey, Chapman, Oliver, Brown, Smith, and others were not fly-by-night affairs. They wouldn't attempt to reach a community in two weeks. They would not even try. They knew that it couldn't be done. It takes time to reach and change men's hearts. It is the sustained impression that succeeds. It takes time for the Holy Spirit to bring conviction into the hearts of a community. It takes time to plant seed and bring it to harvest. And yet today we have the spectacle of preachers calling an evangelist for one week and calling it an evangelistic campaign!

There isn't one church in 50 that is ready for a revival campaign and really on their toes to reach a community for Christ when the revival begins. Many times the church membership itself is just getting aroused from spiritual slumber and awakened to a concern for hell-bound souls by the time a two-weeks' campaign is closing. It would be easy for me to cite cases out of recent experience. Disappointed preachers, disheartened congregations, a wondering community, and the scoffing of critics is the harvest. "This meeting ought to go on another week, for we are just getting ready to reach souls now," is spoken so often these days that it isn't funny. Too much is at stake to continue such a course.

The Apostle Paul evidently did

not believe in abbreviated evangelistic campaigns. Usually if they didn't throw him into jail or drive him out of town at once, he stayed for months and even years. He was three years at Ephesus in a constant day-and-night campaign (Acts 20: 31). He spent three months in his first campaign at Antioch. At Corinth he carried on his first campaign for 18 months. And wherever he spent time, there were the strongest churches established. I am not contending that campaigns should be carried on now for years at a time, but I am insisting it is impossible to have an evangelistic campaign that will really reach a congregation's community in one or two weeks. It is simply an impossibility and there are no precedents to cite in defense of the practice.

The time is short in which we have to work. Impractical and fruitless types of evangelism should be abandoned. Certainly an evangelistic effort will always win a little trickle of a few souls while the great body of people go on to an awful destiny, but that could hardly be called a wise fulfillment of the task that we have been given to do, and which we have so poorly executed till now. It is encouraging to see that some pastors are beginning to realize this and are insisting on three weeks of meetings today. Evangelism is the main source of saving souls and building up the church membership. Why should it be shunted into one or two weeks, once a year?

## COMMUNIST PARTY GROWING

Italy and China provide the Communist party with the largest number of members outside of the Soviet Union. The party claims 2,000,000 members in each of these countries. In all of Russia there are only 6,000,000 Communists, but Komsomols, Communist youth, number an additional 3,000,000.—*The Prophetic Word*.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities of Youth

Our verse from I Timothy today is from chapter 3, verses 14-15: "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

There is something we ought never to lose sight of: The household of God, of which the visible church is a part, is the church of the living God, the pillar and ground of truth. We sometimes get the idea that the church is slipping, and has one foot in the tomb. It is a popular conception that it is in a decline from which it will never recover.

But remember this, Jesus said, "I will build my church; and the gates of hell shall not prevail against it." Insofar as the visible church is *His* church, the gates of hell will not prevail against it. It may falter, but it shall never fail. Because it is *His* church, and an enduring church, and because it is the only organization with its charter in the New Testament, it deserves our respect and our support.

Because of what it is, we need to know how to behave ourselves in it. And I believe that refers to our worship in it, our conduct in it, and our service in it.

In regard to our worship, it is to be sincere: "Worship God in spirit and in truth." As we've said before, worship is an attitude, more than an act, or series of acts. It is an attitude of adoration, of respect, of love, of devotion that leads to service. It expresses itself in acts—of song, of testimony, of prayer, of giving of substance, self, and service to God. We ought to go to the house of God to worship with others, and we ought to worship Him in the stillness of our prayer closets, too.

In regard to our conduct, I think we know what we ought to do. What we need is the moral fortitude to do it. Thoughtlessness of conduct in God's house has turned many a soul

away from the Savior, rather than drawn him to Him. Consideration is the thing we need here—consideration for the Lord, and consideration for others. Think first.

In regard to our service, there is much that we ought to say. When we young people start out to serve the Lord, sometimes we have more zeal than knowledge. We want to turn the world upside down right away. We are quick to condemn those who do not agree with us, never thinking for a moment that we might be partly wrong, too. It is better to have zeal without knowledge, than to have knowledge without zeal, but a combination of the two is ideal, and to be sought. That will keep us from both anger and discouragement when things do not go as we think they should. Remember, the most important thing in service is love. With real love in our hearts, we cannot preach or talk of hell without tears in our eyes.

## COMICS?

The April *Science Digest* says: "Comic books are definitely harmful to impressionable people—and most young people are impressionable. They interfere with normal sexual development, make violence alluring and take away the dignity of women by making them all appear unnecessarily seductive as objects to be fought over by villain and hero. These comics . . . present a glorification of sadistic sexual attitudes. In almost every comic-magazine plot the girl is bound, gagged, about to be tortured, sold as a slave, chained, whipped, choked or thrown to wild animals. These situations are developed on one page after another, showing young girls with their prominent secondary sex characteristics dashing around half-nude . . . I feel that the comics deliberately attempt to arouse semi-sadistic fantasies in young children. . . . It is elementary child hygiene to prevent their taking possession of children's minds as they have been allowed to" (Christian Victory Magazine).

With real love in our hearts, we cannot challenge to steadfastness and service without patience and understanding. With real love in our hearts, we cannot condemn one overtaken in a fault—we can only pray.

Let us diligently apply ourselves to the Word, and to prayer, that we might behave ourselves rightly in the house of God.

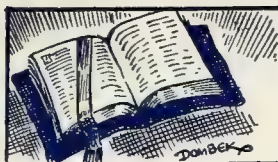
## News Notes

Thirty-five young people were at prayer meeting at Ashland on Wednesday, April 21, when the youth director spoke. Total attendance was about 100. Most of the young people present were also at a covered-dish dinner for the church youth before the service. A brief informal program was held around the tables there, too.

Russell Konves presided at the monthly meeting of the Mansfield youth Thursday, April 22. Your youth director, along with others, was initiated into the group during the games. A good time was had by the group of over 20 youth, and the youth director was privileged to bring a brief devotional message and lead in some choruses.

About 125 young people were present at a sectional youth rally in Uniontown, Pa., Friday, April 23. Paul Mohler, of Listie, presided, and Gerald Polman, of Meyersdale, led the singing. Special numbers from the various groups were enjoyed. Best attendance was from Alleppo, where the Walters had rounded up a busload of 33. Meyersdale and Summit Mills were next with 32 on their bus. Listie brought 30 in cars, and Uniontown had about the same number. Grafton, W. Va., was not represented at this rally. The youth director was privileged to bring the message. Games, a trio composed of Rempel, Polman, and Colburn, and refreshments provided by the host church climaxed the evening. The men of this corner of the East District plan to make these sectional rallies regular affairs.





# Studies in Revelation



## STUDY NO. 34

### *The Pale Horse*

"And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth" (Rev. 6:7, 8, R.V.).

Here Death is personified as a horrible monster that stalks across the earth and strikes men down on the right and on the left. Hades, the abode of the unrighteous dead, is also presented as a horrible monster who follows Death and swallows up his victims.

Some of us remember the fearful days of 1918, when the flu struck down our friends and spared not even the most robust. What form this pestilence will take, we do not know, but Hades will gorge himself with one-fourth of mankind, and Hades never says, "It is enough" (Prov. 30:16).

There are some two billions of people upon the earth at this time. One-fourth of that number is five hundred million, or four times the population of the United States. What horrors this will bring, only those who experience it can know.

Let us remind ourselves that our Lord is pressing the claims of His kingdom and before it can be set up, He will destroy every rebellious person on earth much like He did in the days of Noah, only now He gives opportunity to repent.

Since the resurrection of Christ, Hades is the abode of only the unrighteous dead. Thus if Hades swallows up the souls of all that Death strikes down, there might be a hint here that none of the righteous will die by these plagues. Very few, if any, of those who affirm allegiance to the God of heaven, will be permitted to die a natural death, as the scene under the fifth seal bears witness.

### *The Fifth Seal*

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (Rev. 6:9).

As earthdwellers experience the sorrows of the first four seals, some are hardened and some are led to repentance. But alas, to affirm allegiance to the God of heaven during the time of the Antichrist will mean persecution, and for many it will mean death.

### *Blame the Godly*

As our Lord proceeds to press His claims, Satan will fight back to the last ditch, and the only way he can get at God is through God's people.

## THE CHRISTIAN'S SEAL

*(Continued from Page 416)*

prevail during the early parts of the Millennium and it could then be committed again. We do not believe that anyone commits this sin today. We believe the two ages referred to in the passages are the age in which Christ lived and the Millennial age to come.

### *Grace, Abounding Grace*

This is the age of abounding grace. A sin for which there would be no forgiveness would be a contradiction of grace and be incompatible with grace. I John 1:7 would then be untrue, which promises "the blood of Jesus Christ his Son cleanseth us from all sin." The proof that neither you nor anyone else has ever committed this sin is that you are not living in the past age nor in the age to come. You are living in the present age, in which there is no sin too great for grace to forgive and no sin too terrible for the blood of Christ to cleanse. In Him there is cleansing, complete and full forgiveness. The Holy Spirit makes this abounding grace operative and effective within us and in our behalf.

By REV. R. I. HUMBERD, Flora, Ind.

The fifth seal shows us the result of Satan fighting back.

It is ever thus with evil men; they blame the godly for their troubles. "Art thou he that troubleth Israel?" growled Ahab, as the prophet of the Lord came into view (I Ki. 18:17). But it was Ahab's sins and not Elijah's that had caused the three and one-half years of famine.

"God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day," swore the king as he hurried to Elisha's home. But it was not Elisha's sins that had caused the fearful conditions within the walls of Samaria (II Ki. 6:31). And so here, as men reap the fruit of their own doings, they blame the righteous for their sorrows.

These are the "souls" of those who have turned to the Lord. Their bodies lay mangled and torn on earth, but their souls are safe and in conscious peace beneath the altar.

### *Cry for Vengeance*

"And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

This is a cry for vengeance. It has little in common with Stephen, who, when the stones flew thick and fast, "kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:60). It is more like Jeremiah who, when his enemies "dugged a pit" to take him, cried out to God, "Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight" (Jer. 18:23).

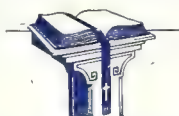
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# THE BRETHREN PULPIT

## PHILIP, A LAY PREACHER

By REV. WILLIAM H. SCHAFER, Spokane, Wash.

In the eighth chapter of the book of the Acts of the Apostles we have the record of a chance meeting of two men on a desert crossroads. "A chance meeting" did I say? But isn't that what a good many people would call it? Ah, but there are no "chance meetings" with God. It didn't just "happen" that Philip was standing there at the crossroads when a chariot bearing the treasurer of Ethiopia came jolting along.

Now Philip was not an ordained minister of the Gospel. He was just a layman who had been elected to the office of a deacon. And the office of a deacon was not necessarily one that pertained to spiritual matters. Philip saw a need of proclaiming the Gospel so he goes up to Samaria and begins a revival meeting. At the close of this great evangelistic campaign the Lord spoke to Philip through an angel to "go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

Philip evidently didn't have a big head and answer back to the angel like this, "Now see here, I'm used to preaching to great crowds, and you've asked me to go out in the desert. Why there's nobody out there. My time and talent is just too valuable for such foolishness." No; the record says, "And he arose and went." Now just suppose he had refused to go, like a lot of laymen are doing today, not concerned about what God wants them to do. They are just too busy doing what they want to do. And, as a result, they are missing countless blessings. Laymen, why let the ordained preachers get all the blessings of leading souls to the Lord? Philip's chief characteristic is obedience, and obedience is essential to real progress in the Lord's work.

Well, let's get on with this interview. Just about the time Philip gets to the place where the Lord told him to go, along comes a chariot with the treasurer of Ethiopia. This Ethiopian eunuch had been up to Jerusalem to worship.

Jerusalem was the place to worship. There was the great temple that Herod had built. There the priests performed their daily sacrifices. In Jerusalem was the place for men to worship Jehovah. Jerusalem means "foundation of peace." Why certainly he had come to the right place. Where else in this world could he find such ceremony, ritual, and demonstration of worship?

But this man who had come all that distance to find God was going



REV. W. H. SCHAFER

back home without Him. How true today? Men enter great cathedrals to worship God, great edifices of stone and wood with lavish furnishings and vain rituals, and when they again face the world with all its problems and disappointments all they know is that they've "been to church."

How Philip must have contrasted with those immaculately dressed priests of the temple service as he ran to that chariot and asked "Understandest thou what thou readest?" Now don't misunderstand me, I like a well ordered church service, and a well kept church building that is conducive to worship, but let us take note that these things, fine as they may be, do not save men from utter destruction. Just because the treasurer of Ethiopia "went to church" was no sign that he was a saved man and was on his way to glory.

And this man was reading his Bible. Thank God for the Bible,

His written Word to mankind, the only book in the world that not only tells you of your need of salvation but also how to get saved. But beware, the mere reading of it won't save you. Thousands of people have read the Bible who will never enter the New Jerusalem. It takes more than just reading it to save you. The Apostle John said that he wrote the life of Christ "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Read the Bible, read it often, but remember it takes more than just a reading of it to cleanse your heart from all unrighteousness.

This Ethiopian heard Philip preach. And what did Philip preach about? Did he discuss about the weather, politics, economics, or some other popular civic topic? No, he "preached unto him Jesus." Say, do you know that "preaching Jesus" is the greatest job God ever gave men? He never gave it to angels. But I do believe that if God ever gave this commission to the angels there would be less entertainments in the churches and more real preaching about Jesus. You can listen to the best preaching this world can offer you, but listening to preaching will not save you. Did all who heard Peter preach get saved? How about the sermons of the Apostle Paul? What about the sermons that Jesus preached? Men have gone a way from the greatest sermons that have ever been preached right into hell.

Well, if being a man of respectability and reading the Bible and hearing great sermons about Jesus who died on the cross for sinners does not make a man fit for heaven, what will?

Listen to the answer Philip gave this man, "If thou believest with all thine heart." And what was his answer? "I believe that Jesus Christ is the Son of God." Now you see, if you will believe with all your heart that Jesus Christ is the Son

(Continued on Page 424)





# LAYMEN'S PAGE



Edited by O. E. HACKER

## "Speaking the Unsearchable Riches" (Ephesians 3—Read entire chapter)

We as Christian brethren do not all have the same talents; some can speak, some write, some draw, some give, etc. How many of us can testify, by our actions, by our habits, by our associates, by our business dealings, by the way we speak, by the way we love the brethren? The answer is, *all of us*.

We can all "speak the unsearchable riches" to those who do not know our Christ, by one method or another. In the eighth verse, Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." If every Brethren would do his part of telling our friends and acquaintances of our Lord and Savior Jesus Christ, there would be no need in the Brethren Church today that could not be met. Think of how the evangelizing of all of our friends would take care of our Home Mission problems, both membership and finance. The same could be true of Foreign Missions, Radio, Seminary, or any local need.

If someone told us that there was enough riches (money) to be had for all who would only ask, and enough to go around for every man, woman and child, without limitation, it wouldn't take us long to get on our phones, write letters, and whether we could speak correctly or not wouldn't matter, we would tell all about *how, where and when* these riches could be had.

We all know that things of this earth will pass away, and that our earthly prosperity is only temporary, but that the things of God are eternal and everlasting, not being "bought with a price," "free to those who will receive," "more precious than gold." But we still hesitate to tell others of the unsearchable riches of Christ" whose name is the highest name in heaven or earth. Let us start today to speak to others of our Lord that they too may profit by knowing Him.

When asked to lead a meeting, give a testimony, pray in public, give to His causes, let our answer be, "With Thy help, O Lord, I will."

Our national Home Mission offering has been taken, and it is history that we did not all do enough. With a \$20,000 deficiency we can all realize what a task it will be for *your* Home Missions Council in their curtailment program. We can still do something about this, if we earnestly endeavor to do it and without endangering any of the other funds. If each Brethren would send into the Home Missions Council \$1.00 this deficit would soon be covered and curtailment would be unnecessary. Could we do this much before conference time?

That reminds me, spring is here, then summer, and conference time—another chance for the Brethren to get reacquainted, talk over matters of interest, and rest, at Winona. This is one of the highlights of our year, and we do some long-range planning for it. Reservations have already been asked for, and we are planning, God willing, to be among those present. Are you planning to be there? If so, don't wait too long, as reservations should be made early to assure good accommodations. I'll be glad to meet all of you and get your views on what kind of a page you may want next year. Here I am assuming that you will again appoint me as your editor!

We received a letter from Rev. L. L. Grubb telling us of the need of the Radio Board, "The Gospel Truth Broadcasting Association," for keeping the Brethren message on the air. Have you done your part? Remember, the laymen of the Brethren Church pledged to keep this program on the air. Send in your money regularly.

Say, fellows, have you seen the fine-looking graduates of the Grace Theological Seminary? This should make you feel as though you have had a part in the furtherance of

God's Kingdom. Each of these fine young people has pledged to "preach the unsearchable riches of Christ" wherever and whenever the opportunity arises. Your money from year to year has helped to put this ministry across, and the Brethren Church will not want for the finest pastors and missionaries, if we, the Brethren laymen, do not fail in our giving. We have men ordained of God to teach and guide those young men and women. Some day we will have our own building, placed in the center of our country, and already we have the finest group of consecrated young people. This all makes for a finer future Brethren Church. Don't fail in your giving here.

"Blessed is the man that walketh not in the counsel of the ungodly," said the Psalmist. Walking and acting like an ungodly person is sometimes the reason for our becoming disinterested in the godly.

Let us take counsel with those whom we know are living close to Him. I was talking to a young Brethren lady, who said that her doctor advised her to quit giving so much of her time to the church activities. Surely this young person was taking counsel from the ungodly. Many times we meet professional people like this who are the aides of the devil, who are ready to tear down any effort we may put forward to further Christ's cause here on this wicked earth. So remember, shun those who give advice of an ungodly nature; patronize those who believe, and you will be among the "blessed."

Going to prayer meeting regularly? You should be, because prayer meeting is the church's barometer of the faithful ones. Do you take part in prayer? You should, because this is the Christian's barometer of his faith. You also get a chance to speak to your Father, and testify for Him at the same time. Try it, and see if you won't feel

(Continued on Page 424)



# THE GOOD WORKS OF THE CHRISTIAN

(THIRD IN A SERIES)

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM

By REV. KENNETH B. ASHMAN

## Introduction

May the Lord be pleased to bless to your hearts this third in a series of messages on the general theme, "The Good Works of the Christian." Our studies are derived from Paul's words in the book of Titus. There, in answer to a crying need in the lives of people who manifested a practical ungodliness, the apostle points out five aspects of good works required in the Christian.

Our last study from chapter 2, verses 1-8, revealed that the Christian is to be a pattern of good works with sound doctrine, sound speech, and sound living. He is, in all manner of living, to demonstrate Jesus Christ, who is "the way, the truth, and the life."

We are now ready to consider Paul's further instruction as found in the closing verse of the second chapter of Titus.

Scarcely do we read a daily paper, or hear the newscast over the radio, but what our minds are again focused upon the conflict between those in authority and those under authority. That there is a general lawlessness creeping over the land, yea going forth by leaps and bounds, is everywhere apparent. It reveals itself in labor-management difficulties, in school strikes, in disobedience to the law of the land, and in the alarming lack of respect of children for their parents. We do not like to be under authority or under discipline.

In like manner, the Cretans, unto whom Paul ministered and to whom Titus was sent as evangelist and pastor, were a rebellious people. This was true not only of the general population of that island, but even among these who by the grace of God had been born again unto a higher life of righteousness and Christian service. They had not yet learned that their deliverance in Christ was a freedom from sin and not a freedom to sin. Would to God that all those who call themselves Christians today would realize that they have been set free from

the power of sin, but have not been given liberty to exercise themselves in sin. We are to be a peculiar people, peculiar in the sense that we live a life of holiness in contrast to the unredeemed man who continues in sin.

However, there is more involved in this passage than mere obedience to authority. Paul is using the life of a faithful servant among men as an example of the faithful servant of the most high God. He points out here that the faithful earthly servant does three things: (1) He makes an effort to please his master well in all things, (2) he makes an effort to show his master good fidelity in all things, and (3) he makes an effort to adorn his labors with the love of God, thus bearing forth a good testimony. Of course, Paul has in mind the service of a Christian servant in all these things. Such a servant is to be in respectful obedience in order to show forth the godliness that abides within.

## Transition

Thus does Paul introduce the subject matter of the 14th verse of the second chapter of Titus, namely, that the Christian should be *zealous of good works*. Here the word "zealous" means to be bent upon promoting that which is good and holy.

## The Exhortation

There is a three-fold exhortation in the 12th verse of the chapter which reads, "Teaching us that, denying ungodliness and worldly lusts, we should live *soberly, righteously, and godly*, in this present world." How much are these exhortations needed today! This is a generation of drunkards, of unholy affections, of ungodly living. If the rebellious Cretans needed rebuke 1,900 years ago, how much the more do rebellious Americans need the same rebukes in this year of our Lord 1948.

*Sober living is enjoined.* Our lives are so superficial, so bent on pleasure, so abandoned to the lusts of the flesh. Paul says to deny these and

TUNE IN

National Brethren Radio Hour

## THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—10:00-10:30 a. m. (PDT)  
KfBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKYE—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PST)

BOX 2—WINONA LAKE, IND.

live soberly before the world. Christian, these words are written to you and to me. Is your life one of sober thought and testimony, or are you too being carried to and fro by all the changing winds of current tendencies? Get your feet upon the rock Christ Jesus, live soberly in the present evil generation.

*Righteous living is enjoined.* Be it remembered again that all our "righteousness is as filthy rags." There is none that doeth right, no not one. "All we like sheep have gone astray." The exhortation here presented is not that we should whitewash the surface, thus giving the appearance of righteousness, but that we should be purified from within, thus giving the assurance of righteousness. Nor would we have those among our listeners who are yet unsaved to be deceived. Putting on righteousness will not bring about your salvation. "For, not by works of righteousness that we have done, but by his grace are we saved." You may be a good moral man, an honest citizen, an upright leader in your community—this is all well, but it will never work out salvation for your soul. The righteousness enjoined here is that which is manifested before men because of the reality of an indwelling Christ. Paul expresses the same thought elsewhere in the words, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

*Godly living is enjoined.* Some



men live as though there were no God. "The fool hath said in his heart, there is no God." But he is a fool. Oh yes, should we concur in his unbelief we too should say, "eat, drink, and be merry, for tomorrow we die." But, thanks be unto God, we have been redeemed and we know better. Therefore, "denying ungodliness, we, by his grace and power, endeavour to live godly lives in this present world." In other words, we are "zealous of good works."

#### *The reason—2:11, 13, 14*

Nor does Paul leave us in the dark as to why we should thus be zealous. There are two imperative reasons why the Christian should manifest a sober, righteous, and godly testimony before all men. Here they are:

In verse 11 it is written, "For the grace of God that bringeth salvation hath appeared to all men," and verse 14 continues, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

"I stand amazed in the presence

Of Jesus the Nazarene,

And wonder how He could love me,

A sinner condemned, unclean.

How marvelous, how wonderful,

And my theme shall ever be,

How marvelous, how wonderful,

Is my Saviour's love for me."

Ah, yes, when I realize what a marvelous work of grace He wrought for my sin-cursed soul on Calvary's tree, how can I do less than love Him and be zealous of good works? He saved me from the guilt of all my past sins. Christian, He has done the same for you. Unsaved man, He is pleading for the privilege of doing in like manner in your life. We love Him because He first loved us and gave Himself a ransom for our sins. Therefore, we are zealous of every good work.

Further, in verse 13 it is declared, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." We are zealous of good works because He soon shall return and we must then all give an account of the deeds done in the flesh, whether they be good or evil.

Yes, I am aware that many so-called theological scholars deny that

Christ shall visibly return to receive His own unto Himself. These scoffers, themselves, become a glaring sign that the Scriptures are true and that He will come back, for Peter hath written, "In the last days there shall come scoffers saying, Where is the promise of his coming?"

Jesus Christ will return to earth again. Every man will stand before Him—either justified in the blood, or condemned and eternally rejected because he has refused to be cleansed in that fountain filled with blood. The Old Testament prophets wrote that He would come, the apostles declared it, the Lord Himself so spoke, the angels promised it, and the heart of the believer demands it. This is the blessed hope spoken of in the Sacred Word. "And every man that hath this hope in him purifieth himself, even as he is pure."

#### *Summary*

The born-again Christian will be "zealous of good works" for two outstanding reasons, first, because Christ in love died to redeem us from the guilt of sin, and, second, because Christ in power is coming to deliver us from the presence of sin. Love is the impelling force in the life of the redeemed of the Lord.

When I was a younger lad, I obeyed the command of my parents for two simple reasons: I loved my parents, therefore I was zealous to please them with acts of obedience; however, sometimes this love was taxed beyond its ability and I was tempted to be disobedient. Then, however, there was another consideration to be made. I obeyed my parents because I respected them. They possessed authority that merited obedience. If such obedience was not forthcoming from the members of the household, then there were certain consequences administered. Yes, I obeyed them because I loved them and I feared them. When neither of these reasons was sufficient to bring about "good works," then the consequences were necessarily born.

Hear me today, Christian friend. We ought to be "zealous of good works" both because we love the Christ for His Calvary and we fear the Christ for His coming. If neither of these reasons is sufficient to inspire us to righteous, sober and godly living then be assured

that we shall bear the consequences in the coming day of judgment.

#### *Conclusion*

Some of you out there in radio-land do not know this Christ of whom we speak. He has never been permitted by faith to come into your heart to save you from sin. Thus you do not have peace with God and the calm readiness to meet Him when He comes. Won't you, just now kneel there by your chair, and let Jesus come into your heart? God bless you. Go to some fundamental church, mission, or home of a Christian worker and today make public your confession of Christ Jesus in your heart. Let Him be your Master, you be His faithful servant unto life everlasting.

#### **NEWS BRIEFS**

*(Continued from Page 415)*

he was able to continue on to Rittman, Ohio, for the meetings. There an ulcerated eye required daily medical attention, and proved to be a serious handicap in the work.

Total offerings on Dedication Sunday at Radford, Va., amounted to over a thousand dollars.

Offerings for the first quarter of the year at the Ghent Church, Roanoke, Va., include \$3,336.75 for missions and benevolences, and \$1,638.46 for current expenses. That looks like more than two to one for "others."

The Harrah, Wash., church bulletin gives some details about the new work in Portland, Oreg. There are 12 to 15 Brethren families in the city, in addition to some Church of the Brethren people who are interested. A well-located church building is being bought for \$6,000, including pews and a good furnace. Only a few minor repairs are needed. The Sunnyside, Wash., church has pledged \$3,000 toward the purchase of the building. Other churches in the district, and the Portland people, are expected to raise the balance.

Rev. Curtis Morrill preached at Harrah, Wash., on a recent Sunday evening, and baptized his children, Elaine and Stephen.

Beginning May 1, the Gospel Truth broadcast at Albany, Oreg., was changed from Monday to Saturday. The hour remains the same, 8:00 a. m.



## THE BRETHREN PULPIT

(Continued from Page 420)

of God; if you will believe that Jesus is who He claimed to be; if you will believe that as Isaiah prophesied, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth," you too can ask, "See, here is water; what doth hinder me to be baptized?"

Do you see it now? If you do, it's because you have first believed. In this world men say, "I'll not believe unless I can see." But in that more glorious spiritual experience God has for you it is "I see because I believe."

Now just this in closing. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Are you a layman? Have you any cause for rejoicing like Philip? In our city a business man was saved about three years ago. In that time he has led over 50 souls to the Lord and into church membership through his business contacts. He says he gets scared stiff every time he's asked to address an audience!

### BERNE, IND., REVIVAL

In our recent revival at Berne, I was especially impressed with the loyal devotion of the members and friends to the Word of God. All the services were signalized with the presence and power of the Holy Spirit. It was very evident that God's people were praying. The meeting was marked by unity and harmony, and sweetness of the Spirit.

Rev. Ord Gehman, the pastor, had been on the field but a short while, but knew his way into dozens of homes. The food and fellowship were excellent. The music and singing was conducted by the local congregation and was of a high order. Brother Gehman was fine to work with. The Berne people will soon be bringing out the lifeboat and oars, and heaven will be happier, for they are working together to save the lost.—*R. Kettell, evangelist.*

## AKRON, OHIO

A little bit of the power of Pentecost was experienced at the First Brethren Church of Akron, Ohio, during the week of March 21st to 28th. Dr. Raymond E. Gingrich, the pastor, reports a total of 72 decisions for Christ, not including reaffirmations of faith in Jesus Christ by those within the present membership of the church. Of that group there were approximately 40. For both groups we praise and thank our heavenly Father, who is the source of all real soul harvesting.

The evangelist whom God so graciously sent into our midst for such a time as this was Rev. Earl M. Jensen, an evangelist from Winnipeg, Canada. Mr. Jensen is of the Baptist persuasion in his faith, and thus fit into the theological viewpoint of the Brethren Church very nicely. We cannot overemphasize the ministry of Evangelist Jensen among us. He is God's man, hiding himself behind the Lord Jesus Christ whom he exalted so effectively. He embodies the ideal combination of a Bible teaching message with a fervent evangelistic appeal, so skillfully blended and presented that all ages, from the primary age up through the adult age, listen with interest and understanding. God is abundantly blessing this man whom he has raised up to stand in the breach in the broken walls of Christendom.

Just a word must be said in recognition of the teaching staff of the Sunday school. Each teacher from the junior department up through the adult department had been asked by the pastor to contact each pupil in his class to determine who was saved or unsaved. Upon learning the answer they were then asked to make an effort to lead the unsaved to Christ. It was a cause of great joy, to them and to the pastor, to see many of the teachers sitting with members of their classes from night to night, and at the invitation, lead many of them to the altar for public confession of faith in Jesus Christ. Then following the campaign these same teachers taught their new babes in Christ the duty of obedience in relation to Christian baptism. Consequently, 26 have already been led to the waters of baptism, 14 on Easter Sunday (March 28) and 12 on Sunday, April 4th. Others

have expressed their desire to obey in this important evidence of their faith in Christ Jesus on Sunday, April 11th.

Truly it was a memorable harvest, gathered through the preaching of the Word, undergirded by prayer, and the faithful witnessing by consecrated teachers, and delivered through a man who was determined to know nothing among us save Jesus Christ, and him crucified (I Cor. 2:2).

## LAYMEN'S PAGE

(Continued from Page 421)

better toward your brethren and your church; you will receive a blessing too.

Dayton laymen and those of the Miami Valley met in April at the First Church to help eat Bro. Wesley Baker's oyster stew. It was fine, and a spiritual blessing, as well as a physical blessing, was had by all.

*This Week's Record Album—*

SINGSPARATION ALBUM NO. 8



## PRECIOUS LORD

*Helen McAlerney Barth, Contralto*

Precious Lord, Take My Hand

I Will Pilot Thee

Near the Cross

Saviour, Like a Shepherd Lead Us

Constantly Abiding

I Do, Don't You?

\$3.79 plus 17c tax....\$3.96 postpaid

**The Brethren Missionary Herald Co**

Winona Lake, Indiana

***The Brethren Missionary Herald***



Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.



## W. M. C. OFFICIARY

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Editor—Mrs. Edward D. Bowman, Box 362, Buena Vista, Va.

# "FIT FOR THE MASTER'S USE"

## MRS. JOBSON WRITES

Bozoum, March 15.

Dear W. M. C. Members,

During the dry season here our mail has been somewhat delayed due to low waters on which the river boats travel from Brazzaville to Bangui. However, last week we had a shower of Christmas cards, Missionary Heralds, and other periodicals which will furnish reading material for some time. Even though Christmas is past, your lovely greetings always bring a rich blessing, as we know your prayers are following us. And we do want to say a big "thank you" to every W. M. C. member for these remembrances, also for the birthday cards.

Last week Mr. Jobson took Dr. Kimmell, Brother and Sister Barnard and Miss Snyder to Bangui, where they took the plane to Leopoldville, Belgian Congo. Today we are remembering them as they are nearing New York. Truly they have been a rich blessing to all the missionaries and also the native Christians. We believe Africa will be brought more vividly before the Brethren Church than ever before. Sister Barnard will have many new things to tell you that we as missionaries do not think to mention. Brother Barnard has taken lots of African pictures that every Brethren church will want to see.

You will be happy to know that two new stations will be opened the coming year, God willing. Remember and pray for Brother and Sister Goodman and Miss Myers, also Brother and Sister Dunning as they open these stations. The building program will be heavy this year so let us remember Brother Balzer as he does the building. Also continue to pray for new missionaries. We are in need of more pastors. Pray ye . . . the harvest is white but the laborers are few.

Yours in Him,

Mrs. O. D. Jobson.

## PROGRAM SUGGESTIONS

The program is merely an outline. Let each speaker supply the explanation or comparison. For instance, on the subject of the Virgin Bride, emphasize the bride is a virgin—not adulterous with the world but true to Him alone. She should be faithful to Him and not love others more, or long for things of the world rather than the spiritual gifts the Bridegroom provides His bride. Another suggestion: compare a wedding on earth with the wedding of our Lord. The bride's parents furnish the wedding gown and the wedding supper, arrange for the wedding and often provide for the home of the newly married couple.

## PRAYER REQUESTS

Thanksgiving for the peace and hope of the Christian in troubled days.

Pray! Pray! concerning our great responsibility of spreading the Gospel at home:

1. For the *Home Missions Council*, the officers, and home mission pastors.

2. For the *radio ministry*—that the message may have an increasing ministry through new stations and a growing audience.

3. For the *back country*—Paul and Mary Eiselstein, who are organizing and promoting Sunday schools and young people's camps in the forgotten places of Colorado.

4. For *child evangelism*—that this great missionary work will fill the gap and give the Gospel to boys and girls who are otherwise neglected.

5. Rev. and Mrs. Marvin Goodman, Sr. (Mrs. Goodman is past vice president of W. M. C.) as they prepare to go to India for child evangelism.

6. For Miss Ruth Snyder (Africa) and Mrs. Clarence Sickel (South America) as they visit among the churches with a challenge for missions.



By Martha Snell Nicholson

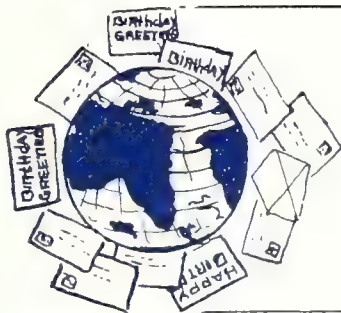
Brides of the Bible

I sinned. And straightway, posthaste, Satan flew  
Before the presence of the most high God,  
And made a railing accusation there.  
He said, "This soul, this thing of clay and sod,  
Has sinned. 'Tis true, that he has named Thy name,  
But I demand his death, for Thou hast said,  
'The soul that sinneth, it shall die.' Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom.  
What other thing can righteous ruler do?"  
And thus he did accuse me day and night,  
And every word he spoke, oh God, was true!

Then quickly one rose up from God's right hand,  
Before whose glory angels veiled their eyes,  
He spoke, "Each jot and tittle of the law  
Must be fulfilled; the guilty sinner dies!  
But wait—suppose his guilt were all transferred  
To Me, and that I paid his penalty!  
Behold My hands, My side, My feet! One day  
I was made sin for him, and died that he  
Might be presented faultless, at thy throne!"  
And Satan fled away. Full well he knew  
That he could not prevail against such love,  
For every word my dear Lord spoke was true!

### I WOULD BE TRUE

I would be true  
For there are those who trust me;  
I would be pure  
For there are those who care;  
I would be strong  
For there is much to suffer;  
I would be brave  
For there is much to dare.



## Missionary Birthday Reminder

#### Africa—

Rev. Robert W. Hill.....July 4  
Mrs. Floyd Taber.....July 8  
Rev. Orville D. Jobson.....July 11  
Mrs. Orville D. Jobson.....July 21  
Rev. Robert W. Williams.....July 15  
Miss Florence Bickel.....July 10

#### South America—

Mrs. Ricardo Wagner.....June 17

#### United States—

Kenneth Sheldon.....June 4  
(6903 Windward St., Cincinnati, Ohio)

SONG—"Blessed Assurance."

SCRIPTURE—Luke 14:16-24.

PRAYER—

I. Old Testament Brides—Types of the Church, the Bride of Christ.

1. Eve—"Of one flesh"—Gen. 2:23, 24.
2. Rebekah—"Called Out" Virgin Bride—Gen. 24.
3. Asenath—Gentile Bride—Gen. 41:45—chosen during time of rejection by brethren.
4. Zipporah—Gentile Bride—Ex. 2:21.

II. The Church—the Bride of Christ.

SONG—"My Jesus, I Love Thee."

1. Love one for the other—Eph. 5:22-32.
2. Virgin—II Cor. 11:1, 2.

POEM—"I Would Be True."

3. Trysting Place—Matt. 18:20—Christ meets us during worship.

SOLO—"I'm in Love With the Lover of My Soul."

4. Enjoy His letters—His Word—Psa. 119:105; Rev. 1:3.
5. Preparation to meet Him—Tit. 2:11-14.
6. Price Bridegroom has paid for His bride—Eph. 5:25; I Pet. 1:16-20.
7. Marriage—Rev. 19:7-9.
8. Gifts Bridegroom presents to His bride.
  - a. Wedding gown—Rev. 19:8.
  - b. Wedding supper—Rev. 19:9.
  - c. Heavenly home—Rev. 21:9-25.
9. Promise to the bride—Rev. 21:3-4.
10. The Bridegroom's care for His bride.
  - a. Keeps—Isa. 26:3.
  - b. Protects—Psa. 4:8; Psa. 91:1-7.
  - c. Provides—Phil. 4:19.
  - d. Loves—Eph. 5:25.
  - e. Intercedes—Heb. 7:25; Heb. 9:24.

POEM—"My Advocate."

SONG—"Draw Me Nearer."

BIBLE STUDY—"Isaiah—Fitted by Cleansing."

MISSION STUDY—"With the Gribbles in Building a Mission" (Chapters 19-20).

PRAYER CIRCLE.

### THE THANK OFFERING BOXES

We trust that you are making good use of your Thank Offering banks. There are only two months until this offering must be sent in. The money will be used for our Missionary Herald obligation. If you are enjoying the pages of your W. M. C. Herald, give a liberal offering to defray the expense involved in publishing it. If your bank is already filled (and we hope it is), get another one and try to fill it before the July meeting.



# With the Gribbles in Building a Mission

(CHAPTERS 19 AND 20, "UNDAUNTED HOPE," BY DR. FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

The missionaries' hearts were gladdened when the new recruits arrived and especially overflowing with joy when permission was granted to James Gribble, from the French government, to preach the Gospel directly to the natives and not through an interpreter. This bit of encouragement, in the midst of illness and hardship, spurred them on to get the station well established. Much building was taking place. The women were cared for and the men were adding to their simple quarters. James Gribble spurned the thoughts of furlough in the homeland until he had at least four more stations in running operation. What courage and what faith!

Of course the building was done under much strain. They made their own bricks and sawed their own wood. Their tools were not the modern ones like we use in the States and were greatly in need of repair. But God directed and helped and cared for those who were doing this great work for Him.

The natives received the missionaries graciously. They offered a friendly spirit and a willing hand. The chief began early to inquire about the things of the Lord and he noted the prayer life of these white people. The missionaries worked long and diligently to learn the language and to translate simple Gospel passages and hymns.

However, the Karre people were so concerned for these new-found friends that they gave warning that the missionaries should not climb the nearby mountain because the witch doctor lived there and to approach his abode was certain death. James Gribble, full of American curiosity, defied all warning and went up the mountain. When he came down alive the natives rushed to the chief for an explanation and were told that the devil had gone into the bush for a vacation.

But somehow Mr. Gribble picked up the grippe germ and the next day he was quite sick. Of course the natives blamed it on his trip up the mountain and insisted that he would not get better until he had eaten a special kind of egg which the witch doctor would give him. Here James Gribble decided to rely heavily on the Lord and on prayer. Through this testimony of Gribble's faith and the Lord's faithfulness, and the "miraculous" healing of the great white man, many were turned to the Gospel story and attentively listened and sought the deep truths concerning so great a God.

In the midst of setting up this new station, Dr. Gribble left for the homeland to tell the folks in the States about the needs of the mission and to find a suitable place for Marguerite to spend her school days. She settled her with Mr. and Mrs. Weed in Washington State and headed back, sorrowfully, for Africa, her husband, and her work which she loved so much. In the meantime, the Gospel had been so fearlessly proclaimed that now on moonlight nights one could hear the natives singing hymns and quoting Scripture instead of the heathen dances which they had fearfully listened to when

the mission had first started. God was working in the hearts and lives of these people, and some of the natives were anxious to learn more about Jesus so they could go tell a neighboring tribe. God was blessing and giving the increase too. Souls were being saved and the mission had a baptismal service. The dispensary work was increasing so that the translations were being neglected. Much clearing of land was necessary. Starting the garden, the orchard, the dairy, etc., kept Mr. Gribble very busy working and giving instructions to native helpers. Surely the presence of the Lord was being felt and both natives and missionaries were continually praising Him for His goodness to them.

James Gribble spent much time in prayer and in writing to new recruits. He told them of the work, its blessings and its hardships, for he wanted them to be sure that they were willing to serve and depend upon the Lord instead of themselves.

Dr. Gribble was bringing out several new folk to the field. One, Allen Bennett, was full of enthusiasm and anxious to be a helper to James Gribble. He admired this pioneer very much. But, alas, en route, before he reached our mission station, he contracted Spanish influenza and died in spite of the tender care given him by Dr. Gribble and her husband, who had met them in Africa. His vision of service for the Lord was never completely realized, but his determination to serve was transferred to many others in the homeland, and his death became a boom in foreign missions. Many at home prayed more diligently, gave more willingly, and some even gave their lives for foreign mission service.

In spite of much sorrow and hardship, we find happiness among our missionaries. Mr. Jobson and Miss Hillegas were married this year and they were scheduled to take care of the already established mission while Dr. Gribble and James Gribble were to start a new work. Miss Myers was getting ready to return to the States on a much-needed furlough, for pioneering on a new mission station was indeed a task and a tax of strength and spirituality. Much rejoicing expressed itself in a communion service. The first individual communion cups at Bassai were made by wilting banana leaves, cutting them into squares, and distributing them to the communicants who made them into cups.

The missionaries who had given up so much for the Lord and for the interested Christians in the homeland, were praising Him and teaching the Americans a lesson in patience and thoughtfulness at the close of this successful year of pioneer work in the heart of Africa.

## YES—NO

1. The new field was completely built when the missionaries arrived.
2. The medical work became a great enterprise.
3. The daily school was an important part of the mission.

(Continued on Page 431)



# ISAIAH---FITTED BY CLEANSING

By MRS. LOWELL HOYT

Isaiah's whole life and ministry reflect a great experience which we find recorded in the sixth chapter of his book. As a result of this experience he was commissioned as a prophet to the people of Judah. But before he could be used as God's spokesman to denounce the sin of his nation, the condition of his own heart had to be corrected. Before he could do something about the need of his people, his own need had to be met. This was accomplished by a spiritual experience which not only took care of his own personal relationship to God, but also prepared him for his public ministry to wayward Judah.

## 1. *Fitted in His Personal Relationship to God.*

Isaiah's life-changing experience took place when he was given a vision of the Lord attended by celestial beings whose continual cry, "Holy, holy, holy, is the Lord of hosts," reverberated through the temple. This vision gave Isaiah some conception of the absolute holiness of God in its two aspects.

First, he saw the Lord "high and lifted up," which indicates that there is a gulf between God and all his creation. This holiness of position is referred to by the Psalmist when he says, "For thou, Lord, art high above all the earth" (Psa. 97:9), and "The Lord is . . . high above all the people" (Psa. 99:2).

He also saw the Lord as the pure, sinless One, as indicated by his overwhelming sense of his own sinfulness. This holiness of character is attested to by the prophet Habakkuk in these words: "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13).

Isaiah needed this vision of the Lord in order that he might have a vision of himself. He may have felt very well contented with himself. Compared to other men of his day he was undoubtedly an outstanding example of piety. The sin of his nation was perhaps so great in his sight that he was unable to see his own. But he was made conscious of his exceeding sinfulness the moment he sensed the true nature of the pure and holy God.

In the presence of this holy Being in whose sight even the heavens are not clean (Job 15:15), Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips." His feeling was like that of Job when he said, "now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). Daniel, Peter, and John all experienced the same consciousness of sin when brought into God's presence (Dan. 10:5-8; Luke 5:1-8; Rev. 1:12-17).

Isaiah's cry of confession brought immediate cleansing from the Lord. The application of the coal to his lips was the symbol of the inward cleansing that had taken place. The mouth is but the expressive agent of the heart, and unclean lips indicate a degenerate heart. In order for the lips to be clean, the source of uncleanness must be dealt with. This was done here, for the seraph informed Isaiah that his iniquity was taken away and his sin purged.

As a result of his cleansing Isaiah was brought into a

right relationship to God. That cleansing is essential to our acceptance with God is indicated by Paul's exhortation to the Corinthians, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (II Cor. 6:17).

## 2. *Fitted for His Public Ministry to Judah.*

Immediately after his cleansing from sin, Isaiah heard the voice of the Lord. The order is important. He was first cleansed; then following and resulting from his cleansing, his ears were opened to hear the voice of God. The fact that sin stops the ears to God's voice is evident from the Lord's accusation against His backsliding people: "when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes" (Isa. 65:12).

Cleansing not only enabled Isaiah to hear God's voice in general, but he was enabled to hear a particular call to service. God cannot use an unclean vessel, and His message to such is not a call to service, but a call to "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:8). When this is complied with, the call to service will follow. Isaiah heard God's call and responded, "Here am I; send me."

In answer to Isaiah's response, the Lord said, "Go." This was his commissioning for service. He was sent on a special mission to his own people of Judah. It would be his task to denounce their sin and warn of coming judgment. Such a ministry could be committed only to one who had sensed the awfulness of sin and had experienced the cleansing and forgiveness of God.

Throughout the Word of God cleansing from sin is indicated as a prerequisite to service. The eighth chapter of Leviticus describes the outward cleansing of the priests before they began their ministry about the tabernacle. David recognized that his heart must be cleansed before he could teach transgressors the ways of the Lord (Psa. 51:10, 13). Isaiah later informed his nation that those who had been entrusted with the vessels of the Lord must be a clean people (Isa. 52:11). The Lord Jesus, in speaking of Himself as the Vine and His followers as the branches, told the disciples that His Father purgeth (cleanseth) every branch that beareth fruit in order "that it may bring forth more fruit" (John 15:2). In Hebrews we read that the blood of Christ shall "purge your conscience from dead works to serve the living God" (Heb. 9:14).

If we, like Isaiah, confess our sins, we shall experience God's cleansing from sin and know the joy of being clean vessels, "meet for the master's use, and prepared unto every good work."

## ANOTHER NEW COUNCIL

We welcome another Council into our ranks. The women of the Grace Brethren Church of Albany, Oreg., met and organized their W. M. C. on October 30. Mrs. Merrill Craig was elected president.



# I WAS SURPRISED

By MRS. R. D. BARNARD

Since the very beginning of Brethren missions I have followed with the keenest of interest our work both in South America and Africa. I knew our work in Africa was in French Equatorial Africa. I knew the names of all our missionaries and the different stations. I knew our work was in the grassland rather than in the big forests. I thought I would find a country infested with all kinds of insects, snakes, centipedes, scorpions, and many wild animals. I thought I would never, never venture out at night, for I felt sure wild animals were lurking in the dark, ready to pounce upon me at any moment. I expected the country to be very dismal and never thought it might be otherwise. I wondered whether the missionaries had enough food, good beds, and comfortable homes, and many other such thoughts crossed my mind.

Upon arriving at Bozoum, our first introduction to our own work, the most beautiful sight greeted me—the largest poinsettias I had ever seen and the most gorgeous bougainvillea. Mrs. Jobson's roses were in full bloom, as well as the colorful crotons which grace almost every lawn in Africa. Instead of the country being dark and dismal, the sun shines very brightly and everywhere is a riot of color. The mango tree is somewhat prevalent at all of our stations and this waxy leafed tree also yields an abundance of delicious fruit. Although our work is mostly in the grasslands, there are many small trees which remain green the whole year.

I had heard much about the mud houses of some of our missionaries, but what a surprise to enter Dorothy Goodman's cozy home. Even though it was a mud house you thought you were in a little stucco cottage. Thinking of the homes of our missionaries, though they do not have the modern conveniences of your homes, they are very comfortable and very attractive. My worry about not having sufficient food and a comfortable bed was all for nothing. Our missionary women are good gardeners and have large gardens which provide vegetables for most of the year. During the dry season the green vegetables are not as plentiful as in the rainy season, but one can always depend upon lettuce and green beans. Due to the thoughtfulness of our pioneer missionaries, we enjoyed oranges, grapefruit, pineapple, and plenty of the most delicious bananas.

Now as to beds, our missionaries have comfortable beds. I know they do, for in many instances they slept on the cot and gave their guests the good bed. This was true at the time of the accident and we shall never forget the tender care that was given us during those days. The missionaries showed us every kindness while we were their guests, even to sharing with us some of those precious foods they brought with them from the States—only to be used on rare occasions, such as birthdays and holidays.

Snakes—we only saw three during the six months, and two of these were dead. One is always on the alert for centipedes and scorpions and therefore never roams

about the house at night without a flashlight. As to wild animals, one night at Bekoro, Freda Kliever and I were alone when we thought we heard the roar of a lion, but found out in the morning that a hyena had run through the orchard near the house. There are plenty of lions in the Bekoro district but I did not see or hear any. Besides several herds of baboons, one antelope, and several wild pigs, the most animals I saw were goats. On the highway near any village the automobile horn is not only used to warn the pedestrian but to chase the goats and chickens off the road.

The thing that impressed me most of all is the miracle of the native Christian. To think at the time of James Gribble no one had ever heard that Jesus had died to save sinners. Now the chapels are filled with worshippers—not all Christians, but approximately 10,000 believers. A few days before leaving for home, we visited the M'Baiki field. It was a Monday morning about 11 o'clock and the natives did not know the white man was coming, but when they saw us they immediately went to the chapel and within 15 minutes about 50 people gathered for service. Everything is in order, the men and boys on one side of the chapel and the women and girls on the other. Even the wee children sit and listen in rapt attention. Just to see one of the native pastors stand before his congregation, a congregation from 500 to 1,200, and preach the Word to his own people, one just knows that *missions do pay*.

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## AN INVITATION

Have you joined the Sisterhood honorary society, the S. M. M. Alumni? If you have ever been a Sisterhood girl or a patroness you are eligible to join. Upon the gift of one dollar you will receive an attractive card which says, "Recognizing the abundant blessing and help the Sisterhood of Mary and Martha has been to my spiritual life, I desire to have a part in helping sustain the fine aims and ideals long held by this organization." If the Sisterhood has really been a blessing to you please pass it on by helping this organization financially now when it is so much needed.

The Sisterhood girls appreciate the assistance the W. M. C. has so generously given in the past—both financially and in prayers and good wishes. It is only natural that they should continue to look to you for aid until they are fully able to meet all their obligations themselves. Perhaps sometime they can pay back to you a little by sending well-trained young women to swell your ranks and carry on your work.

In the year 1946-47 this honorary association received 80 members and so far this year, 29. Since May is Alumni Month, please gladden the hearts of your Sisterhood girls, and help celebrate the month by saying "yes" when you are approached by them.

Mrs. Herman W. Koontz,  
S. M. M. Patroness.



# India's Need--Child Evangelism

By MRS. M. L. GOODMAN, SR.

Star, barely 10 years old, had been asking questions no one could answer. "Who of all the gods was the God of gods, the Sovereign God, the Creator? Was it the heavenly Siva, whose ashes she rubbed on her forehead every morning? Of the 300,000,000 gods of India which one could change her disposition, take away her bad temper?" Her father, a high-caste man, didn't know of any god who could do that kind of thing. They caused or averted disaster in response to gifts given or withheld. They did not concern themselves with the dispositions of children.

Nevertheless, Star decided to find the Sovereign God, so she started with the god Siva. "Change my disposition, O heavenly Siva, so other children will love me and wish to play with me; hear me! hear me!" But nothing happened. She tried several other gods, fasted, prayed, took offerings to their temples and denied herself many things so she could please them. Finally, in desperation she cried, "O God, God of all gods, hear me!"

One day, two years later, Star started for the well to draw water. As she drew near she noticed a large crowd of people gathered there. In the center of the group were three white people with a "talking noise, a singing noise and a box which made a noise." She had never seen foreigners before. Curiosity compelled her to stay awhile, though she knew her mother would be displeased at her delay. She was about to leave when a statement repeated several times by the speaker caught her attention. "There is a living God. There is a living God. He turned me, a lion, into a lamb."

Then, with sudden gladness, it flashed upon her that here was the answer to her question. This was the God who could change dispositions, the God of gods, a living God. That implied that other gods were dead. Hereafter she declared that she would not worship dead gods. Star hurried home repeating over and over, "There is a living God, there is a living God." It wasn't the beating her mother gave her for being late and for polluting herself by associating with low-caste people and foreigners, that kept her from sleeping that night. She wanted to lie awake and speak with the living God.

"What had their preaching done?" the missionaries

were asking after the service. Men, women, and children had gathered, listened quietly, then melted back into the streets of their village, without a question or a sign of interest. They had prayed to be led to souls prepared but as far as they knew, they had not found one yet. They were burdened with thoughts of India's 400,000,000 souls, who live as though the Savior of the world had never died on Calvary, had never risen, was never to return. How could they know when they closed their service, that one little child had heard and received their message with joy because it filled an aching void in her heart?

Star knew that her parents would not allow her to worship the foreigners' living God. She felt compelled to go to them. There was no other way. She must learn to worship Him. They appeared to be devoted to their God and they looked happy. How could this be? Never had she seen a devoted Hindu priest who had an expression of happiness on his face. Happiness was not a part of their religion.

Day after day she went to the children's meetings in the missionaries' tent and learned of Jesus, the Savior of the world. She prayed to God everywhere she went, but told no one—not even the missionaries. Her parents thought that she was bewitched—that the foreigners had cast a spell upon her. They sent her to another village to live with her uncle. He told her that her father was going to marry her the next year to a heathen and she would be a heathen forever. She asked God to make it possible for her to attend the mission school in her uncle's village. God answered her prayer, and her uncle did permit her to attend the school.

Hearing of her desire to become a Christian, her parents took her home, mocked her, severely punished her, and decided to marry her off soon. She had disgraced her caste. They forced her to bow down to Siva and rub ashes on her forehead. But all the time Star was thinking, "What can I do so I may be a Christian?" Again God intervened. She was stricken with a serious illness which softened her parents' hearts. The missionaries were permitted to take Star to their station and nurse her back to health. There she publicly confessed Jesus Christ as her Savior and in the following

## A CHILDREN'S BIBLE CLASS IN INDIA

(Courtesy Scandinavian Alliance Mission)





years became one of India's greatest native missionaries, living to see her own parents become Christians too.

This true story portrays the plight of 100,000,000 children in India. Five-sevenths of the total population of the United States, groping in darkness, trying to appease millions of gods, refusing to kill the smallest insect, fearful that it might embody one of their ancestors, because the Hindu religion teaches the transmigration of the soul. There is only one missionary for every 1,100 villages in India, and only 1% of the people are professing Christians. Life expectancy in India is only 27 years as against 65 years in the United States. They must be saved young or they will be lost eternally.

Constantly we hear the Macedonian cry from missionaries in India. "We need child evangelism." "We need children's workers." "We need children's literature printed in the native languages." "Tens of thousands of school children and adults, Christians and non-Christians, are reading a Marathi biography of Jesus written by one who presents Jesus as a mere man. We need literature printed in native tongues to proclaim the deity of Christ and of His matchless sovereign power

to save." From a mission board: "Our missionaries in India will receive you with open arms."

We have been appointed superintendents of India for the International Child Evangelism Fellowship. One of our first tasks will be to provide the missionaries of all denominations the opportunity of securing children's Gospel literature translated and published in five of the main languages of India. Another phase of our work will be to hold conferences with the missionaries in various sections of India explaining the use of the Child Evangelism Fellowship literature, and in this way help to reach the 100 millions of India's children for Christ.

We are open for deputation work for India and would be glad to hear from churches who are interested. Address us, Winona Lake, Ind.

Anyone wishing to contribute to our work in India, since it is a faith work and depends on support from God's people, may send their gifts to the W. M. C., or the Foreign Missionary Society, 1330 E. 3rd St., Long Beach, Calif., or to the International Child Evangelism Fellowship, P. O. Box 740, Santa Monica, Calif., being sure to mark it "Goodmans for India."

## WITH THE GRIBBLES . . .

(Continued from Page 427)

4. Dr. Gribble left Marguerite in the homeland to go to school.
5. James Gribble met his wife in France.
6. Allen Bennett won many natives to the Lord in Africa.
7. They celebrated their happiness with a party.
8. The natives learned to sing the Gospel hymns.
9. The Karre people hated the missionaries.
10. The government officials made life miserable for the Gribbles.

## SCHROCKS MAKE GOOD USE OF BIRTHDAY CARDS

"Better late than never," so the saying goes. Once again we have received birthday and Christmas cards in our household and once again we really desire to say, "Thank you." I had all the cards in a nice stack and mentioned to Lynn that I didn't know what to do with them all. At the same time I didn't want to throw them away. So the other afternoon I sat down and took all of the colored paper out of them for future use, cut the pictures I could use, and then an idea struck me. I love nice stationery and can always use note paper for such occasions as this. So I proceeded to cut the sides of the cards that had no printing on them and use them for note paper. Most of them have a flower or scene of some kind to brighten them up. Many thanks to the women for the lovely cards. We are using them to good advantage. In His service.—Lois Schrock.

## THE MAJOR OFFERING FOR THE NAVAJO WORK

May is the first month of the quarter set aside for our major offering for Home Missions. Our goal is \$1,500.00 for the car and house trailer for the Navajo Indian work. Be sure to read Miss Dunbar's letter in this magazine about the need among these people. Give heartily and liberally!

S. O. S.

If your Council did not send in a statistical report last year, be sure to send the names and addresses of your officers to the recording secretary *immediately*.



### W. M. C. MAJOR OFFERING

May, June, July

CAR AND HOUSETRAILER FOR NAVAJO  
SERVICE

\$1,500.00





THEME FOR 1947-48

# “CHRISTIAN SERVICE”

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND

MISSION STUDY BY MABEL DONALDSON ON “UNDAUNTED HOPE”

MISSION STORY BY BROTHERS MISSIONARIES (HOME AND FOREIGN)

*Theme Verse—Colossians 3:23, 24—“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.”*

## LETTER FROM DOROTHY DUNBAR

Lupton, Ariz., July 8, 1947.

Dear Sisterhood Girls,

First I will try to give you a picture of the Navajo Indians and try to put it in a way that will interest the Sisterhood girls.

There are almost two hundred different Indian tribes in the United States, the largest of these being the Navajo Indians, whose reservation is in the northeast corner of Arizona and extending across into Utah, Colorado, and New Mexico. There are 55,000, and only two per cent of this number make any profession of being Christian, so you can see the need for the Gospel among these people. They have their own religion and live a life unto themselves and resent the intrusion of the white man with the teaching of one true God. Navajos worship spirits and the greater part of a normal Navajo's life is spent in trying to appease these spirits. Often several days will be set apart to be spent in ceremony to either drive out evil spirits or to ask the blessing of good spirits. The message of salvation and the joy of living forever is a great comfort to those who will turn from heathen darkness and their life of fear.

A little look into the home of the Navajo gives one a start, even words will not begin to picture what one finds there. A hogan is built of logs and mud, the floor is dirt, the one window is in the top which serves as an opening to let the smoke out. In most hogans we find a tin barrel used for a stove. This is set in the middle of the dirt floor and a stove pipe carries away part of the smoke. The door is always toward the east so they can receive the blessing from the sun god each morning. In the summer time a cha-ah-ah is built—this is a structure of limbs and brush for shade and the family lives here because the hogan becomes very warm. The mother has her weaving frame there and perhaps some of the family will sleep in the hogan, but most of the living is done in the shelter. In winter most of the time is spent in the hogan because of the cold. Navajos are very poor in this world's goods and many do not have enough clothes to keep them warm.

The men of the race dress as men whom we know, but most of the women cling to the old way of dressing, the velvet blouse and the big, full skirt. Many of the blouses are highly decorated with silver buttons, and often dimes and quarters are made into buttons for use

## DEVOTIONAL PROGRAM FOR JUNE

Topic—“Christ's Coming and Christian Service”

LET'S SING—“What If It Were Today?” “Whisper a Prayer,” “I'll Be So Glad,” “Only One Life.”

SCRIPTURE LESSON—John 14:1-12.

PRAYER CIRCLE—Using Prayer Requests.

MISSIONARY LESSON—

Senior—“With the Gribbles in Building a Mission.”

Junior—“A Little Girl's Four Years in Africa.”

SPECIAL MUSIC—Develop Sisterhood talent.

DEVOTIONAL STUDY—“Christ's Coming and Christian Service.”

S. M. M. BENEDICTION.

BUSINESS MEETING.

on clothing. Much turquoise is used as jewelry to keep away evil spirits, and necklaces are worn by the men as well as women. A Navajo's wealth consists of the amount of turquoise and silver he possesses.

A Navajo does not have much in the way of food. Bread and coffee is his main diet, so they are not a healthy race. Most of them are undernourished and many suffer from malnutrition. The infant mortality rate up to the age of five years is 50 per cent, so one may see that a baby's life is in danger. Tuberculosis claims many lives every year and many suffer terribly from this dread disease.

Even though these people are so close to us they have not absorbed much of our way of living and have shied away from our God. It is to these people that God has led me and provided the way to reach them. The task is overwhelming, and from man's viewpoint, impossible. We have a God of the impossible who is able to take these poor, needy Navajos and make of them new creatures in Christ Jesus. My purpose in being here is to give them the Word of God that is able to do for them what it has done for us. “Faith cometh by hearing, and hearing by the Word of God.”

There is so much to write about these people and I have tried to give the girls a little picture of them. I hope this will be used to bring many to prayer for these people. Thank you for your interest and the privilege of another opportunity of making known the needs of the Navajos.

Sincerely, in Christ's Service,

Dorothy Dunbar.



# THE COMING OF CHRIST AND CHRISTIAN SERVICE

By REV. MARK MALLES

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). "*For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*" (I Thess. 4:16, 17).

You have heard those verses many times, haven't you? But I am wondering if you really believe them? Think for a moment before you answer in your own mind. Do you really believe that the Lord is coming again, perhaps soon, to take Christians out of the world and then to judge the people who are left behind? Is this simply something you've heard mother and dad talk about, and the preacher has preached it; or is it a real, actually-going-to-happen truth to you? If the latter is true, it will have a great effect on your Christian service.

If, down in your heart, you are actually *expecting* the coming of Jesus, this hope will be a great incentive to you to serve the Lord faithfully. Think of some of the avenues of service we have talked about in past months.

Prayer is Christian service. Now, as the truth of the second coming gets deeper and deeper into our hearts we will pray more and more. Jesus said, "Take ye heed, watch and *pray*: for ye know not when the time is." The time is drawing nearer each day, so we ought to increase our prayer life, praying that we may be found faithful when He comes, and praying that souls will be saved before He comes.

We have talked about serving Christ by faithful attendance in the services of your home church. The Lord said, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye *see the day approaching*." The coming of the Lord ought to move us to gather together with Christians every time we have the opportunity so we will not be led into false doctrines or into unfaithfulness to Him.

And then we have talked often of how our lives must be pure if we are to do effective service for Christ. God requires clean vessels, clean channels through which He can bless the world. Jesus has said through His apostle, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. *And every one who thus hopes in him purifies himself as he is pure*" (I John 3:2, 3, R. S. V.). If you are really expecting Jesus to come any moment, this hope will lead you to forsake sin and to live close to Jesus. Then you will be fit for Christian service.

And then there is that greatest of all Christian service, that toward which all other forms of services ought

to aim, the work of winning lost souls to Jesus Christ. What effect does the truth of the coming of Jesus have on this work? Oh, if you really believe Jesus is coming soon you will make soul-winning the most important thing in your life.

When Jesus comes for His church, the many who are left behind, perhaps your mother or father, your brothers or close friends, all will go through a period of terrible tribulation and the great majority of them will be eternally lost, condemned to eternal torment in hell. Today they can be saved if they will receive Jesus Christ. And many of them would receive Him if only you would talk to them about salvation and explain how they can be saved.

But what are you doing about the lost condition of the folk around you? What are you doing with your time that ought to be spent in soul-winning? Can you possibly live selfishly, wasting time, and still have a real conviction that Jesus is coming soon? I don't believe you can. I am sure that if this is your real heart-belief you will be concerned about those who will be left behind when He comes and you will be doing everything possible to bring them to salvation.

Because Jesus is coming soon you ought to put all your energy into the work of winning souls. You won't regret having missed some of the pleasures and material things of this life when the Lord comes, but you surely will terribly regret having failed to do everything in your power to win souls to Christ to save them from eternal punishment.

I hear young folk, and older ones as well, say, "We can't spend *all* our time serving the Lord." And I would like to ask, "And why can't you spend *all* your time serving the Lord?" *All* our time here is pretty short compared with eternity. If our time here is spent in serving the Lord, especially in winning souls, we shall better enjoy all the ages of eternity ahead of us. Now is the time to work. May God give us young people, you young people, who will really mean business with God and who will go all-out for Him in winning lost souls. The time is short. Jesus is coming. Those who are to be won must be won now.

This is the day when God wants young people who will put loyalty to Him before even life itself. Some years ago an ocean liner was wrecked on a dangerous reef on the New England coast. The coast guard is well officered there. They went to the rescue under the captaincy of an old seaman, but with a few inexperienced young men on the crew. One of the young men turned a white face to the captain saying, "Sir, the wind is offshore, and the tide is running out. We can go out, but against such a wind and tide we can never come back." All the captain said was, "Launch the boat. We have to go out. We don't have to come back."

Will you take the challenge? Kneel before God till He puts the reality of the Lord's return in your heart and then go out wherever He leads. "Whosoever will lose his life for my sake shall find it."



# A LITTLE GIRL'S FOUR YEARS IN AFRICA

Brazzaville, French Equatorial Africa,  
March 28, 1919.

My Dear Little Friends,

I told you in my last letter about Marie and Julia coming. They have been with us more than seven weeks now and we are very happy to have them. When they had been here a little more than two weeks the house in which they had been living fell down. The walls and ceiling of the dining room were destroyed and although the iron roof still remained supported by pillars, and the walls of the storeroom were still partly standing, we thought it was best to move out at once.

We are so thankful that none of us was hurt. Our heavenly Father kept us from all danger. We were frightened, of course, we three little girls, but Mamma took us around to the side of the house, and there was a calendar which had fallen in the dust of the ruins. Mrs. McClain had sent it out to us, and it had been hanging in Aunt Toddy's tent ever since Marie and Julia came. On it was printed in large letters, "He shall give his angels charge over thee." Oh, how happy it made us feel and how it comforted us, as we were frightened and houseless, to know that Jesus was keeping us!

We were all busy helping to carry our things out of the ruins. Some tracts and papers were scattered around and I heard Aunt Mary and Mamma laughing. I wondered what they were finding to laugh at and I found out—it was because there was a tract lying on the ground with "The Last Hour of Foreign Missions" printed on it in large letters. Mamma said, "It did, indeed, look like it."

It was just after supper when the house fell. Marie and Julia and Uncle Antoine and Aunt Mary still had a room at the Swedish Mission, but that night Uncle Antoine stayed out at the ruins with Daddy and Uncle William, and Mamma and I went into the mission with Marie and Julia and their mamma. Aunt Toddy was nursing at the Swedish Mission at the time, so she was sheltered from the confusion of the falling house. Daddy and Uncle William and Uncle Antoine slept in tents that night. The extra baggage they put under the fly of another tent. We prayed that it would not rain that night, as there was much that could not be protected and the Lord in His mercy kept the rain away not only that night, but many following nights until we were established in a better place.

It was hard to know what to do. The place where we were living had scarcely any shade, except a few very small trees close to the ruins of the house. There were many, many mosquitoes and many tsetse flies. Of course we felt all these things very much.

Daddy thought perhaps we could put up some grass shelter over the tents, and so the men commenced gathering poles and grass, but it was too bad a place for us to be long without better protection, so our heavenly Father, who knows all our needs, raised up for us a better place.

We are still camping out, but we are in a lovely grove. Much jungle and underbrush has had to be cleared away, but we wish you were here to play with us now, for we have lovely shade and no tsetse flies and very few mosquitoes compared to the other place.

The trees are all overhung with huge vines which make lovely natural swings. Uncle William has just added a little to one of them for us, and made it very comfortable.

The house falling down made a great impression on me. I do not think I will ever forget it. The other day when Mamma and Marie and I were coming home from town, I ran up to a Frenchman and said to him, "Say, did you know the house fell down?" He smiled at me very pleasantly and said, "Je ne comprende pas" (I don't understand), so I didn't tell him any more about it.

Not long ago, March 10, a Belgian boat came in bringing us more than 50 letters. How happy we were to have them—I had several in my own name. I have a little tin box that I keep them in and I look at them over and over again, and count my precious picture cards. I take the letters out of the envelopes and "read" them too, every now and then asking my Mamma what a certain word is. We do thank all our dear friends at home for writing to us, and we want to hear from you often.

Dear little Julia has had fever, and Marie a little touch of it, but God answers our prayers and constantly restores.

I am sure you would like to see our cuisine (kitchen). It is a little semi-circular place in the grove with the camp fire at one end on the ground. A bench for the water pails, a kitchen table made out of a big packing box, and two small cupboards made by putting shelves into boxes, make up its furniture. The kitchen is all right if it doesn't rain.

The cupboard which we keep our food in has four little wooden legs each one of which stands in a little can of water. This is to keep the ants out, but I will tell you a secret. They get in anyway.

I am very much of a little native. My babies ride on my back, my toys are carried on my head, my children wear no clothes, and I do not mind the bugs and ants as much as I used to.

Marie and I saw two dear little girls yesterday. They are the children of Mr. and Mrs. Frame, missionaries at Thyessville in Belgian Congo. One is a year older and the other a year younger than I. They understand English, but talk only Kikongo, the language of the people among whom they work.

Thyessville is very high, and they have no mosquitoes and no tsetse flies. They live in a nice house there and there are no tents. We have scorpions, too. Jesus is taking care of us. We all love Him.

Please pray for me. I have a bad temper.

Love to all,

Marguerite.

1. What was the most important event recorded in the letter? Why do you think so?
2. Why did the coming of the boat make Marguerite so happy?
3. Can you tell all about their kitchen?

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News from Kentucky—

A new S. M. M. has been organized in Kentucky with 14 members in the Senior group. Next the Juniors will be organized.



## WHAT OTHER SISTERHOODS ARE DOING

Dear Girls,

Greetings from the Senior Sisterhood Girls of the Pike Brethren Church, Mundy's Corner, Pa. We are having a wonderful time in Sisterhood this year. In January we made tea towels for the missionaries, and this month we enjoyed making layettes for the Navajo Indians. Also this month our Sisterhood girls held a party for the young people of the church. We enjoyed a fine time of fun and fellowship in the Lord. The offering we took was for the Jeep. Already we have over \$25.00 for "Jim." We are rolling bandages, too.

Pray with us as we strive to reach our goals this year.

Yours in His Service,

Faye Dishong.

Dear Sisterhood Girls,

Just a few lines to tell you about the Junior Sisterhood of Aleppo, Pa. We have 12 members and have had a "backwards" and an "African" party recently.

Our monthly meetings are held at the homes of the girls. We have much fun and are trying to reach every goal and to be an honor Sisterhood. Rev. Walters gathers the girls in the church bus. On the way we join in singing choruses. We have chosen names of missionaries and are to pray for them daily.

Please pray for us that we may grow rapidly in Christ.

Yours in Christ,

Floretto Finnegan.

Greetings from the California District!

An interesting meeting of district officers and local presidents and patronesses was held at Clifton's Cafeteria in Los Angeles on March 8th. Here the plans for Sisterhood activities were made which include a rally to be held in Clifton's South Sea Room and a semi-formal dessert banquet at the First Brethren Church of Los Angeles. The latter includes the young men of the district.

At this meeting we enjoyed a devotional message from Mrs. Roberta Kliever, from Taos, N. M., telling us of the summer plans for daily vacation Bible school and camp for their young people, trusting the Lord to send them at least eight young people to help in the D. V. B. S. and finances for same.

All were thrilled when Mrs. Polman handed Mrs. Kliever an envelope containing five \$20.00 bills, which a Biola student had given her for this particular work. The Lord answered prayer.

Taos reports a Senior S. M. M. of 20 members. They know the S. M. M. song and the theme song from memory, do not read topics, and are only five months old! A Junior Sisterhood will be organized soon. Pray for these new Sisterhoods.

Dear Sisterhood Girls,

Greetings from the Compton Jr. Hi S. M. M.

We hold our meetings every second and fourth Tuesday of the month in the basement of the church. We have our meetings in the church because our group of about 35 is too large to meet in homes.

We have set up requirements to determine the best Sisterhood girl of the year. The reward for this achievement will be a trip to National Conference. We are still studying the Bible, memorizing Scripture, learning Christian etiquette, and trying to apply it. We have our choice of music, literature, Christian Amer-

## PRAYER REQUESTS

Remember Elaine Polman and Evelyn Fuqua as they work with the children in Kentucky.

Pray for each Sisterhood as they give their offering for "Jim" the jeep. Might we completely pay for "Jim" this year, if it is God's will.

Remember the needs of your local S. M. M. and the requests of your group.

icanism, needlecraft, first aid, or Christian play production. We use the Sisterhood devotional programs in the Herald. And since we have so much to do at our meetings, we have dispensed with our refreshments.

For our projects we are now rolling bandages for Africa and making quilts for the Indian babies in New Mexico. At Christmas time we took stuffed animals to the crippled children's hospital and sang to the children. Also the girls are presenting the play, "The Challenge of the Cross" for the church service on March 14th. We each have a "mystery mother" in the Women's Missionary Council.

Sincerely,

Betty Jeanne Hanks.

Dear S. M. M. Girls,

Greetings from the Ashland Senior Sisterhood.

This year so far we have had many spiritual blessings and a large increase in attendance. Also we have had very good meetings along with some good social times in our own local Sisterhood and at district meetings. We have had a potluck, a wiener roast, and a past-patroness meeting, the past patronesses presenting the program.

Our Alumni project is coming along fine and our jeep fund is progressing quite good. Plans for the future include an Alumni potluck, an over-night camp, and presenting of a play at the Mother-Daughter banquet.

We also have the back page of the church bulletin for S. M. M. news once a month.

In closing, remember us in your prayers, and our prayers are with you. May you receive many rich blessings from Sisterhood throughout the remainder of the year.

In His Service,

Jean Cowan.

Greetings in the Name of our Savior,

Just a few lines to let you know that the Sisterhood girls of Hagerstown, Md., are happy in His service. Our S. M. M. is fine and we are busy doing the things of the Lord. We have been making a layette for the work in Clayhole, Ky., which we expect to have completed by the next meeting.

Our March meeting consisted of a St. Patrick's Day party to which we invited the High School Class and the Young People's Class of our Sunday School. Since it was St. Patrick's Day, everyone was asked to wear green. We had a fine time of Christian fellowship, with special music, Bible games, and last but not least, a time of study from His blessed Word.

Yours in His Service,

Winnie Wiles.



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for May 23, 1948.

Luke 9, 10.

### PREPARATION FOR DEATH

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

Jesus is not preparing Himself for death in this lesson, but He is using every means available to prepare His disciples for His coming death. Like the rest of the Jews, they were not expecting Him to be put to death. He was their Messiah; He would soon be their King, and they would be reigning with Him.

Now notice in how many ways the Lord tried to show them that He would be rejected by the rulers, and put to death. In Luke 9:22 He said to them, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." In the transfiguration scene Moses and Elijah appeared and talked of just one subject: "His decease which he should accomplish at Jerusalem." Then in verse 44 He repeated the prediction with emphasis: "Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men." He did all that He could to get this simple fact into their heads, that He was to be rejected, not crowned, in Jerusalem.

But did they understand this plain teaching? Verse 45 says, "But they understood not this saying, and it was hid from them, that they perceived it not." Was it hid from them by God? We think not; for it was God who was saying to them, "Get this into your heads."

How, then, was it hid from them? By their preconceived beliefs. They were so sure that He would soon be their King, that any contrary idea

was not even received and weighed in their minds. They heard His words, but His thoughts were never received into their minds even for consideration. They were rejected instantly, subconsciously, because they were contrary to their accepted beliefs.

Now let us not blame the disciples too much. Our minds are made up the same way. When we have been taught certain doctrines and beliefs, over a long period of years, by many godly men, and when we believe that these doctrines are based upon the Word of God, we do not readily consider any teaching which seems to contradict these settled opinions of ours.

Now what the disciples believed about the coming kingdom was all taught in the Old Testament. But the same Old Testament spoke of His suffering and death. Because they could not harmonize these two lines of teaching in their own minds,

the latter teaching had been rejected without their realizing it.

This should teach us one of the most important lessons in Bible study. When you read a passage of God's Word, keep asking yourself, and God, "What does *this* passage teach?" Don't ask, "Is this in harmony with what I believe?" or "Would this endanger any theory that I hold?" Rest assured that whatever it teaches is in harmony with the rest of the Word of God. But be careful that you do not subconsciously reject it until *you* can harmonize it. Give God a chance to show you something new.

#### Review Questions

(Based on the Brethren Quarterly)

1. For what was Jesus preparing the disciples?
2. Did Jesus already know what men thought about Him?
3. What bad things were some of the people saying about Jesus?
4. What is Jesus Christ to you?
5. What does "glistening" mean?
6. What is meant by "his decease"?
7. Why were Moses and Elijah interested in His coming death?
8. What is a "tabernacle"?
9. How did God show the disciples that Jesus is greater than Moses and Elijah?
10. What did Jesus mean when He called Himself "the Son of man"?
11. What was one reason for the transfiguration?
12. What do we learn from the transfiguration?

#### BIBLE-READING SCHEDULE

Monday	May 10	II Samuel	21, 22	Ephesians	5, 6
Tuesday	May 11	II Samuel	23, 24	Phil.	1, 2
Wednesday	May 12	I Kings	1	Phil.	3, 4
Thursday	May 13	I Kings	2	Col.	1, 2
Friday	May 14	I Kings	3, 4	Col.	3, 4
Saturday	May 15	I Kings	5, 6	I Thess.	1, 2
Sunday	May 16	I Kings	7	I Thess.	3, 4
Monday	May 17	I Kings	8, 9	I Thess.	5
Tuesday	May 18	I Kings	10, 11	II Thess.	1, 2
Wednesday	May 19	I Kings	12, 13	II Thess.	3
Thursday	May 20	I Kings	14, 15	I Tim.	1, 2
Friday	May 21	I Kings	16, 17	I Tim.	3, 4
Saturday	May 22	I Kings	18, 19	I Tim.	5, 6
Sunday	May 23	I Kings	20, 21	II Tim.	1, 2



# *The Brethren Missionary Herald*

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# CORNERSTONE LAYING IN YAKIMA

By REV. RUSSELL WILLIAMS

Sunday, March 21, marked another milestone in the work in Yakima—two in fact. On that date we set the cornerstone in the first unit of our new building. And, since the wind chose that day to prove its lion nature, and since the air was so full of dust it was difficult to see, much less hold a service, we took another unplanned step in our progress by having the first service in our new building. Of course, we could not close the doors and windows—there were none. But the walls kept out the wind and dust—at least some of it—and we had a good solid dirt floor, so even though we could see the sky through the flooring above, it was still our first service in our new building.

A very fine spirit is manifest among other churches in and around Yakima. In spite of the day, we had an attendance well over the hundred mark. Not only were there delegations from our own churches in Sunnyside and Harrah, but also from the Moxee Dutch Reformed Church, the Bethel Baptist Church, the Independent Bible Mission, as well as individuals from other groups.

We counted it a real privilege to have Bro. Earl Reed with us as a representative of the Home Missions Coun-

have been praying that so much has been accomplished in such a short time.

And now, what of the people and of the work? It is just six months since we arrived in Washington. At that time, we had a few names of some people we had never met, but they and some others had been praying for a Brethren church. Within a few weeks, we located 50 people, in and near Yakima, who claim the Brethren Church as their church. Most of these were not actively affiliated with any other church but were simply praying for the day when the Lord would make it possible for them to have a church of their own in the community. *Two ladies had been away from the church for almost forty years.* One came in response to the newspaper announcement.

These people are not wanting something for nothing.

## OUR FRONT COVER

Our cover pictures show the new church at Yakima, Wash., under construction, with Pastor Russell Williams laying the cornerstone and the congregation attending the services.



Brethren pastors at Yakima services—(l. to r.) Collingridge, Sturz, Reed, Williams, Baerg, and Eikenberry.

cil to bring the message of the afternoon. Through the courtesy of a friend, not only the message but also the entire service has been preserved on a wire recorder.

There was one part of the service not planned on the program. No provision was made for an offering since the local church group knew there would be a great number of visitors. The visiting ministers from Harrah and Sunnyside decided that a service was not complete without an offering, therefore, they decided that Bro. Herman Baerg should take the service out of our hands and receive an offering. This offering totaled \$65.00. This is only another evidence of the fine spirit and the missionary vision of our other churches in the valley. Ever since the work began here, it has thrilled us to see both Sunnyside and Harrah have taken the work to their hearts. In a sense it seems to us that what the Apostle Paul wrote of the church in Macedonia might be applied to them, "And this they did, not as we hoped, but first gave their own selves to the Lord and to us by the will of God." They have given of themselves and of their substance with a free and willing heart. And then, above all, they have upheld the work here before the throne. Certainly it is only because people

You could not find a group of people anywhere more willing to assume their responsibility. They have simply been sheep without a shepherd and without a fold. They ask nothing more than the opportunity to get a start in order that they may help themselves and reach others. (I wish that it was possible to give every pastor and every church a vision of the field here, for what is true here is true of several other cities in the northwest, and no doubt of many over America.)

What of the future? Of the 50 people who held membership in Brethren churches, 30 were ready to come into the charter membership of the work and their names were included in the papers buried within the cornerstone. Some of the others will no doubt be

(Continued on Page 444)

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# As the Editor Sees It

By L. L. GRUBB



## ARE WE CRAZY? OR, IS THIS POLITICS?

Recently a wide-awake representative at Washington asked President Truman in a letter to stop shipment to Russia of all items which could increase her military strength.

Representative Angell (R., Oreg.) wrote, "The people of my district are aroused over the program of the Government to give aid to Russia through such shipments on one hand and send tax dollars in billions overseas to stop Russia and prevent spread of Communism on the other hand."

Angell said he had information that during January and February lubricating oils, mining machinery, automobiles and parts, construction machinery, aluminum sulphate, metal-working machinery, and industrial machinery were exported to Russia in large quantities.

At times the actions of our Government are absolutely amazing! With all due respect to those who sit in authority we exercise our right of free inquiry when we question such procedure. And the entire population of the country may well do so for these matters concern all of us.

Can it be that we are unable to identify our enemies? Have we been wrong in assuming that Russia is the enemy of the United States and practically all it stands for? Or is this some astute military strategy? Or perhaps this is a game in international politics.

If even a fraction of the news we read is true, then Russia is the enemy of this nation, its ideologies, its government, its stand on religious freedom, its belief in God, and its stand on the right of free enterprise and the liberty of all men. The Bible clearly indicates that in the latter days Russia will line up against the God-

## NEW BUILDING UNDER CONSTRUCTION IN YAKIMA

It is with great joy and much praise to our Lord that we see a Brethren church building in process of construction at Yakima, Wash. For some time we have prayed that the Lord would open the northwest more fully to our fellowship and certainly He has done so, for several new churches are springing up in that area.

Yakima is one of the finest and most prosperous cities in the territory. It is growing rapidly and presents a great challenge to every fundamental church. It is a privilege for us to have a small part in pointing the large population to Christ.

Under the capable leadership of Bro. Russell Williams, the Yakima church has grown and the building is now well on its way to completion. An increasing interest is being shown in the church by members of the community.

The cornerstone-laying service marks another step forward in Brethren Home Missions and proves that God is using your gifts for His glory in the establishment and growth of new churches.

Pray that the building may be completed soon and that shortly it may be filled to capacity.

fearing nations of earth. There can be no doubt that ultimately the United States will be at war with Russia.

Yet, despite all of these clear indications, implements, tools, automobiles, dollars, and many badly needed things in this nation, are being sent to Russia, thus equipping and preparing her for a more effective war against us, and the murdering of many more thousands of our boys on the battlefields.

If this is wise government, then the nation should know why and how! If no explanation is forthcoming, then we ought to rise up in righteous indignation because our tax dollars are being used to assist the enemies of God, Christ, and the Bible.

## CATHOLICISM IN THE U. S. SCHOOLS

Dr. J. M. Dawson, acting executive secretary of *Protestants and Other Americans United for Separation of Church and State*, charged recently in Washington that "almost incredible violations" of separation of church and state are occurring in New Mexico "under the aggression of the Roman Catholic Church."

"In many of them," he said, "textbooks pertaining to the Catholic faith are paid for by the State. Garbed nuns and priests are the teachers. Religious insignia decorate the walls of schoolrooms. Protestant children are graded on the catechism and punished for failure to attend mass."

According to Dr. Dawson, "special Catholic editions of textbooks" are officially listed as State-approved and are in use in many public schools.

The Catholic Church is smoothly and subtly entering even our American public school system. Recently, while working at our mission in Taos, N. Mex., we came face to face with this situation, and our missionaries expressed deep concern about the fact that Protestant boys and girls were at a decided academic disadvantage if they did not accept the Catholic teachings. At times children return home crying because they have been treated unfairly by the Catholic school authorities.

This is an outright denial of our right of religious freedom. The Catholic Church has no right to make its religion an integral part of the public school system of any State.

Some of the Protestants of New Mexico have taken this matter to court. It will be interesting to note the decision in this case.

It is very significant to all Brethren in view of the fact that we have a mission to the Spanish-speaking people of New Mexico. Our missionaries report that Catholic persecution and trickery are on the increase, but we are resolved to preach the Gospel to those in the darkness of sin regardless of any opposition from Satan.

## CHURCH BUILDING AND THE LABOR UNIONS

We are finding that church construction is becoming more and more difficult both financially and from the labor standpoint because of the attitudes of labor unions.

Churches in some sections are being literally forced



to hire only union labor in building or repair projects, and in some cases, cannot even allow any local member of the congregation to work on the project unless he joins the union. In our building projects across the nation, especially during the past three years, we have been forced in some cases to pay high and exorbitant labor costs and the work of construction has been delayed by union men walking off the job and striking against the church for higher wages, knowing no other workmen could be found. This is plain blackmail! But if the church was to be completed and the congregation to have a place of worship, the price had to be paid. No doubt the Lord will see that the ill-gotten gains of those men will be paid out in doctor bills, or that some disaster will visit them. Just recently a labor union tried to hold up construction on one of our churches because a couple of non-union men were used.

Those who have had anything to do with building know that costs have been skyrocketing. The bricklayer who got about \$14.00 per day during the war, now gets about \$19.00. For \$14.00 he laid a thousand bricks and for \$19.00 he lays about 540. A report by the United States Bureau of Labor Statistics points out that the average worker is turning out about 38% less work than in 1940 and yet is being paid 76% more than in 1940. Thus building costs are about 184% higher than in 1940. Can you understand why it takes more money to build Brethren churches now? An increase of \$25,000 in an annual offering would not mean too

much on this basis. Other expenses have increased as a result. Labor unions are at least partly responsible for inflation and thus responsible for some of the difficulties we are experiencing in church building.

Recently in New Haven, Conn., a Catholic bishop directed priests in his diocese to hire only union labor. As a result of this the president of the local trades council complained about other churches hiring non-union labor with the result that the council of churches suggested to all of its members that in the interests of peace it would be wise to hire only union men.

Apparently the day is coming when an independent worker will be unable to earn a living, and when we will be unable to build a church without paying an outrageous price and hiring high-priced and often unskilled and inefficient union labor. Who knows, maybe preachers will organize unions, too!

All of this is a far cry from what the Word of God teaches. "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." Get as much pay for as little work as possible seems to be the aim of the average labor union. This is not Biblical, therefore it will not be blessed of God, but such an attitude will produce judgment. The proper proportion of pay for the labor performed will bring prosperity.

Your Home Missions Council needs your prayers for wisdom in meeting these multiplying problems as we approach the end of the age.



## Home Missions Travelog

BY THE SECRETARY



### A VISIT TO GLENDALE CHURCH

While the pastor, Bro. Archie Lynn, was absent in an evangelistic meeting, we had the opportunity of occupying the pulpit at the Glendale church, and emphasizing both Home and Foreign Missions. During the Easter season we made the message a combination of these two missionary enterprises.

We certainly saw fine evidences of growth at Glendale. The ministry of the pastor has been blessed. The pictures will show the fine Sunday school and congregation. The church is located in a splendid community with fine possibilities for future growth.

### NEW CHURCH IN BELL, CALIF.

On the same Lord's Day we fellowshiped with the folks in the new Bell church. The first sections of the building has just been completed under the leadership of Bro. William Densmore, who has evidenced great faith through the various details of the project.

This was a splendid opportunity to see the new work, which was started under the supervision of the California District Mission Board, and also a fine opportunity to meet some new Brethren and show them a few pictures of the Home Mission work being done across the nation.

### MEETING IN BELLFLOWER MISSION CHURCH

It is always a joy to fellowship with the Bellflower Brethren, but it was especially so during a week and

two Sundays of evangelistic effort recently. The attendance was excellent. The congregation has experienced a very substantial growth and we were greatly impressed by the faithfulness of the people in attending the services each night. The Holy Spirit manifested His power during the week in the lives of believers and unbelievers.

The Bellflower church is about filled to capacity for each service and it is now necessary to build an addition to care for the growing Sunday school and congregation. Ground was broken for this addition about a month ago and the building is in process of construction.

We can really praise the Lord when the house of worship is so filled that new quarters are necessary. Worldly houses of sin usually are filled to capacity, but not often is the Lord's house so.

Brother and Sister George Richardson have been greatly used of the Lord in leading this church through a succession of spiritual victories, which are really just beginning.

Be sure to see the pictures showing the fine group of Home Mission folks who are thankful to you for your gifts.

### EASTER SUNRISE SERVICE AT SKYRANCH AIRPORT

The Easter sunrise service is almost as traditional as the regular services of the Christian church. Some of our richest blessings personally have been enjoyed at





BELLFLOWER, CALIF.—Various groups and classes greet the reader from Bellflower, including Pastor George Richardson and family (upper left), and the congregation (upper right).

these early morning services. Therefore, it was a great privilege to speak at the San Gabriel Valley sunrise service held high on a hill overlooking the airport and the beautiful valley. This service was sponsored by Rev. Elmer Sachs, pastor of the Bassetdale Community Church, and president of Sky Pilots of America.

It was a thrill to exalt the risen Christ before a large crowd of folks who were on the mountain top by day-break. Looking across the green valley to the beautiful and majestic mountains in the distance, we were reminded that the living Christ created each beautiful line. As the large amplifiers pealed out the message of Christ across the valley, certainly there must have been joy in heaven that the channel of God's blessing was given this place of preeminence.

#### NEW CHURCH IN CHICO, CALIF.

Just before leaving California we were brought into contact with a group of people in Chico, Calif., who had separated themselves from the Church of the Brethren and its modernistic program and desired to organize a Brethren church. We took advantage of this opportunity and organized the church immediately so that

we now have another new Brethren church in northern California which promises to be a strong organization in a short time.

Look for the full story of this new church in next month's issue. Pray for this new work!

#### HOME MISSION MEETING AT FILLMORE

It is always a pleasure to visit the Fillmore, Calif., church, which is located in the center of beautiful and fragrant orange and lemon groves.

We had a Wednesday service here with a fine attendance again emphasized the cause of missions by message and pictures.

We were cordially welcomed by Brother and Sister Albert Lantz and shown every courtesy.

#### TWO-NIGHT BIBLE CONFERENCE AT BASSETDALE

As a result of a pressing invitation by Bro. Elmer Sachs, we enjoyed two evenings of fellowship with the members of the Bassetdale Community Church.

Here is an illustration of pioneer spirit and sacrifice. A pastor and some determined believers united in their





GLENDALE, CALIF., BRETHREN CHURCH. No. 1—The Adult Class; No. 2—Primary and Juniors; No. 3—Though an invalid, she hasn't missed a service in years and years; No. 4—A glimpse of the Glendale church; No. 5—College and Young People; No. 6—Cradle Roll group; No. 7—Junior High and High School group.

efforts and the result is a fine building which is filled for most services. Of course there was great sacrifice, much hard work, and many problems involved, but these people took their difficulties to the Lord and He met the need.

Here is an example of what could be done by many groups of people across the nation who want a Brethren church and are waiting for the Home Missions Council to help. Let them trust the Lord and work with us in an advisory capacity and we will assist in every way possible. This sort of pioneer spirit will produce many more churches in a much shorter time. The Council can help only a limited number of points because of its limited income, which was even less last year.

#### FELLOWSHIP AT SOUTH GATE

This year we were able to fellowship in our first Sunday service at the South Gate church, where, under the leadership of Dr. and Mrs. Elias White, the work has expanded and grown consistently, so much so that

plans for a new building are under way. Miss Evelyn Fuqua, one of our excellent missionaries in Kentucky, is from South Gate, and the church very generously supports her ministry.

See the pictures of South Gate in the next issue.

#### DEDICATION OF NEW CHURCH AT GARVEY

It was our high privilege to bring the message at the dedication of a new church in Garvey, Calif., recently. A large congregation attended.

For an extensive picture story and explanation of this new work, see next month's issue.

#### HOME MISSION SERVICE IN COMPTON

It was a pleasure to return to that fine church recently pastored by our National Youth Director, Bro. Ralph Colburn, and now pastored by Bro. Leonard Faulkner. We were able to present some missionary challenges to a large congregation, including many young people.



EDITOR'S NOTE: The following is reprinted from *The Brethren Fundamentalist* for May, by the permission of the editor, Rev. Harold Snider.

We felt that since we are of Brethren stock and interested in each section of the historic church, our people should know the position the Church of the Brethren is taking in these matters regarding *the historic faith*. This is just one more step away from the Word of God, and Brother Snider's battle for Christ and His Word has brought to light the actual condition of the denomination.

## ELDERS THREATEN FUNDAMENTALIST EDITOR

### *Churchmen Forget Traditional Aversion of Law to Oust Pastor*

While letters pour in from all parts of the Brotherhood praising the work of "The Fundamentalist," and praying God's blessings upon it, the leadership of the church has demonstrated to what lengths it will go to force suspension of the paper, and to rid itself of the editor, Pastor Harold Snider.

The Lewistown congregation has been absolutely unaware of any existing factions during the more than seven years of Rev. Snider's ministry. In that time it has grown from 500 to more than 800 members. It is now in the midst of its largest building program since the construction of the main church edifice. Peace and harmony were acknowledged on every hand until April 16, 1948.

On that particular date, the pastor was visited by three elders, Tobias F. Henry, of Huntingdon, M. J. Weaver, of Bellwood, and Perry L. Huffaker, from McVeytown. These three elders immediately plunged into the business which brought them, handing Pastor Snider the following document:

Huntingdon, Pa., April 16, 1948.

Rev. Harold Snider,  
Lewistown, Pa.

Dear Brother Snider:

The following charges have been filed against you by the Elders of Middle Pennsylvania, and you are requested to answer the same. Failure to do so will be interpreted as a confession of their truth and will result in a recommendation that you be relieved of your ministry in the Church of the Brethren.

#### *Charges:*

First, publishing incorrect statements.

Second, opposing by publication and preaching the historic peace position of the Church of the Brethren, thereby repudiating your ministerial obligation "to live in harmony with the doctrines, principles, and practices of the Church of the Brethren," and to "maintain the honor of the Church."

Third, refusing to hear the Church as represented by the Elders of Middle Pennsylvania and the Standing Committee of Annual Conference.

Fourth, attempting to incorporate the Lewistown Church of the Brethren in the name of another denomination.

The Committee of Elders will meet at the Hotel Huntingdon, Huntingdon, Pa., at 2 p. m., Tuesday, April 27, to give you opportunity to meet these charges.

For the Committee,

TOBIAS F. HENRY, Chairman  
M. J. WEAVER, Secretary

(The entire committee is Dr. C. C. Ellis, E. M. Detwiler, Tobias Henry, M. J. Weaver, and Perry Huffaker.)

\* \* \*

Five prominent members of Rev. Snider's congregation were called in to witness the proceedings, together with a stenographer to record the debate. Three hours and twenty-five minutes were consumed in some of the most heated accusations that have yet been heaped upon "The Fundamentalist" editor.

After a night to think, pray, and cool off, I felt clearly led of the Lord to tender my resignation in the Brethren ministry, but not the pastorate of the Lewistown church. Follows the letter of resignation:

Lewistown, Pa., April 20, 1948.

Ministerial Board,

Middle District of Pennsylvania,

Huntingdon, Pa.

Brethren:

The present leadership of the Church of the Brethren has indicated the test of loyalty to the church to be contingent on one's willingness to preach "pacifism" and approve the merger with the modernistic Federal Council of Churches of Christ (so-called) in America.

I am no pacifist. This is set forth clearly in my book, "Does the Bible Sanction War?" which was published prior to the last World War.

I am a fundamentalist. This is self-evident in the fact that I edit "The Brethren Fundamentalist" which each month voices its objections to affiliation in this liberal body of churchmen.

Inasmuch as the trend toward regimentation in the present leadership leads to the "unfrocking" of ministers who are not pacifistic and who do not approve our relationship with the aforementioned Federal Council, I am respectfully resigning my ministry of more than 20 years in the Church of the Brethren to take effect as of this date.

I find it absolutely incompatible with my love for Jesus Christ and the whole Word of God to remain any longer in a fellowship which has become predominantly pacifistic and which has linked arms with bold deniers of the Bible.

Very respectfully submitted,

PASTOR HAROLD SNIDER

P. S. This in no way is to be interpreted as a resignation from my pastoral duties in the Lewistown church. I shall continue in this relationship just as long as they desire it.



## GOD BLESSES ALBANY WORK

By REV. GLEN WELBORN

A certain man who became irritated because we left the liberal denomination recently wrote to me and said he wasn't interested in my excuses. Perhaps you Brethren are not either, but I'll give you one anyway. We have been a very busy group here in Albany. Because every effort has been thrown into the construction of the new church building, other important matters have suffered. You have deserved a word from us concerning what has happened to that "new church in a new State." Perhaps some of you *have wanted to invest a hundred or so dollars in the Home Mission work in Oregon*, but having heard nothing from us for so long you probably wondered if we still existed.

Yes, God has seen to it that we not only exist, but have prospered and grown. God has given an increase. Our first service as a Brethren church was on October 19, 1947, with 19 in Sunday school attendance. This has increased to 50 as of March 14. This not only indicates the blessings of the Lord, but also reveals the urgent necessity of the completion of our building.

I was not joking when I mentioned the hundred or so dollars a while ago. We need \$4,000 to complete and furnish this building. Brother Grubb has done his best to inform the Brotherhood of the needs of the Home Missions Council, but the response nevertheless has fallen off. Souls are standing by awaiting the completion of this building. Boys and girls in the vicinity of the church are anxious. Eternal destinies will be changed when the plant goes into operation. Pray earnestly that many souls will be turned from death to life, from hell to heaven.

I am going to tell you something that ought to stir and move you into action. When this group of Brethren left the modernistic denomination, they left quite a few dollars behind in church building, parsonage, and furnishings. With practically no money, the group started out, largely in faith, to purchase lots and build a church building. This winter I have seen these Brethren working in rain and mud; I have seen them neglect their secular occupations; I have seen them dig to the very bottoms of their pockets to purchase materials for the building; yea, *I have seen them borrow money for their groceries in order to stay on the job.*

If you are saved, you belong to God; and if you belong to God, all that you possess belongs to Him. What benefit is God getting out of that thousand, two thousand, or five thousand dollars you have tucked away in the bank or elsewhere? Talk to God about it and find out what He wants it to do besides—well, let's see, what does Jesus say about this? "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-20). God will surely bless your heart and life if you hear Him and lay treasures up in heaven.

"And let our's also learn to maintain good works for necessary uses, that they be not unfruitful" (Tit. 3:14). "The night cometh, when no man can work." The day is far spent. Night is coming soon. But, praise God, Jesus is also coming soon! Will He find us watching and working?

## CORNERSTONE LAYING IN YAKIMA

(Continued from Page 438)

coming, as well as others who have put their names into other churches simply because there was no Brethren church here.

Then, in the district around the church in a radius of not more than six blocks there are 45 pre-school age children. Most of these are less than four blocks from the church. The nearest proposed church is 10 blocks away. The school P. T. A. has discussed the new church and feels that it is the answer to a real need in the community. A little boy asked the workmen how soon they were going to start to meet in the church because he wanted to know how soon he was going to get to go to his church. Two little girls not yet old enough to go to school spend most of their time looking out of their window to see how fast their church is going up because they can hardly wait until it is finished so they can go to Sunday school. One man has told me that every Sunday morning he and several of his friends load their cars with children and take them to the nearest church, simply because it is the nearest.

We have opposition, probably more than we know. But these opportunities are before us and they are only a sample of the field which is already white unto the harvest. The time is short! The field is white! We covet your prayers that we may not allow any grain to fall by the wayside.

## SPIRITUAL VICTORIES IN NEW MEXICO

By REV. ALBERT KIEWER

"Who then is Paul, and who is Apollos, but ministers by whom ye believe, even as the Lord gave to every man? I have planted, Apollos watered: but God gave the increase." We have been rejoicing in the victories which God has given through the preaching of the Word of God.

The attendance in Arroyo Hondo had been much better than we had anticipated, but the folks had not responded to the invitation to receive Christ as Savior. It brought real concern to all who were anxious for souls to be saved. Several weeks ago our hearts were thrilled when two boys could hardly wait for the invitation to be given. Brother Lucero had preached the sermon and as soon as he was finished the invitation was extended and these two boys jumped up to make a public confession of faith in the Lord Jesus Christ. Others soon followed until we had eight making public confessions of faith in the Lord Jesus Christ as the Son of God and their Savior. We rejoiced to see this first break among the adults, young people, and children.

In Taos the Lord blessed abundantly in our evangelistic meetings with many decisions for His glory. Other decisions were made in regular services thereafter. Sunday, April 4, we witnessed a scene we shall long remember. At the close of a missionary message an invitation was extended to those who wanted to give their lives for full-time Christian service as missionaries, pastors, and Christian workers. It seemed they had





### LEESBURG BRETHERN CHURCH CONTINUES TO GROW

Setting a fine example of standing on their "own" and growing steadily without financial aid from either district or national home mission sources, the Leesburg Brethren send photographic greetings to the Brotherhood. Started a year and a half ago by three laymen, the church opened with only a handful and struggled along for several months without a regular pastor until Rev. Clyde Landrum was called. The attendance now averages 80 to 90. A remarkable feature of the work is that they began services in a church that had been abandoned by two other denominations. A revival meeting just closed resulted in 22 first-time decisions, four reconsecrations, and an average attendance of 100. The evangelist, Rev. Robert Ashman, conducted Happy Hour services at noon for two weeks that drew an average attendance of 109 boys and girls. Assisting Rev. Landrum are several Winona Lake Brethren, including John Neely, song leader, Ralph Burns, pianist, and F. B. Miller, S. S. Supt. In the picture No. 1 shows the new Sunday school bus; No. 2—The church; No. 3—The congregation; No. 4—Pastor Landrum; No. 5—Happy Hour boys and girls; No. 6—High School group at Happy Hour.

been waiting for an opportunity to make a public confession of their heart's desire for soon, without pleading, 17 had come to make this decision. Some have many years of training before them, others are ready

now to enter into Christian training in preparation for their life's work. Rejoice with us and pray for them that the Lord may lead them in His way into the place of service He has for them.





PHILADELPHIA (THIRD) BRETHREN. No. 1—Adult Class; No. 2—Pastor Wm. Steffler and family; No. 3—Intermediates; No. 4—Juniors and Intermediates; No. 5—Cradle Roll; No. 6—Beginners; No. 7—Mrs. Shields' Class; No. 8—The Third Brethren Church, where Rev. Steffler is now serving his 20th year as pastor.

### A PROJECT FOR YOU

Many times churches, Sunday school classes, and Christian Endeavor societies write us and ask for Home Mission projects. Just recently during our visit to Taos we noted some of these things. Here they are! If you are interested, write to the office of the Brethren Home Missions Council, Winona Lake, Ind., or Bro. Albert Kliewer at Taos, immediately.

1. A good mimeograph machine. This represents a great need, for there are many opportunities to use such material.

2. Sunday school and church registers for attendance. As we open new points this need is almost constant. A new church has been opened at Arroyo Hondo where this need could be met right now.

3. Needs for camp program and D. V. B. S. (These things should be provided immediately to be usable this year.) Springs and mattresses, athletic equipment—softballs and bats, volley ball and net, ping-pong table and balls; cooking utensils, and all kinds of dishes, notebooks, pencils, scissors, blackboards, and chorus books.

4. A large item is another school bus. Recently we had 26 in the little truck and the bus filled to capacity.



## NOTES FROM THE INLAND EMPIRE

By PASTOR WM. H. SCHAEFFER, Spokane, Wash.

We praise the Lord for the victories we have witnessed the past six months. In spite of all the discouragements that faced us from time to time by His grace we are conquering.

Since our return home following our last National Fellowship we have had several Bible conferences, including one with Bro. Russell I. Humberd. In the latter part of January, Chalk Artist Dingeman Teuling, was with us for two weeks. The attendance during these meetings was the best since our coming here about three years ago. These meetings did well to advertise the church and bring many unsaved under the sound of the Gospel.

Nine new members have been received into the church by baptism in the past few months. A number of others have manifested an interest in salvation and among them some young married couples. The Young Married People's Class, which the pastor teaches, had an attendance of 30 on Easter Sunday, while two years ago four and five were top records for attendance. It is rather unusual, but our church attendance is nearly always greater than that of the Sunday school. Spokane is not Sunday-school minded, but with the revival of Sunday school conventions and teacher-training institutes, sponsored by a few of our evangelical churches, we can see a decided growth.

Since Easter the basement auditoriums and classrooms have been redecorated. The church auditorium may be completed before these notes get in the Herald. While the pastor was helping downstairs with the work someone entered the church and stole his overcoat and street clothes with pocketbook and a good sum of money. As yet we have no idea who it was, but the Lord knows all about it. The money was the janitress' monthly salary, who by the way is a widow. We are praying for the conviction of the thief unto his salvation.

We are looking forward to a great harvest of souls within the next year. We have tried to be faithful in our ministry of the Word and the Lord is honoring our faithfulness unto His glory.

Many write that they are praying for us daily. Don't stop now! Satan is trying his best to disrupt the Lord's work but our confidence is not in the flesh, it's in the Lord!

### EVERY CHRISTIAN WORKER SHOULD REMEMBER

1. Your motto, Psa. 19:14.
2. That if you would have power with men, you *must* first have power with God.
3. That if you would *touch* souls, you must *keep* in touch with Christ.
4. That on *you*, as a human instrumentality in the hands of God, may hang the eternal destiny of one—even many—immortal souls!
5. To keep praying that the Holy Spirit would teach you to read the needs of an inquirer in the expression of the face, in the tone of the voice, and in the clasp of the hand.
6. To sow the seed abundantly (II Cor. 9:6; Gal. 6:7).
7. The exalted privilege of being a co-worker with Christ (I Cor. 3:9).

(Fishin' Tackle)

## ALMOST READY TO DENY HIM

Elsie Clor was driven from her Jewish home in Chicago when only 14 years of age because she refused to give up her recently accepted Savior. Christian friends secured for her the opportunity to work her way through school. In her junior year an operation for appendicitis was necessary. Discouraged over the large bills, weak from the operation, she yielded to the temptation to write her mother that she would give up Christianity if only she would send her some money to pay her bills. Immediately there came in a telegram money and news of gladness because of her decision. Elsie was so miserable she wept all night, praying for mercy and courage. Before dawn she had resolved to be true to Christ if it meant death. She wrote her mother expressing gratitude, but declining her offer. She posted this letter with her last stamp. In the same mail a letter came to her from an old man in a nearby country community. He wrote that God had spoken to him that day and told him to send her a gift. He enclosed \$75.00—all he had to give. Elsie's heart leaped with joy. God cared for her enough to speak of her need to others whom she did not know, yet she had been almost ready to deny His Son. She would never doubt His keeping power again.—*The Eleventh Hour*.

### CHRISTIAN ATTITUDE

1. A passion for Christ.
2. A passion for the preaching of Christ.
3. A passion for the Church.
4. A passion for the lost.

(Dr. A. J. McClain, Winona Lake, Ind.)





## VOICES TO ISRAEL

By MRS. IRENE HANLEY

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (Isa. 58:9a).

There are many voices calling to Israel today. Their ears are strained to catch the sound of hope, of consolation, of encouragement to soothe their fears and heal their torn ambitions. It has been my joy for the past 13 years to sound a voice for my Israel. May the Lord burden the hearts of those who know the precious truths of God's Word to sound a noise of victory and triumph to these poor Satan-blinded people.



First, there is the voice of modern Christendom.

A few months ago I was asked to speak to a missionary society of a large church in St. Louis. I had heard of their modernism and worldliness. I did not want to go. When the program chairman called me she said, "Of course, you know that we are promoting the program of 'Brotherhood of Man and Fatherhood of God,' and I'm sure you approve of this." "Oh, no," I answered, "I do not believe in that type of program to win the Jews. I am opposed to the Federal Council methods." She said she was sorry to hear this, and perhaps she had better speak to the president of the missionary society before we made the date. However, in a few moments she called me and said they wanted me to come. I did go. During my message, I said this, "No Jew can know God personally but a Christian Jew." The pastor's wife looked up at me and began shaking her head disapprovingly. I repeated the statement, for I knew their attitudes.

After the meeting I held an open forum. The pastor's wife said, "Mrs. Hanley, Rabbi — speaks for us here once a month and he is a Christian." "Oh," I said, "does he preach Jesus as the virgin-born Son of God; as the Crucified Lamb; as the dying, buried, risen, coming Messiah-King?" "Oh, no!" she said, "that isn't necessary at all. As long as he believes Jesus to be a great man, a great teacher, that is sufficient. I think you are too radical and narrow." With that, she and her husband walked out!



Then there is the voice of modern Jewry.

Last Yom Kippur, I noticed in the St. Louis paper that a certain professor from an eastern rabbinical seminary was going to speak on this subject: "What the Old Testament Prophets Really Taught." The word "really" became a challenge hurled at me. So I drove the 15 miles to attend the meeting. There were five other Jewish missionaries, who, unknown one to another, all felt the same challenge. We all met on the back seat of the synagogue with Bibles in our laps.

The rabbi got up to speak. He tore the Old Testament to pieces. He said Moses did not write the Pentateuch (the first five books of the O. T.); that Isaiah wrote only the first six chapters of Isaiah; that the idea of individual responsibility to God for sin was one of Ezekiel's hallucinations; that the idea of a personal Messiah was born out of necessity in the minds of the pre-exilic prophets and no intelligent Jew could or would ever believe in a personal Messiah; that the Bible was so full of contradictions that it made very little sense in Hebrew and less in English. When he had finished he threw the meeting open for discussion. I recognized many Jews with whom I had dealt. Some of them got up, asking questions pertaining to Isaiah 7:14. The rabbi assured them that Isaiah did not write this, but some scatterbrain. Many other Jews seemed to be disturbed at the things we missionaries had told them, but the rabbi consoled them and assured them that they need have no fear of being responsible to God, since He was too big to be bothered by individuals. So Israel calls, but false shepherds answer!



But, thank God, there is the voice of the Holy Spirit.

After this meeting at the synagogue, I was standing on the outside steps watching the people as they came filing out. Some were disgusted; others were berating the rabbi. One man said, "I came for bread, but I feel as though a stone has been laid on my heart."

A dear Jewess whom I had had the joy of leading to Christ eight years ago was also at the meeting. While I was watching the Jews leaving, she rounded up about 30 men and women, telling them, "Come over here. I know a Jewish lady who knows more than the rabbi. She knows the answers to all the questions." Praise God, for one hour and fifteen minutes He enabled me to give forth the Bread of Life to those hungry souls right there on the synagogue steps. One of these women lived in ———, Ill. One Sunday evening a few months ago she came forward and trusted Christ, openly confessing Him as a result of the meeting on the steps of the synagogue. Israel calls, and she is satisfied with the answer! Do pray for these, His own chosen ones.

Even as Hosea was sent to look for his adulterous wife calling, "Gomer, Gomer, come back! Where art thou, Gomer? Come back. I love thee still!" We see the lowly prophet walking through the streets, in sullied alleys with tear-stained face crying, "Gomer, Gomer!" But we see yet Another, a Prophet greater than Hosea. He too is calling, "Israel, my glory, my beloved, oh, come back!"

Ah, we know who Thou art, Thou Son of God; Thou art seeking poor, wandering, adulterous Israel! Will *you* help to find them and seek them out; to tell them of His undying love?



## LOVE'S CHILDREN

(Gal. 5:22-23)

1. Joy and Peace.
  2. Longsuffering and Gentleness.
  3. Goodness and Faith.
  4. Meekness and Temperance.
- (Selected)

## TRUST IN THE LORD

1. Our Shepherd (John 10:11).
  2. Our Defense (Psa. 118:6).
  3. Our Refuge (Psa. 46:1).
  4. Our Comforter (II Cor. 1:3-4).
  5. Our All (Col. 1:19).
- (Triumphant Life Calendar)

## A VISIT TO THE CAPERNAUM PUBLIC SCHOOL

Mark 9:33-50

### Introduction:

School yard conditions—"disputed among themselves" (34).

1. The Class in Discipleship (33-35).  
"Servant" (35).
  2. The Class in Traveling Courtesy (36-42).  
"Followeth"—Road Companion.
  3. The Class in Internal Scandal (43-48).  
"Offend"—Scandalize (43, 45, 47).
- (Lyle W. Marvin, Rittman, Ohio)

## JESUS NEVER FAILS

1. Hears our call (Rom. 10:12).
  2. Gives courage (Josh. 1:5-6).
  3. Sustains needy (Psa. 55:22).
  4. Ever present (Deut. 31:6).
  5. Supplies needs (Phil. 4:19).
- (Triumphant Life Calendar)

## LESSONS FROM THE LAST WORDS OF CHRIST

Matt. 28:17-20

1. Attitude toward Him—Worship (17).
  2. Commission from Him—Go Serve (19-20a).
  3. Assurance for us—His Abiding Presence (20b).
- (Gleanings)

## A REFLECTION ON LOVE

1. Principles of love (I Cor. 13).
  2. Pattern of love (John 13:34).
  3. Prepared by love (I Cor. 2:9).
  4. Propitiation because of love (I John 4:10).
  5. Preferring love (Rom. 12:10).
  6. Preserving love (Psa. 31:23).
  7. Prospering love (Psa. 122:6).
  8. Perfect love (I John 4:17).
  9. Perfected love (I John 4:12).
  10. Prohibited love (I John 2:15).
- (Ernest Myers)

## PRECIOUS P'S

I John 3:1-3

1. Priceless Privilege (1).
  2. Positive Promise (2).
  3. Purifying Power (3).
- (Gleanings)

## "OCCUPY TILL I COME"

Luke 19:13

1. The Scriptures (II Tim. 2:15).
  2. The Will of God (John 7:17).
  3. The Place of God's Choosing (Acts 1:8).
  4. The Time of God's Giving (Eph. 5:16).
  5. The Things of God's Grace (Luke 19:13).
  6. The Talents of God's Bestowal (Ex. 4:2, 11-12).
- (Selected)

## CHRIST IN PHILIPPIANS

Key Phrases, 2:5 and 3:15

1. The Gospel mind and Christ our life—chapter 1.
  2. The Humble mind and Christ our Example—chapter 2.
  3. The Progressive mind and Christ our object—chapter 3.
  4. The Rejoicing mind and Christ our strength—chapter 4.
- (Allen Fast, Los Angeles, Calif.)

## THE HISTORY OF THE WORLD

1. God is the first cause (Gen. 1:1).  
"Of Him are all things."
  2. God is the further cause (Heb. 1:3).  
"Through Him are all things."
  3. God is the final cause (Rom. 11:33).  
"To Him are all things."
- (Gleanings)

## THE SALVATION OF A CRAZY MAN

Mark 5:1-20

1. His Condition (1-5).
  2. His Confession (6-12).
  3. His Correction (13-17).
  4. His Commission (18-20).
- (Paul L. Mohler, Listie, Pa.)

## THE GREAT PHYSICIAN

Matt. 15:29-39

1. The position of the Physician (29; cf. Phil. 2:9-11).
  2. The condition of the healed (30; cf. John 5:1ff.).
  3. The place of healing—at Jesus' feet (30).
  4. The result (31).
  5. The personal challenge (32-39).
- (Walter A. Lepp, Hagerstown, Md.)



# News Briefs

**Correction:** In an item appearing on the News Brief page of the issue of May 1, the name of Rev. Phillip J. Simmons was given as pastor of the Listie, Pa., church. The pastor is Rev. Paul L. Mohler. We know better, but that's what happens when one relies too strongly on memory.

The one who compiled the News Briefs for the page in which the above-mentioned error appeared—*Jesse Deloe*—is at it again this week, Brother Taber being in Canton, Ohio, ministering in a Bible conference at the First Brethren Church there.

*The Herald* is published only four times a month, therefore, May having five Saturdays, we are skipping the week of May 22. The next issue of the Herald will be the Publication Number, dated May 29. In June, because of interest in the commencement exercises at Grace Seminary, the Educational Number, containing this information, will be issued June 5, changing dates with the Foreign Mission Number.

The congregation of the First Brethren Church, Washington, D. C., has voted to ask Rev. John Stannard, of the Washington Bible Institute, to be their "official substitute pastor" until September, or until a pastor is called.

An offering taken at the service dedicating the pews and pulpit chairs, brought in enough money to complete the amount of the bill, according to Pastor William J. Clough, of the South Bend, Ind., Sunnymede Brethren Church. The service was held on April 25.

Students and faculty of the West Virginia Bible College held a service of testimonies, music, and preaching April 30 at the First Brethren Church of Grafton, W. Va.

From Alexandria, Va., comes the news that a bus has been purchased from the school authorities and is being altered for the Lord's service. New hymn books also were recently purchased.

The dedication service of the new church at Osceola, Ind., was held May 2. The speaker, Dr. M. R. DeHaan, of Grand Rapids, Mich., also brought the message at the following night's Bible conference, which started a week of such meetings. Other speakers scheduled were Dr. Noel P. Irwin, Dr. Paul R. Bauman, Dr. H. A. Ironside, and Dr. Alva J. McClain.

"Search the Scriptures" for the Sunday school lessons of May 30 and June 6 will both be found in this issue. The reason: no magazine next week.

Bro. Bernard Schneider is happy about the attendance at the first communion service, held April 28, in the Grace Brethren Church of Mansfield, Ohio. Including 12 who attended from Ankenytown, there were 92 present, 41 of whom were attending such a service for the first time. On Sunday, April 25, 160 were in the morning service.

Word comes to us that Richard Burch—son of Raymond F. Burch, of Long Beach, who is well known to Herald readers—is one of three finalists in the preacher boys' contest at Bob Jones University, to preach during commencement week.

Bro. George Richardson, pastor at Bellflower, Calif., notes with thanks "those who are willing to spend their evenings and their 'days off' in this worthwhile service"—that of digging for the foundation of their new Bible school unit.

In a letter announcing an attendance of 100 in Sunday school on April 25—the first time the amount has been reached in a regular service—Bro. Phillip J. Simmons, pastor at Juniata, Altoona, Pa., asks that he be allowed to express publicly the thanks of his church for gifts from sister churches, following the recent fire. He acknowledges gifts from Martinsburg (Pa.) Sun-

## The Brethren Missionary Herald Circulation

Last week .....	6,992
A month ago .....	6,967
A year ago .....	6,269
Two years ago .....	5,536

day school, Atlantic Fellowship Mission Board, and the Berean Class of the Johnstown First Church.

From the Glendale, Calif., bulletin: "After May 4th, the pastor and Mrs. Lynn will reside at 1696 Fiske Avenue, Pasadena, Calif. . . . We are taking care of Rev. and Mrs. N. W. Jennings' home while they visit back east."

From the bulletin of the First Brethren Church of Akron, Ohio: "Our men's basketball team is city champion among the Y. M. C. A. churches that made up the church league . . . they made the Brethren church known to hundreds who had never heard of it before."

Dr. O. E. Phillips, of the Hebrew Christian Fellowship of Philadelphia, will hold a Bible conference in Hagerstown, Md., May 27-30. On the 28th and 29th the young people of the Atlantic District will meet there for their spring rally.

May 23 is to be a great day at the East Pasadena Brethren Church, according to the pastor, Rev. Leo Polman. The third anniversary of the church will be celebrated and among those to be present are Dr. Charles W. Mayes, Rev. Albert L. Flory, Rev. J. Keith Altig, and Rev. Conard Sandy.

Any church or group interested in some choir music for which the First Brethren Church of Philadelphia has no further use, should get in touch with Miss Pauline Seitz, 980 Godfrey Ave., Philadelphia, as soon as possible. There are also copies of the "Choir Herald."

The editorial, "Just Kids," by Rev. Miles Taber, which appeared in the January W. M. C. number of the Herald, was reprinted in the May issue of the *Christian Victory* magazine under the title, "Who Are Those With Thee?"

Sunday, May 2, was a busy day at Leesburg, Ind. The morning speaker was Dr. Herman A. Hoyt, who spoke in preparation for the afternoon ordination service for the pas-

(Continued on Page 458)



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# The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



## A LOVE THAT CANNOT BE FATHOMED

By REV. W. A. OGDEN

"In Christ we have—  
A love that cannot be fathomed,  
A life that cannot die,  
A righteousness that can never be tarnished,  
A peace that cannot be understood,  
A rest that can never be disturbed,  
A joy that can never be diminished,  
A hope that can never be disappointed,  
A glory that can never be clouded,  
A light that can never be darkened,  
A happiness that can never be interrupted,  
A strength that can never be enfeebled,  
A purity that can never be defiled,  
A beauty that can never be marred,  
A wisdom that can never be baffled,  
Resources that can never be exhausted."

The above quotation is taken from the *Brethren Evangelist* of October 4, 1947. It is my purpose to select a number of these fine statements as subjects to be treated in articles appearing on this page. This week we will consider "A love that cannot be fathomed."

"In Christ." Man has nothing of eternal value outside of Christ, but he has everything of value in Christ. "He hath made us accepted in the beloved." "Christ in you, the hope of glory." "We have" denotes ownership, or possession. When we affirm that we have in Christ a love that cannot be fathomed, we are not only saying that the love of Christ cannot be fathomed, but that we have had that measureless love bestowed upon our own hearts. As a bird cannot measure the air in which it flies, so the redeemed soul cannot measure the love in which it lives, and moves, and has its being.

If love could be fathomed, then we could understand God and there would be no longer any mystery concerning His nature, His will, or His way, for God is love. To fathom love would be to comprehend its four dimensions—its breadth, its length, its depth, and its height (Eph. 3:18).

"His love no end nor measure knows,  
No change can turn its course,  
Eternally the same it flows  
From one eternal source."

This truth is confronted when we come to the Golden Text of the Bible. Here we have difficulty enough with the word "love," but when there is added to it the little word "so," our problem becomes even greater. I offer here a paragraph from that splendid book, "John Three Sixteen," by R. L. Moyer:

"God so loved. How much is that? How much is so? How long is so? Spurgeon, in commenting on this little word, said: 'Come, ye surveyors, bring your chains, and try to make a survey of this word "so." Nay, that is not enough. Come hither, ye that make our national surveys, and lay down charts for all nations. Come ye, who map the sea and land, and make a chart of this word "so." Nay, I must go further. Come hither, ye astronomers, that with your optic glasses spy out spaces before which imagination staggers, come hither and encounter calculations worthy of your powers. When you have measured between the horns and space, here is a task that will defy you—"God so loved the world!"' "

And then Dr. Moyer adds this: "You may go back beyond the time when a wave beat upon the beach, or a star shone in the sky, or a leaf of a tree fluttered in the breeze, or an angel worshipped before the throne, and when you get back as far as the mind can reach, you will be no nearer the beginning of God's love for you than you are now. If you project your mind into the future to the time when the mountains have molded down into dust, or out beyond the time when the sun has grown cold, and the stars are old, and the leaves of the judgment book unfold, you will be no nearer to the end of God's love than you are now. We say God's love defies comprehension. None of us understands

the meaning of what we have just written. We do know that His love for us is from everlasting to everlasting."

"He loved me, ere one ray of light  
Had flashed itself across the  
boundless sky,  
When all was solitude and starless  
night,  
He loved me then: And shall I  
ever die?  
Ah, no, that love shall onward,  
onward roll,  
Increasing in its flow, till like the  
sea  
It breaks in thrills of rapture on  
the soul,  
And spends itself through all  
eternity."

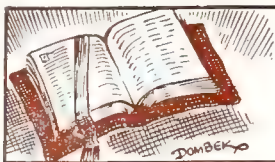
But we do not have to fathom love in order to experience it. It would be a strange kind of love, totally unlike anything we call love, if we could not feel its warmth and experience its power! Paul uses strong words when he says (Eph. 3:17-21), "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The Christian is a member of the Father's family (14, 15), he is strengthened by the Spirit (16), and Christ dwells in his heart by faith (17). These manifestations of love are given so that the Christian will be "rooted and grounded" (as a tree and as a building) "in love" (17). Human wisdom cannot understand it, but the redeemed soul can experience it! Paul earnestly prayed that his beloved friends at Ephesus would so "comprehend" this love.

John says, "We love him, because he first loved us." It is not enough that we say nice things about the love of God. We must live so near to the heart of God that His love

(Continued on Page 453)





# Studies in Revelation



## STUDY NO. 35

### *The Body Sleeps*

Man is "spirit and soul and body" (I Thess. 5:23). His body gives him world consciousness through the five senses: the hearing, the seeing, the smelling, the feeling, the tasting. His soul gives him self-consciousness. Beasts have a body and in a limited way they also have a soul. But they do not have a spirit, for a spirit gives us God-consciousness.

When a man dies, the knowing part departs from the body and the body is called "dead" (Jas. 2:26). The soul and spirit are still conscious, but the body is "asleep." When our Lord returns, He will "bring" the spirits of the righteous with Him (from heaven), and the bodies (asleep in the earth) "shall rise" and be united again to the spirit. This is the first resurrection (I Thess. 4:14, 16).

The soul does not sleep at death; it is the body that sleeps. When the rich man died they buried his body. His eyes, his ears, and his tongue were near the surface of the earth, but his spirit can still see and hear and talk, and he knew he was in a place of torment. Lazarus also died, and when he opened his eyes he saw the angels and they immediately conducted him to a place of comfort (Luke 16:22).

### *No Soul Sleep*

Here under the fifth seal we see the "souls" of the righteous dead. They are conscious and know their tormentors are still alive and on earth, and in their hearts burns a sense of indignation at the unjust treatment they have received, and a cry for vengeance escapes their lips.

Some would have us believe that the soul also sleeps at death, and quote Ecclesiastes 9:5, "The dead know not anything." But it is very important that we "rightly divide" the Scriptures (II Tim. 2:15), and remember that Solomon is talking from the position of a natural man "under the sun" (Eccl. 2:11). But we have revelation from above the

sun that informs us that the soul does not sleep, but either goes to a place of torment, or departs "to be with Christ," and being with Christ is "far better" than living on the earth (Phil. 1:23).

### *White Robes*

"And white robes were given unto every one of them" (Rev. 6:11). White robes speak of divine approval. Rewards are spoken of under different symbols, sometimes as crowns. We often speak of a "martyr's crown" and mean the reward for those who are killed for the Lord's sake. Here it is symbolized by white robes.

God saves us for nothing and pays us for everything we do. Christians are to be rewarded for their works done in the body (II Cor. 5:10). If their works are gold and silver they will receive a reward. If their works are wood, hay, and stubble, they will receive no reward, but they themselves will be saved (I Cor. 3). Sometimes these rewards are spoken of under the symbol of crowns and sometimes as garments.

### *Garments and Righteousness*

Garments, in Scripture symbolism, speak of righteousness. Adam and Eve were naked, but when they sinned they made aprons of "fig leaves" (Gen. 3:7). Men today cover themselves with their own self-righteousness and get along very well among their fellow-men. But alas, when the Lord God came into the garden, Adam's fig-leaf righteousness did not avail, and God clothed them with skins (vs. 21), evidently shedding the blood of some animal and the blood of that animal most surely looked forward to the blood of Christ. Thus we might say that Adam was—

"Dressed in Christ's righteousness alone;  
Faultless to stand before the throne."

Self-righteousness is as "filthy

By REV. R. I. HUMBERD, Flora, Ind.

rags" in the sight of a holy God (Isa. 64:6). The garments of the bride at the marriage supper of the Lamb will be woven of exquisite texture; they will be of fine linen woven from the "righteous acts of the saints" (Rev. 19:8, R. V.). That is, the glory of our garments at the wedding supper will be according to the material that we send over. If it is gold and silver, it will be a beautiful garment, but if it be wood, hay, and stubble there will be nothing out of which to make our garment and we will be "naked" (II Cor. 5:3). That is, we will be clothed upon with immortality, but we will be "naked" in the sense of having no rewards.

### *BROTHER HUMBERD SAYS—*

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### **BRETHREN ATHLETES**

Gil Dodds won permanent possession of the Wanamaker Mile trophy when he set a new world's record of 4 minutes, 53/10 seconds. Bobbie Richards, assistant pastor of the Church of the Brethren in Campaign, Ill., hopes to vault 15 feet for the Olympics this summer, having reached 14 feet, 6 inches.

### **AS GOD HATH PROSPERED?**

Apparently prosperous Americans have money for war costs but not much for God. The National Stewardship Institute reports that Americans have cut their religious contributions 35 per cent below what they gave in the depths of the depression.

*The Prophetic Word.*





# The Christian's Seal

By Rev. Charles H. Ashman



## THE HOLY SPIRIT—THE VOICE (I Ki. 19:8-12)

Reader, we would suggest that you read the entire eighteenth chapter of I Kings and then the passage in I Kings 19:8-12, to get the setting of the Holy Spirit, the "still small voice." Elijah on Mt. Carmel was triumphant, victorious, gloriously conquering. God had answered by fire from heaven. Then he had answered with a cloudburst to break the three - and - one - half - year drought. Then, from this mountain-top of victory, Elijah went down into the valley of discouragement and fear. Under a juniper tree, he prays that he might die. Then he hides away in the cave of Mt. Horeb. Here God seeks him out and commands, "Go forth and stand upon the mount before the Lord."

### *Whirlwind . . . Earthquake . . . Fire*

Standing at the entrance of the cave, the prophet beholds a mighty whirlwind sweeping down the mountain side, uprooting trees and tearing rocks from their bases. But the "Lord was not in the whirlwind." Neither is He in the whirlwind of a lot that goes under the name of "pep" today. Much of the work of the church is being done today in the "energy of the flesh only." There's a lot of hullabaloo, noisiness, devoid of the Spirit's presence. Much of the so-called "inspiration" of today is human only. The Lord is not in a lot of the whirlwind today.

After the whirlwind, there was an earthquake. Great fissures appeared at the very feet of the prophet. The earth trembled and shook, awe-inspiring! But "the Lord was not in the earthquake." What a display of disturbing power, tearing up, casting down, stirring, tumbling over, upheaving, all this was! Some so-called revivals are like that today. Worked-up, not prayed-down revivals, a great display of disturbing dynamite, purely human. Devastation is left for the pastor to survey. The Lord is not in it.

After the whirlwind and earth-

quake, there came a fire, burning, consuming, spreading destruction everywhere. But "the Lord was not in the fire." There's a lot of strange fire around. There's much wildfire. But it is not the fire of the Holy Spirit. It is the fire of human zeal only.

### *A Stream or a Streak*

We have heard much in recent years about "streamlined." In the Lord's work we have streamlined some things until all we have is a streak! It is not a stream of blessing, but a streak of ballyhoo. You must "take time" to be holy. Time for prayer, time for meditation, time for communion; time is an essential thing in the work of the Lord. We rush into the presence of the Lord, besiege the throne of grace, and jump up and rush out before the Lord has a chance to even speak to us.

### *The Still Small Voice*

After the whirlwind, earthquake, and fire, there came a "still, small voice," and the Lord was in that voice, for He was speaking. Surely today the "still small voice" is the Holy Spirit. He speaks *from within* for He dwells within each child of God. He needs not to thunder from without above the turmoil and din of the present day, but he "whispers God's love" from within. "I'll be listening. I'll be listening"—can you say that? If the Holy Spirit does not speak to you from within, it is either that He is not within or that you are so busy you cannot hear His voice. If He is not within, then you are "none of his" (Rom. 8:9).

### *Invitation Voice*

The "still, small voice" of the Holy Spirit should be stressed more in public invitations to confess Christ. We have heard invitations given by evangelists and special speakers which were so general and flimsy, so lacking in distinctiveness, that anyone could have responded

and any old hypocrite could have hid within them. What chance had the Spirit to speak? We need to beware of the mania for numbers today, the ambition to pile up figures, the zeal to secure church members only. Give the Holy Spirit a chance to speak in His "still small voice."

Sometimes the evangelist hollers so loud during the invitation, tears around so much, seeks to drag folks up by his own dynamic personality, so that the Holy Spirit's "still small voice" cannot be heard. No marvel then that so many "are so soon removed" from their profession of Christ. It has been my observation down through the years as a pastor that our own evangelistic pastors or Brethren evangelists have always been the best to secure in relation to genuine, Spirit-inspired evangelism. They seek the after-effects, the aftermath, the permanent results, the genuine conversions and not merely reports. Our distinctive doctrines do not suffer at their hands either.

### *Keep in Tune*

Keep in tune with the Holy Spirit! Keep your receiving set right! Keep the wax of self out of the ear of the soul! Keep the heart clean so that the rubbish will not muffle the voice of the Spirit. He seeks to speak, to guide, to comfort. Be not deceived by the "many spirits" which are abroad (I John 4:1). Listen to the still small voice of the Holy Spirit and you will never go astray.

## THE SHEEP AND THE SHEPHERD

(Continued from Page 451)

will be "shed abroad in our hearts," for, "If any man love not the Lord Jesus Christ let him be accursed; our Lord cometh." How can we have in Christ so great a love and then manifest so meager a love for Him in return? We have in Christ a love that can never be fathomed. He has in us, all too often, a love that can never be found.



# THE BRETHREN PULPIT

## ENOCH—THE MAN WHO WALKED WITH GOD

"And Enoch walked with God." This challenging statement is made as the inspired penman writes the biography of Enoch in Genesis 5:21-24. There are only three places in Scripture where this outstanding man of God is mentioned. The other two are Jude 14-15 and Hebrews 11:5. They supply us with a simple outline—"Enoch walked with God," "Enoch witnessed for God," "Enoch went to be with God." In it we see God's plan, and purpose, and promise for every born-again Christian.

First, we notice Enoch's testing. "He walked with God." How happy we would be if at the close of our earthly pilgrimage someone would sum up our journey here with the words, "He walked with God"! In order to walk with God Enoch had to be very careful about whom he chose as his companions. "Be not deceived: evil companions corrupt good morals." There were certain people with whom he could not walk because they would hinder his fellowship with God. "Can two walk together, except they be agreed?" We cannot associate with people without being influenced by them in our manner of walking and living. "For none of us liveth to himself, and no man dieth to himself." If a Christian insists on keeping the companionship of anyone who will not walk with God he or she is in for trouble, "for what fellowship hath light with darkness? and what concord hath Christ with Belial?" It was a test that Enoch passed with flying colors.

Because he wanted to walk with God Enoch had to be sure that his directions were right, that he was going in the same direction that God had indicated that He was going. Someone has well said, "Direction determines destiny and direction is determined by division." Paul admonished the Colossian believers to "seek those things which are above, where Christ sitteth on the right hand of God." The story of Lot reveals the tragic consequences of a believer going in the wrong direc-

tion. Enoch walked with God—how glorious for Enoch!

It took faith and courage for Enoch to step out alone for God. Remember he had no Bible to comfort him, no out-and-out Christians to inspire him, no great Bible conferences or youth rallies to challenge him. He had to go it alone. Thank God, he was willing to do it. Christian, are you tempted to drift with the tide? Are you excusing your inconsistent walk because you find it a lonely way? We are aware



REV. JESSE HALL

that it is becoming more and more difficult for an earnest Christian to go against the tide of general slackness and indifference and outright apostasy, but we are doubly certain that it still pays to walk with God. Indeed, "the way of the transgressor is hard," "but the path of the just is as the shining light, that shineth more and more unto the perfect day."

Secondly, we hear Enoch's testimony: he witnessed for God! In Jude 14 he says, "Behold the Lord cometh!" Before we speak of Enoch's testimony for God we should call attention to God's testimony to Enoch. Paul records it for us in Hebrews 11:5. "He had this testimony, that he pleased God." Dear reader, can God say of you, "The walk of this man pleases me"? What a commendation! How we should covet it. Enoch's testimony had to do with the second coming of Jesus Christ. He was the first premillennialist. It is the living hope em-

By REV. JESSE HALL, Canton, Ohio

braced in this glorious fact that gives the believer a ringing testimony today. This hope provides the necessary incentive for holy living (I John 3:3), for sacrificial service (Tit. 2:12), and a faithful prayer life (Rev. 22:20).

How the world needs Enoch's testimony today! There are so many things that need adjustment, so many things out of place that only the coming again of Christ can put straight. To name a few, the church needs to be in heaven. It is still "in the midst of the sea, tossed with waves: for the wind is contrary" (Matt. 14:24), but with the coming of her Lord she will immediately be "at the land whither they went" (John 6:21). The Jews need to be in their own land, Palestine. Still scattered among the gentiles, still denied access to their homeland, yet when He comes back "they shall dwell safely in their land, and none shall make them afraid" (Ezek. 39:26). The old red dragon, Satan, needs to be consigned to the bottomless pit (Rev. 20:1-3). He still goes about as a roaring lion, seeking whom he may devour. He still manifests himself as an angel of light, endeavoring to deceive the very elect, but when Jesus comes back his number will be up (II Thess. 2:8). Finally, Jesus Christ needs to be on the throne of His glory in Jerusalem, speaking peace to the nations, and that blessed day will dawn when the "sun of righteousness arises with healing in his wings."

Enoch's message was one of judgment upon the ungodly. This is never a pleasant or popular message. But it is a necessary one. Child of God, are you daily witnessing to the lost and warning them to flee from the wrath to come? Are you telling by lip and by life that Jesus saves, and keeps, and satisfies? This is how Enoch won God's seal of approval. You may have it also.

Thirdly, let us note Enoch's translation: "He went to be with God."

(Continued on Page 456)





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities for Youth

Our verse for today is a natural for young people, I Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." You are not too young to serve the Lord. You are not too immature for your life to count for Him. Let's elaborate on the verse a little, and put some interpretation into it, and see what we get.

Let no one ignore you or think lightly of you because you are young, but be an example to believers, a model Christian. Yes, that's what we all ought to be. The very word "Christian" means "a little Christ," or "an imitator of Christ." We can't start too young on that. What you are to be, today you are becoming.

How can a young person be an example to believers? There are six ways suggested in the verse. Let's look at them.

First, in word. That's what you say. Does our speech reflect Christ? Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." And again, Paul said, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." And again, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." How often our tongues get us into trouble! We need to pray the prayer of the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips."

Then, in conversation. That's an old English expression for manner of life. In other words, be an example in what you do. Your habits, your actions, should speak for Christ. We can all be "sermons in shoes," letting our lives proclaim Christ. A testimony not backed by a consistent, clean life, is of little effect anyway, for what you do

speaks so loudly people cannot hear what you say.

Next, be an example in love, for that's the meaning of the word charity. We spoke of this a week or two ago. It is the supreme test of discipleship, the badge of Christian faith. We must show it toward the Lord, toward our fellow Christians, and toward a world without the Savior. And remember, love always expresses itself in doing things for the one loved. If you love the Lord, you'll want to do His will. If you love your fellow Christians, you'll want to do things for them, help them. If you love the lost and dying world, you'll want to take them the message of life in Christ.

Then we're to be examples in spirit. Let's think of that as zeal, enthusiasm, zip—whatever you want to call it. This is usually a natural for young people, and is certainly needed in the Christian life, as well as in the cheering section at an athletic event. Let's be "on fire" for Him, using our natural enthusiasm to promote eternal things.

The next word is faith. Let's think of it as faithfulness, for it often carries that idea. We ought to be faithful to Christ, and faithful for Christ. We are all stewards of God's wonderful grace, and "it is required in stewards, that a man be found faithful."

The last suggestion is purity—

purity of heart, purity of life, purity of motives. We don't see much of this in our present money-mad, sex-mad age, but it's refreshing to find it. And even the world admires it, though they might outwardly scoff at it. And God delights in it, and rewards it, both here and hereafter.

Yes, we can all be of some use to the Lord. We can be examples of what the Christian ought to be and do—in what we say, what we do, how we show our love, in our zeal and enthusiasm, our faithfulness, and our purity of heart, life, and lip. These are our privileges—and responsibilities.

## News Notes---

### A VISIT TO BRYAN UNIVERSITY

I had heard a lot about Bryan University, and met a few students from there, so was anxious to make a visit. This was my privilege April 7 and 8, and I enjoyed it much. Dean Norman Uphouse made splendid arrangements for my entertainment, and also arranged for an opportunity to speak at chapel on Wednesday, the 7th. While there, I interviewed all the Brethren students, and had the privilege of talking with some others who are not members of our church, but are interested in our church or our seminary.

I arrived in time to celebrate the



SOME OF THE BRETHREN AT BRYAN



arrival of a new member of the Bryan family, Michael Hoyt, and left too soon to celebrate another arrival, Cheyrl Ann Brickel.

Three Brethren are on the staff there, Prof. Garner Hoyt, Dean Norman Uphouse, and Mrs. Uphouse, who is both school nurse and a student. Thirty-five Brethren students are enrolled there this semester. Following are their names:

Frank Brill, Virginia; David Naff, Maryland; Wayne Snider, Ruth Williams, John Teeter, Hugo Gingrich, Mary, Margaret, Ruth Hooks, Archie Keffer, and Charles Taber, Pennsylvania.

Jane Helmick, Donald Farner, Dean Risser, Mary Garber, Dale Mead, Norma Konves, Marialice Goodman, Gene Witzky, Clair and Bruce Brickel, Richard Maycumber, Marguerite Walker, Ohio; Willis Jones, Robert Smith, Wanita King, Richard Hartleroad, Elaine Christy, Wanda Lautzenheiser, Suzanne Miller, Clifford Martin, Eldon Hoyt, Indiana.

George Cone, Kansas; Carolyn Culver, Washington.

#### CORRECTION

Due to incomplete information, we erroneously reported California summer youth camps at the wrong dates and prices. Here is the correct information:

Junior and Junior High Camps, June 19-26, Tahquitz Pines, \$17 including transportation.

Senior Camp, June 26-July 3, Tahquitz Pines, \$18 including transportation.

North Ohio camps, June 6-13, will cost \$13.

#### THE BRETHREN PULPIT

(Continued from Page 454)

Both Moses and Paul call our attention to this glorious consummation to a life well spent. Heaven had long been the prize toward which Enoch had set his face. For 300 years, as he walked with God, he was being prepared to enjoy it. Enoch set out, he kept going, he found the prize! God took him home! Translated! All those who have accepted the Lord Jesus Christ as personal Savior have been translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13).

However, this is not the transla-

tion we are thinking of here. There is a great moment, still future, but always imminent, when our lovely Lord shall, in accordance with His promise (John 14:1-3), break through the blue to translate, "snatch away" the living believers and raise the dead in Christ (I Thess. 4:16). Of this experience Enoch is the clearest type. The thing that happened to him so long ago is to be the happy portion of every living born-again believer at the second coming of Christ. Then be careful about your companions, be careful about your directions, be careful how you walk, keep on your tiptoes in anticipation, see to it that your tent pegs are not too firmly placed in the world, for He's coming soon (I Cor. 15:51-52; Phil. 3:20-21). With this glorious plan, and purpose, and promise before us, let us be walking, witnessing, waiting for that day!

#### JOHNSTOWN, PA.

On Monday evening, March 8th, Bro. William A. Steffler began a two-weeks evangelistic campaign in the First Brethren Church of Johnstown. We are glad to report a very fine meeting. The interest was excellent throughout and the attendance increased steadily until more than 400 were in each of the closing services on the last Sunday.

It is hard to state the exact number of first-time confessions, for several who came forward in the Sunday school period had previously made a public confession of Christ. We have baptized 10 and there are perhaps that many more to receive baptism. Some very fine reaffirmations of faith were registered among our members. The total number of those coming forward to make decisions was about 90. Between 35 and 40 came on the closing night.

We praise God for His great blessing bestowed upon us in this season of revival.—W. A. Ogden, pastor.

#### C. E. HEAD FAVORS U. M. T.

Dr. Daniel A. Poling, editor of the *Christian Endeavor World*, declares that failure of the United States to adopt universal military training would amount to "a mortal sin." He is a member of President Truman's Universal Military Training Commission.

#### COVINGTON, VA.

We have really enjoyed a season of refreshing in the Lord during the past two weeks with Rev. A. R. Kriegbaum, of Waterloo, Iowa, conducting evangelistic services here in Covington, Va. Brother Kriegbaum was with us April 6-18. Those of you who know him, know that he is a powerful speaker. And a powerful speaker using the Sword of the Spirit for his messages is almost sure to receive fruit for his labor.

The Holy Spirit was truly in our midst dealing with people about a closer walk with the Lord and on accepting Christ as their Savior. We had the privilege of seeing 12 accept Christ for the first time as their Savior, and 10 went forward to signify their desire to live closer to the Lord and follow His leading. The attendance was good each evening, with an average of 155.

We truly appreciate the Grace Brethren Church in Waterloo, Iowa, for releasing their good pastor, permitting him to minister to us at this time.—Ina Humphries, Rec. Sec.

#### This Week's Record Album—

##### HAVEN OF REST QUARTET

Lorin Whitney, Organist



The Old Rugged Cross

It Is Well With My Soul

In the Garden

What Is the Answer

Deep River

Jesus Saviour Pilot Me

\$3.75, plus 17c tax...\$3.92 postpaid

The Brethren Missionary Herald Co.  
Winona Lake, Ind.

The Brethren Missionary Herald





# The Good Works of a Christian (4)

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By REV. KENNETH B. ASHMAN  
Wooster, Ohio

## Introduction

This message, the fourth in a series concerning the "good works" of the born-again man of God, is based upon the third chapter of Titus, verses 1 to 7. Please turn to this portion of God's holy Word that you might better study with us to our mutual blessing.

You will recall that in this epistle, Paul is establishing a proper order in the churches on the island of Crete. Titus had been stationed there to care for these matters. This letter of instruction was meant as further counsel to the young minister with regard to the exhortations to be presented to the people. Paul concludes, and rightly so, that if every Christian in the house of God would be busy in the Lord's service, there would be no time for disorder, for ungodliness, and strife. Therefore, he condemns these Christians because they were "reprobate" of good works (1:16); he further exhorts them to be "patterns of good works" (2:7), and to be "zealous of good works" (2:14).

This same apostle writes in the book of Romans (1:15), "As much as in me is, I am ready to preach the gospel to you that are at Rome also." He it was who said, "Christ Jesus came into the world to save sinners, of whom I am chief." He realized the sinful past from whence he had been delivered, therefore he was ready to every good work, that in the time remaining he might glorify the Savior who had redeemed him. This same thought is expressed to the Cretan Christians in the passage under consideration at the moment.

## The Instruction—Verse 1

He writes, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Here the apostle is exhorting the Christian people to be

less concerned about the rights they possess among men, but to be more concerned that in meekness they might be "ready to every good work," buying up every opportunity to manifest the grace of God in their hearts.

It is comforting to note as we study along this passage, that the person who is busily engaged in service for Christ will not be a thorn in the flesh to the civil powers that be. Civil authority and Christian service are entirely compatible. When there comes a conflict, either the civil authority has overstepped its bounds, or the church, being idle in the Lord's service, has been tempted to do evil.

The sincere Christian is always ready to do good works. Should the need arise for comforting, there is found the true saint of God; should there be a need for supply of physical need, in comes the Christian who has the mind of Christ; are there duties to be performed in the house of God, duties less conspicuous, shunned by others less spiritual, there is that humble soul, thinking more of eternal rewards than of earthly prominence. Regardless of the need, the true believer in Christ Jesus is ready to good works, be there any earthly reward or not.

## The Reason—3:3

There is a compelling reason for such an attitude on the part of the sincere child of God—it is our past compared with our present. Realizing that from which we have been delivered, we are less likely to be vindictive of those still in the bondage of sin, and will be more anxious to release them by the power of God. This will require a "readiness to good works," wherever the opportunity provides itself.

Read with me the third verse: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Here is

described the condition of the unredeemed—disobedient to the command of God, deceived by the adversary, Satan himself, and filled with the corruption of personal sin—hateful, envious, and lustful. Sinner unsaved, we condemn you not. Like Christ, we hate your sins but we love your soul. Such were we one day, such would we be today but for the grace of God. Won't you let Him come into your heart that you too might be washed clean? For, notice what follows: "But after that the kindness and love of God our Saviour toward man appeared," something happened.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Yes, God loves you now even as He loved you at Calvary. He wants to save your soul from sin and destruction. Why go on in your sins longer? Let the love of God come in and save your soul from death. Paul says here that this love of God is a manifestation of kindness. How true! There is no reason why He should show love—we are His enemies, we are His fallen creation, we are sinners undone—but He loved and He loves us—how amazing yet true. Return His love just now.

What did this love do for these rebellious Cretan people? What will it do for you and for me? Three glorious things:

*First*, His love brought the washing of regeneration by which thing we are cleansed from the past guilt of our sin.

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

"The blood of Jesus Christ his son cleanseth us from all sin." When we, by faith plunge into this fountain of the shed blood of Christ Jesus, we are washed whiter than snow. This is the washing of re-



generation and is wrought through the sacrifice of Christ on Calvary's tree.

*Second*, His love brought the renewing of our lives by the Holy Spirit. "You hath he quickened who were dead in trespasses and sins." That one who has yielded to Christ in the new birth has been renewed in mind, heart, and body. He has become the temple of the Holy Spirit who dwells within and now directs his life in paths of righteousness.

*Third*, His love brought the justification of the sinner by the arbitrary declaration of God Himself. Justification, here declared as the present possession of the redeemed sinner, is the change in the mind of God concerning us, because of the change in our minds concerning Christ Jesus. He who receives Christ as Savior and Lord is declared justified by the heavenly Father.

Thus it is that the triune God-head is instrumental in our redemption. We are washed in the blood of the Lamb, renewed by the indwelling Holy Spirit, and justified by the word and power of our God. "How shall we escape if we neglect so great salvation?"

Realizing, says Paul, our past undone and sinful condition, and comparing that with our present washing, indwelling, and justification, we should be "ready to every good work" that will glorify the name of our blessed Redeemer.

#### Illustration

There is a fine illustration of this whole discussion presented in the experience of Isaiah, as recorded in the sixth chapter of his prophecies. Isaiah, you will recall, was given a vision of the utter holiness of our God. He said, "I saw also the Lord sitting upon a throne, high and lifted up, . . . And one cried unto another . . . Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." He, like Job of old, for the first time realized how absolutely pure God really was and is. It was Job who said, "Now mine eye seeth thee, Wherefore I abhor myself."

So it was with this prophet, for he writes, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Immediately upon that confession

#### TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EST)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEL—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KXOB—Stockton, Calif.—1280 Kc.  
Sundays—10:00-10:30 a. m. (PDT)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWL—Albanv, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PST)

BOX 2—WINONA LAKE, IND.

one of the seraphims flew from the throne, and purged the lips of the prophet with a live coal from off the altar of God. Then God spoke again to the cleansed prophet and said, "Whom shall I send, and who will go for us?" And Isaiah answered, "Here am I; send me." Then God commanded, "Go, and tell this people" the good news of salvation.

#### Conclusion

Isaiah was more than ready, he was more than set; Isaiah went forth unto good works for the Lord God. What was the secret of his power? He had seen the Lord's holiness, he had realized his own sinfulness, he had called for cleansing, and then the Lord made him "ready to every good work."

Friend, out there in radio land, perhaps you have wondered why your service for Christ has been limited, and you have often failed. Have you been to that fountain for cleansing? Are you *ready* for service with a pure heart, or have you been trying to please the Lord with the grave-clothes of sin still hanging about your person.

See God in His holiness, realize that you have been washed, renewed and justified, then will you be ready to every good work in Christ's name.

The Sudan Interior Mission has been given permission to construct a radio station of 100,000 watts in Ethiopia.

#### NEWS BRIEFS

(Continued from Page 450)

tor, Rev. Clyde Landrum. Those taking part were the following elders: Blaine Snyder, Homer A. Kent, Louis Engle, Robert D. Culver and Wayne Baker, who presided. In the evening, Dr. Alva J. McClain brought a message summing up the ordination activities.

From *Ambridge, Pa.*, comes the news that 21 were received into the church following a recent baptismal service. There are prospects of 10 more candidates for the next service.

At *Covington, Va.*, the Sunday school attendance on April 18 was a record 283. Previous record was 229. Aiding in the creation of the new record was the use of another bus, recently purchased.

Over 50 first-time decisions for Christ were made in the revival meetings held at the Second Church, *Los Angeles*. Rev. Eddie Wagner was the evangelist and Rev. Allen Fast is the pastor.

From the bulletin of the West Homer Brethren Church, *Homer-ville, Ohio*: "Your pastor and family will appreciate any assistance that this congregation can give in securing a place to live. They must move by the first of July, or soon thereafter." Nelson E. Hall is the pastor.

Rev. Orville A. Lorenz has accepted a call to serve the Dayton, Ohio, First Church for another year, beginning Sept 1.

Rev. Thomas G. Lawrence, registrar of the National Bible Institute of New York, spoke at the Rally Day service, May 2, at the *Waynesboro, Pa.*, First Brethren Church. In the evening he spoke at the graduation service of the Laymen's Bible Institute, held in the church.

Miss Louise Kimmel's report of child evangelism work in Fort Wayne, Ind., shows that 35 classes are being held weekly, with an average attendance of 427. There were 63 decisions during the last three months.

The *Indiana Rural Bible Crusade* has enrolled 13,914 children in its Bible memory work, with over a hundred thousand verses memorized since last September. Over 250 children will get a free week at summer camp because they have memorized over 500 Bible verses.

Fuller Seminary announces that five additional faculty members will be on the staff this fall.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for May 30, 1948.

Luke 11, 12.

## JESUS AND THE PHARISEES

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

"If you want to teach in our Sunday school you must sign a pledge not to chew, smoke, drink, play cards, dance, or attend the movies. Furthermore, you must attend services regularly and tithe your income." Now any Christian ought to be willing to sign such a pledge, and keep it. But one might keep all of these rules and still be utterly carnal, totally unfit to teach a Sunday school class. Such a one is mentioned in our lesson today (Luke 11:24-26).

This man's life was swept clean all right; every little demon had been cleaned out. But Matthew (12:44) tells us that the house was "empty." That man's heart was a well-kept home that would attract any demon. In fact, a family of eight demons soon moved in. "And the last state of that man is worse than the first."

In these few well-chosen words our Lord drew a picture of a Pharisee. He kept a long list of these external restrictions, but in his heart he had passed over justice and the love of God (vs. 42). Only a heart filled with the love of God will qualify one for Christian service. Anything less than this is just washing the outside of the cup and the platter, just whitewashing the grave.

So our Lord says, "Take heed therefore that the light which is in thee be not darkness" (vs. 35). Be sure that your heart is not just "swept and garnished"; it must be filled with the light of the indwelling Christ, "having no part dark" (vs. 36).<sup>\*</sup> Any remaining corner of darkness, untouched by His transforming grace, is an invitation to that demon to come back and bring his family.

Now it is a strange quirk of human nature (mine too) that we often commit the same errors that we see and condemn in others. A

pertinent illustration of this is that often those who vigorously condemn "legalism" when it concerns God's law, are vigorous in imposing on others the "legalism" of their own set of rules. If God's law could not make men holy in more than three millenniums, it is certain that any set of rules that we write out today will not be more effective. The result will probably be the same—hypocrites!

The transforming, enabling power of the Holy Spirit alone can prepare us for holy living and fruitful service. How are you and He getting along?

### Review Questions

(Based on the Brethren Quarterly)

1. What is meant by being "dumb spiritually"?
2. How did Jesus answer the charge that He was working with the devil?

3. Who is meant by the "strong man"? Who is the "stronger" one?

4. What is the meaning of "the sign of Jonas"?

5. In what way were the Queen of Sheba and the Ninevites better than the Jews?

6. What is meant by "outward religion"? Do you know of any in the Brethren Church?

7. How were the Pharisees "spreading contamination"?

8. How do men's attitudes toward God's messengers reveal their true character?

9. Why was the rich man called a fool?

10. Is it possible to earn an inheritance?

11. What is the meaning of "covetousness"?

12. How is the length of our life determined, by the things we have, or by God?

13. Give a few facts concerning the spirit world.

14. What kind of sinner did Jesus condemn most?

15. What five mistakes did the rich man make?

### Discussion Questions

1. Do miracles usually make men believers?
2. Give examples of self-reformation which ended in greater wickedness.
3. Is it an evil thing to seek a sign? (Luke 11:29).

## BIBLE-READING SCHEDULE

Monday	May 17	I Kings	8, 9	I Thess.	5
Tuesday	May 18	I Kings	10, 11	II Thess.	1, 2
Wednesday	May 19	I Kings	12, 13	II Thess.	3
Thursday	May 20	I Kings	14, 15	I Tim.	1, 2
Friday	May 21	I Kings	16, 17	I Tim.	3, 4
Saturday	May 22	I Kings	18, 19	I Tim.	5, 6
Sunday	May 23	I Kings	20, 21	II Tim.	1, 2
Monday	May 24	I Kings	22	II Tim.	3, 4
Tuesday	May 25	II Kings	1, 2, 3	Titus	1
Wednesday	May 26	II Kings	4, 5	Titus	2, 3
Thursday	May 27	II Kings	6, 7, 8	Philemon	1
Friday	May 28	II Kings	9, 10	Hebrews	1, 2
Saturday	May 29	II Kings	11, 12	Hebrews	3, 4
Sunday	May 30	II Kings	13, 14	Hebrews	5, 6
Monday	May 31	II Kings	15, 16	Hebrews	7, 8
Tuesday	June 1	II Kings	17, 18	Hebrews	9
Wednesday	June 2	II Kings	19, 20	Hebrews	10
Thursday	June 3	II Kings	21, 22	Hebrews	11
Friday	June 4	II Kings	23	Hebrews	12, 13
Saturday	June 5	II Kings	24, 25	James	1, 2
Sunday	June 6	I Chronicles	1, 2	James	3, 4



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

(Lesson for May 30 Will Be Found on Page 459)

Lesson for June 6, 1948.

Luke 13, 14.

### PARABOLIC MINISTRY OF JESUS

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

The central thought in this group of parables seems to be *grace*—the grace of God to men and in men.

Saved and unsaved alike, we are all represented by that fig tree in the vineyard. Those who have refused to accept God's gift of eternal life are certainly not fulfilling the purpose of God for their lives. But we who are saved are also failing to bear the fruit that we ought. God would be just if He would say concerning each of our lives, "Cut it down; why cumbereth it the ground?" But His grace steps in and says, "Let it alone this year also," and we continue to live because of grace. But remember that according to the parable, grace only delays judgment, it does not remove it. If the unbeliever persists in unbelief throughout his extra time of grace, he is finally cut down in death and judgment. And if the Christian remains unfruitful in holiness and service, he may "sleep" (I Cor. 11:30) and he must eventually appear before the judgment seat of Christ where he will "suffer loss" (I Cor. 3:15).

In the next parable Jesus shows that this grace that is extended to men must become characteristic of those who receive it. Those who receive grace must prove themselves gracious in all the relationships of life. This will reveal itself in true humility, not seeking the honors and position that men seek, but being satisfied with any humble place that the Lord chooses. It seeks no honor for itself, especially from men, but it is ready to move up to higher privi-

leges and responsibilities when the Lord says, "Go up higher." Paul is an outstanding example of this grace when he says, "I know both how to be abased, and I know how to abound" (Phil. 4:12).

The essential characteristic of grace is revealed in the next parable. Grace is *undeserved, unmerited* favor. So grace is to be extended, not to those who have merited our good will by their kindness and friendliness in the past, but to those who have not merited any favor and who are unable to repay us. They have never done anything for us, and they can never do so. Exchanging presents and courtesies is not showing grace. But the service that God rewards is gracious—it is helping those who cannot repay us. God Himself assumes the obligations of "the poor, the maimed, the lame, the blind" and repays at the resurrection those who have helped them.

The next parable shows how determined God is to show His grace. Those who were first invited to the feast made all kinds of excuses and refused to come. Then the unfortunates were invited, but there was still room. Then God used every means at His disposal to "compel them to come in, that my house may be filled." Those who made excuses were eventually shut out, but God's house was filled with guests. God found a way to be gracious. "Love found a way."

The Lord closes this lesson with a warning. There is danger that we who have received God's grace may lose our graciousness. We may fail to let God reveal His grace in us.

We may lose our savor. When we lose our testimony; men cast us out. That's why Paul advises us in Colossians 4:6, "Let your speech be always with grace, seasoned with salt."

Grace is more than a doctrine: it is a way of living.

#### Review Questions

1. Why did Jesus teach in parables?
2. What is a parable?
3. What fruit does God expect of men?
4. What is the result of exalting ourselves? of humbling ourselves?
5. Did Jesus mean that it is wrong to ever invite our friends to our home?
6. Why did the invited guests make excuses? Is that why men excuse themselves from answering the call of God and the church today?
7. Were any of these excuses valid?
8. What Old Testament event illustrates the qualifications for spiritual service?
9. What is meant by the "chief rooms"?
10. What warning does this lesson hold for the Brethren Church?
11. Do Americans still make these same excuses?

#### Discussion Questions

1. Does our Lord's teaching in Luke 14:7-11 apply to church offices today? Should we seek a higher office? Should we refuse a call to a higher office?
2. How many of the Christmas presents that you gave last year would pass the test of Luke 14:12?
3. What is the difference between an excuse and a reason?
4. What means does God use today to "compel" men to come in, who otherwise would be lost?
5. Can one be a disciple of Christ without forsaking everything?

#### SEMINARIES TEACH EVANGELISM

A recent survey shows that 150 seminaries and Bible training schools in the United States and Canada have teachers of evangelism. Fifty-two of them, from 45 seminaries, met in Louisville, Ky., recently.



# The Brethren Missionary Herald

VOLUME 10, NUMBER 20

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HOME OF THE BRETHREN MISSIONARY HERALD COMPANY, INC., WINONA LAKE, INDIANA





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No, these are not pre-war prices; these are present-day prices. Where can you find them? Just look for a grocery store or a garage *that operates on the same principle that the Missionary Herald Company does.* "But such a store would go out of business in less than 24 hours!" True, and so would we—but God!

For nearly ten years the Missionary Herald Company has been selling its chief product—the magazine—for less than cost. At the present time your subscription pays for just about one-third of the cost of placing the magazine in your home. You are getting a bargain as great as any that is listed at the top of this page.

Have you supposed that you were paying for everything you got from the Brethren Missionary Herald Company, so that you resented being asked for an offering too? If so, would you be kind enough to read the simple facts as presented on this page?

## What Does It Cost?

To make it easy to grasp, let's skip the big figures that make our heads swim, and get down to the cost of a single copy of your Missionary Herald. To begin with the paper itself, it costs approximately two cents. Then the actual work of printing, folding, stapling, and trimming your magazine is done for us at the Free Methodist Publishing House; that costs about two and one-half cents. So we have more than spent your subscription fee of three or four cents already. But before your Herald could be printed, it was necessary for our own employees to obtain and edit the copy, set it in type, proofread it, and take the type to the Free Methodist Building. After the magazines have been printed there, they must be hauled back to our own building where they are addressed, wrapped, and placed in mail bags, then hauled to the post office. This work that is done by our own employees increases the cost of your Herald by about three cents. But these employees must have a building in which to work, equipment to work with, together with utilities, insurance, postage, etc., all of which adds up to an operating expense of about two and one-half cents. So now let's put these costs all together:

Paper .....	2c
Printing, etc. ....	2½
Salaries .....	3
Operating expense .....	2½
Total .....	10

The actual cost (without considering any profit) of the Herald you are now reading is about ten cents. Did you pay for it?

## Who Pays for It?

If you are a member of a 100% church you paid three cents for that magazine, delivered to your home; if not, you paid four cents. On the average, you paid about one-third of the cost of your magazine when you subscribed for it. Who is paying for the other two-thirds?

Probably you have paid part of it yourself, without realizing it. If you have faithfully supported the offerings of the Foreign Missionary Society, the Home Missions Council, the Women's Missionary Council, and Grace Seminary, you have paid more for your Herald in that way than you did when you subscribed. For altogether, these four cooperating organizations are paying about four and one-half cents of the cost of your copy of the Herald. They are doing it as a service to you, and to keep their vital work before you. Without their cooperation, it would be impossible to send you a magazine like the Herald. That is why we appreciate your loyal support of them.

But we are still about two and one-half cents below the actual cost. This is where your purchases of Bibles, books, plaques, sacred records, etc., help you. Due to the discounts that are given to ministers and churches on many items, the profits are not large; some small orders are actually filled at a loss, as a service to you. But there is a net profit from the bookstore, and that pays about one cent on every copy of the Herald that goes out. Remember that when you say, "I know where I can get it wholesale." Does your "wholesaler" help to produce your Herald?

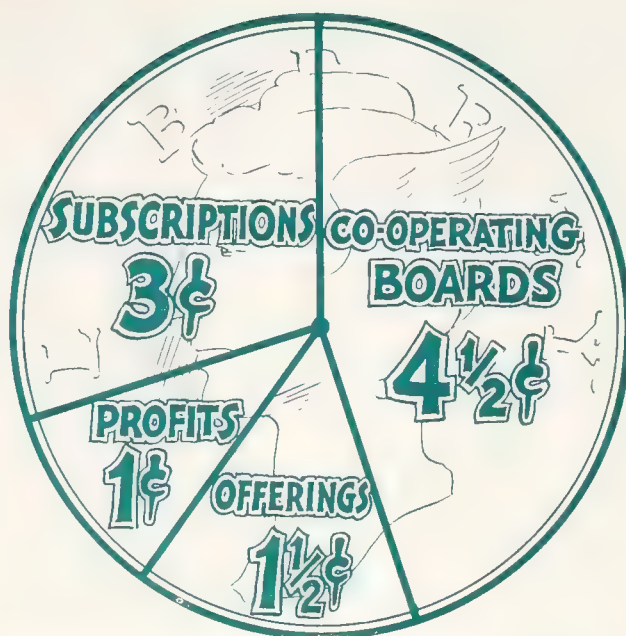
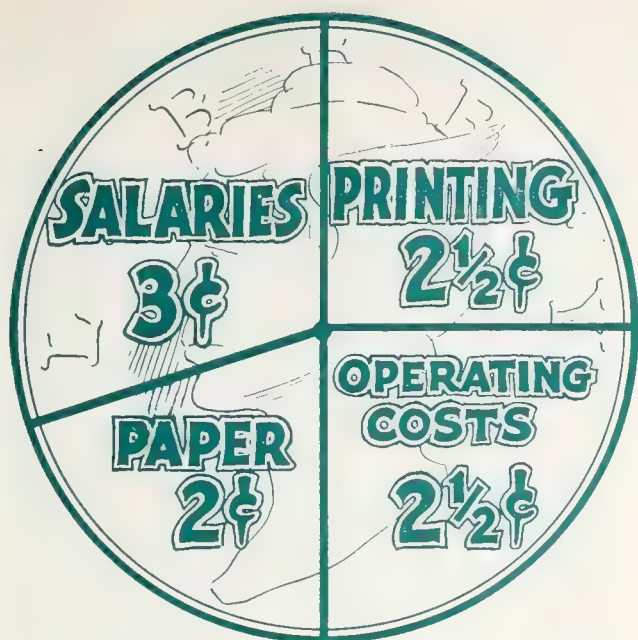
Now let's add up our income:

Subscription fee .....	3c
Cooperating boards .....	4½
Profits on sales .....	1
Total .....	8½

That leaves us short about one and one-half cents on the cost of every copy of the Herald. That, Brethren, is why we need an offering. We need a little over \$5,000 just to finish paying for the Missionary Herald and keep it going out for another year. But that does not provide for any new Brethren books, booklets, tracts, or quarterlies. Nor does it provide for needed equipment or emergencies. The literature that the Brethren

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.





**CUTTING THE MISSIONARY HERALD DIME.** It costs 10c per copy to deliver your Brethren Missionary Herald to you. How these pennies are spent, is shown on the dime at the left. The other dime shows how your magazine is paid for. Your subscription fee, even at the \$2.00 rate, falls short of paying the paper and printing bills. Who is paying for the rest of your Herald?

Church needs awaits a generous offering for publications.

We could raise the subscription price to \$5.00 a year, selling the magazine at cost to those who could afford to pay for it. But then the cost per magazine would increase as circulation fell off, and we would not be reaching those who need it most with the message of the Brethren Church.

We want to keep on selling our product at a ridiculous price. Will you help us?



**YOUR HERALD** is on the way, as Eugene Burns loads mail sacks in the Jeep to take them to the post office. Loading platform and driveway built last year by Contractor Robert Culver. Note apple tree in full bloom.

## WHO'S THE EDITOR?

Most magazines have an editor who has full authority over its contents, and corresponding responsibility. But the Brethren Missionary Herald has a rather unique editorial set-up.

Aside from the many contributing editors, each issue of the Herald has at least two general editors. Approximately half of the magazine is arranged and edited by one of the editors selected by the cooperating boards. Ordinarily the first issue of the month is published by the Foreign Missionary Society, with Dr. Louis S. Bauman as editor. Mrs. Edward D. Bowman edits the second number of the month for the Women's Missionary Council, with the Sisterhood section being edited by Miss Ruth Ringler. The third number is devoted to Home Missions, with Rev. Luther L. Grubb as editor. Dr. Homer A. Kent edits the Educational Number, completing the monthly cycle, though usually the editorials are written by Dr. Alva J. McClain, president of Grace Seminary.

The other half (approximately) of each issue is edited by Rev. Miles Taber, Editor and Business Manager for the Herald Company. Usually the two sections may be distinguished by the fact that the material supplied by the cooperating boards is printed two columns to the page, while the remainder of the magazine, supplied by the Herald Company, is printed in narrower columns, three to a page.

Each editor has full freedom and responsibility in his own section.

The fact that you may not have known this is evidence that the editors are working together harmoniously with a common purpose.



# SHOP TALK--*Buy Brethren!*

By MRS. GEORGENIA RAGER

*Office Secretary, Brethren Missionary Herald Company*

Greetings in the precious name of our wonderful Lord!

I regard it as a high calling to be chosen for the work of Office Secretary and to play a small part in serving you as you labor for our blessed Lord. It is with gratitude to God for His unfailing hand that I look forward to this field of service here at the Brethren Missionary Herald Company. With a fleeting glance back over my life, I can see all the way *He* has so wonderfully led has been with a definite purpose, and looking to the signpost of His Word I can see His glorious assurances for the future.

And thus it is with this new knowledge of Him that I express my appreciation to God for allowing me to become one of His co-workers in this place of service.

When this company was first formed it was a venture of faith and I believe the main purpose was to supply you, and *you* and *YOU*, yes, *all* of you and your churches with the best Brethren literature that you have ever had the privilege of using. That purpose still remains true today!

Coming to a new field of labor, a person almost always has great hopes, aspirations, and plans for the work. In his imagination he tries to look ahead and imagine great things happening in the work, and thus it was with me. Although my stay here has been short, and much of this time has been used in getting acquainted with the routine and the hundred and one necessary things which must needs be known to be able to do our work well and always as "unto Him," nevertheless when one hears that many of you who believe in the work of the Brethren Missionary Herald Company, its publications, its services, etc., have forgotten your company when your church or Sunday school supplies have been needed, he wonders whether Brethren have not lost their sense of loyalty to this their appointed task.

**PASTORS! S. S. SUPERINTENDENTS! S. S. TEACHERS! LAYMEN! YOUNG PEOPLE'S WORKERS! CHILDREN'S WORKERS! PARENTS! AND STUDENTS!**

On our shelves you will find Bibles (all types—including Oxford, Collins, National, Holman, and Scofield), Testaments, Gospels, Scripture portions, commentaries, language books, Bible and prophetic books, devotional, biographical, and mission books, books on prayer, books on the Holy Spirit, books on Christian living, and many others too numerous to name. Christian fiction books have a place here and included are books for adults, young people, teen-agers, and yes, even children's books also.

Do you need a beautiful plaque to grace your walls? All sizes, beautiful to behold—new metal art plaques, velvet wall mottoes, Biblical pictures (large and small)



MRS. GEORGENIA RAGER, Office Secretary, ready to fill your order for good Christian literature. The wife of a Grace Seminary student, Mrs. Rager comes from Mundy's Corner, in the Keystone State.

—these items speak a silent testimony to all who enter your home.

Do you have a gift problem? We carry numerous Scripture text items—pocket knives, key rings, sewing kits, mirrors, pencils, book marks, book ends, and oh, so many more. Have you tried our Scripture stationery? It is beautiful and oh, what a testimony to that unsaved loved one or friend!

Cards? We have them—birthday, get well, sympathy, congratulations, Christmas, and all assortments. They are waiting for you.

What about that Sunday school literature? We advise the use of all types of Brethren Sunday school literature. Where we do not publish what you desire, or where you prefer another literature to our own (Scripture Press, Standard, Union Gospel, David C. Cook, or others), please buy your supplies through us. It will cost you no more and it will at the same time help us.

Among the latest additions to our merchandise are the beautiful recordings which can now be obtained



through this your company. Your favorite records—Singspiration, Sacred, Sunshine, and Bibletone—can all be bought from us as single records or in albums.

What can you do? I've tried to *tell* you and to *show* you that *we can serve you*. Your orders for all materials and merchandise having to do with your church, Bible school, or even your individual needs, can be purchased through this *your* company at no additional cost to you, and oftentimes at a saving.

**BUY BRETHREN!** You have our catalogue. If you desire something not listed there just write us and we will do our best to obtain it for you. It is indeed a pleasure to serve you.

Brethren, pray for us!

## Our Link With the Brethren Church

By DR. J. W. TIBBALS, *Panora, Iowa*

As members of the Brethren Church who are so situated we cannot attend services of our own denomination we have found it is vitally important to have the Brethren Missionary Herald as a spiritual link to the church. We are able to know what the church is doing and although we have not met many of our ministers or missionaries we feel that we are acquainted with them through sermons and articles in the Herald which we find strengthening and helpful in not allowing the church of every-day life to crowd out the spiritual.

We deeply regret not being able to attend services of the church and look forward eagerly to Monday when the Herald comes, and know we will find much spiritual strength for the week ahead. We are so thankful that the Herald is true to the Bible and count it a great privilege to be numbered among those who accept the Bible as originally given as the very Word of God given to us by holy men of old who spoke as they were moved by the Holy Spirit.

We read of the work in our different mission fields and are glad to know what our missionaries are doing, and feel we are close to them when they tell us through the Herald of their work, their joys, their trials, and their triumphs for the Lord.

The news from the different churches and the accounts of the revival meetings are a joy and pleasure to us, and we praise God for the growth of the church, which manifests the wondrous grace of our heavenly Father who has been with our church and blessed us.

To isolated members the Herald is a very strong link connecting them with their denomination. In fact, it might be very hard to continue in the faith if we did not have the weekly visits of our Herald, as we have very few opportunities to hear fundamental sermons, and we feel the need of the Brethren Missionary Herald to link us to the fellowship of the Brethren churches.

We were members of a mission church which closed some years ago and we had hoped it might be revived some time and we would be members of that church, but we feel we needed to have our membership in a local church, so recently we became members of the First Brethren Church in Dallas Center, Iowa, and feel we will have a blessing in the fellowship of the pastor, Rev. M. L. Myers, and the members of the church, although we cannot attend the services often because of the distance and our age and infirmities.

## The Herald As Our Common Meeting Ground

By REV. BERNARD N. SCHNEIDER, *Mansfield, Ohio*

*Vice President, Brethren Missionary Herald Board*

The Holy Spirit repeatedly compares the church to a body with its many members and its one Head. He emphasizes the fact that all the members of the body have different functions, and yet are part of the same body, and have great need of one another. The body is one, and all the members need to work together, though their tasks may be greatly different. Surely, all this is true of the Church of Jesus Christ, which is His body.



REV. B. N. SCHNEIDER

The Brethren Church may also be likened to such a body. It has many members. It has different agencies which all perform their separate tasks. Each agency, of course, believes that its particular task is the most important. As a matter of fact, they are all important, they are all vital to the growth and well being of the whole church. The eye may feel more important than the ear, but the ear is needed to make a well functioning body, etc. So with the Brethren Church. We need the Seminary. But we need the Home Mission agency as much. We also need the Foreign Mission agency, or we would soon disappear. We need the other great agencies which look after the important aspects of the work of our church.

The one great purpose of the Holy Spirit's use of the body as an illustration of the church is to show the need of cooperation, in order that there may be no schism within the church, but unity. That is what we need greatly in the Brethren Church. We have strong leaders in charge of the different agencies who are enthusiastic about their particular phase of the work which is their responsibility. This is as it should be. But, we need some means of tying them all together into a whole. We surely need a common meeting ground for them all. The Missionary Herald provides this common meeting ground, almost ideally so.

This fine church paper, which goes into 7,000 homes each week, represents all the different agencies of the Brethren Church. It presents to the people the separate needs and provides for proper emphasis of each in turn. It becomes the medium through which vital information is passed on and through which the news is told to our people. It shows the progress of each phase of our work in picture and story, and sets the different goals before us. It thus stimulates the interest of our people in the different spiritual enterprises of our church. It promotes the projects of the church and serves as a get-acquainted place for our Brethren, far and near, at home and in foreign lands. In short, the Missionary Herald goes a long way in unifying the work of the Brethren Church. I am so happy to know that this fine Christian magazine is constantly growing, and praise the Lord for the leadership He has given us to keep the Herald growing. The Missionary Herald certainly merits our earnest prayers and our liberal support.



# 100 PER CENT CHURCHES

According to our records, 85 of our 109 churches are 100% subscribers to the Brethren Missionary Herald. Two entire districts are 100%—Northern Ohio and Northwest.

This means that 78% of our churches are sending the Herald to every home, and the list includes the largest churches. We estimate that between 85% and 90% of the Brethren homes in America are receiving the Brethren Missionary Herald. We praise God, and thank the loyal pastors and churches for such unprecedented cooperation.

If your church is not on this list, we would like to hear from you. If we have made an error, we will gladly correct it. If you would like to become 100%, we will work with you to that end. Next year we may just print the non-100% list—it would be much shorter! Join the growing list of 100% churches soon.

## ATLANTIC DISTRICT (8 churches; 5 100% churches)

Allentown, Pa.	Seven Fountains, Va.
Hagerstown, Md.	Winchester, Va.
Philadelphia, Pa. (1st)	

## CALIF. DISTRICT (21 churches; 17 100% churches)

Artesia, Calif.	Los Angeles, Calif. (3rd)
Bell, Calif.	Modesto, Calif.
Bellflower, Calif.	Pasadena, Calif. (East)
Compton, Calif.	Santa Barbara, Calif.
Fillmore, Calif.	Seal Beach, Calif.
La Verne, Calif.	South Pasadena, Calif.
Long Beach, Calif. (1st)	Tracy, Calif.
Long Beach, Calif. (2nd)	Whittier, Calif.
Los Angeles, Calif. (1st)	

## CENTRAL DISTRICT (22 churches; 20 100% churches)

Berne, Ind.	Huntington, Ind.
Camden, Ohio	Leesburg, Ind.
Clay City, Ind.	New Troy, Mich.
Clayhole, Ky.	Osceola, Ind.
Clayton, Ohio	Peru, Ind.
Covington, Ohio	Sharpsville, Ind.
Dayton, Ohio (1st)	Sidney, Ind.
Dayton, Ohio (N. Riv.)	South Bend, Ind.
Flora, Ind.	Troy, Ohio
Fort Wayne, Ind.	Winona Lake, Ind.

## EAST DISTRICT (20 churches; 12 100% churches)

Aleppo, Pa.	Leamersville, Pa.
Baden, Pa.	Martinsburg, Pa.
Conemaugh, Pa.	Singer Hill, Pa.
Jenners, Pa.	Uniontown, Pa.
Juniata, Pa.	Waynesboro, Pa.
Kittanning, Pa.	Yellow Creek, Pa.

## IOWA DISTRICT (5 churches; 3 100% churches)

Dallas Center, Iowa	Waterloo, Iowa
North English, Iowa	

## MIDWEST DISTRICT (4 churches; 2 100% churches)

Beaver City, Nebr.	Cheyenne, Wyo.
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## N. OHIO DISTRICT (17 churches; 17 100% churches)

Akron, Ohio	Homerville, Ohio
Ankenytown, Ohio	Mansfield, Ohio
Ashland, Ohio	Middlebranch, Ohio
Canton, Ohio	Mount Vernon, Ohio
Cleveland, Ohio	Rittman, Ohio
Cuyahoga Falls, Ohio	Sterling, Ohio
Danville, Ohio	Wadsworth, Ohio
Fremont, Ohio	Wooster, Ohio
Hayesville, Ohio	

## N. W. DISTRICT (5 churches; 5 100% churches)

Albany, Oreg.	Sunnyside, Wash.
Harrah, Wash.	Yakima, Wash.
Spokane, Wash.	

## S. E. DISTRICT ( 7 churches; 4 100% churches)

Buena Vista, Va.	Limestone, Tenn.
Hollins, Va.	Roanoke, Va. (Ghent)

## BRETHREN QUARTERLY PRICE UNCHANGED

Although the new Brethren Quarterly is 50% larger than in former years, the price to our Sunday schools has not been increased. The cost of the extra paper, printing, and lesson preparation, as well as the more attractive cover, has been absorbed by the Herald Company. As a result of this, the Quarterly is actually being sold for less than the cost of production. Only a liberal Publication Offering will make it possible to continue this policy.



MILES TABER, Editor and Business Manager, in his new office on the second floor of the Missionary Herald Building. Just a small-town preacher who still doesn't know what it's all about.



# The Blessings of Reading the Herald Through



MISS LOIS DE BOEST, Editorial Secretary, reading proof for the Missionary Herald. Formerly a Dallas Center, Iowa, school teacher, Lois will enter Bryan University next fall for further training.

By MISS LOIS DE BOEST

*Editorial Secretary, Brethren Missionary Herald Company*

*"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord . . . Many, O Lord my God, are thy wonderful works which are to us-ward: . . . if I would declare and speak of them, they are more than can be numbered" (Psa. 40:3-5).*

Indeed, I count it a privilege to serve the Lord here at the Herald Company. As a youngster in Christ, I desired the sincere milk of the Word, and what better way is there to receive it (and comment and explanation of it) than through reading the Herald? And not only have I come to know the Bible itself better, but from the pages of this magazine I have learned more of the need for evangelism today; more of the blessed ministry of the Holy Spirit in us; more behind the glorious drawn-back curtain in Revelation.

As a young person, I find myself eagerly devouring the contents of Mr. Colburn's Youth Page. I look forward each month to more news from and about our missionaries on the foreign field—sharing their burdens and their joys; more news concerning the starting and developing of Home Mission churches; more news of the students and faculty of our own Grace Seminary; and, of course, as an S. M. M. girl I enjoy the vital messages brought to us in this issue.

The News Briefs, I suppose, are the first thing read in almost every home! (Incidentally, if you have ever noticed and wondered why some churches are *always* mentioned and yours *never*—we cannot publish news that is not reported; put a bug in your pastor's ear!)

Indeed "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). Yes, that is the joy that reading the Herald *through* has brought to my heart. And choice blessings perhaps you miss, just because "that title sounds uninteresting," or "I'll read this later," but you never do. Why don't you try reading the Herald *through*? I know you'll find more things, and *more* things that will bring a note of prayer, praise, or thanksgiving from your lips.

Remember, this is *your* magazine—news of the Brotherhood to keep you informed; articles by your pastor and mine, and others of our leaders, to keep us "on top" spiritually. It is a magazine for *you*; and we certainly want to give you what you want. We would appreciate your comments and suggestions for improvements.

As I have tried to "declare and speak" of what blessings I have received since reading the Herald *through*, I, indeed, find that "they are more than can be numbered." That is what the Herald means to me. What does it mean to *you*?

## HOW TO BECOME 100%

Most of our churches now have 100% circulation of the Missionary Herald among their membership. This saves them 50c on each subscription, and saves the Herald Company a great amount of clerical work and bookkeeping. And it brings a weekly Brethren visitor into every home.

If your church is not 100%, try this. Get the church, Sunday school, or some other group to vote to underwrite the cost. Then send your complete mailing list to the Herald office. Soon the magazines will start coming into each home. Ask the Herald Company for special envelopes which are furnished free of charge in which individuals may place the \$1.50 to pay for their own subscriptions. In the meantime the Company will send your church a statement, charging \$1.50 for each new subscription, and a proportionate, smaller amount to renew all present subscriptions to the common expiration date a year hence. After taking sufficient time to allow all who are willing to pay the church for their own subscriptions, the church finally sends a check for the full amount to the Herald Company. Thus it only costs the church (or Sunday school) the subscription price for those who do not pay for their own. But isn't it worth three cents a week to send a *Brethren* message into a home that is somewhat indifferent? It carries a greeting from the local church, as well as from all of our national organizations. Try it.



# "What Thou Seest Write in a Book"

By DR. HERMAN A. HOYT, *Winona Lake, Ind.*

*President, Brethren Missionary Herald Board*

In the capstone of Scripture, the apostle on the lonely isle of Patmos, it is recorded, was commanded by the Lord, "What thou seest write in a book, and send it unto the seven churches" (Rev. 1:11).



DR. HOYT

Without a doubt the reason for this was to chronicle, conserve, communicate, and continue the vision and message through almost nineteen centuries of time. And up to date no better method has been invented for guarding and getting the precious message to men.

The preacher said long ago, "Of making many books there is no end" (Eccl. 12:12), and this is

true because of the scope and diversity of knowledge. Knowledge of that One who became flesh and dwelt among us so impressed John that he insisted, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). But what John wrote in his Gospel, though small, was written to preserve, propagate, and perpetuate the message of the only begotten Person.

From the very beginning literature has been the method used of the Lord to supplement the spread of His truth among the sons of men. The book of Genesis reaches back to some fifteen hundred years before Christ. It is quite evident from the writings of the

books of Moses that there were other writings antedating his and reaching back to days hoary with antiquity. The Jews, doubtless because of the sacred message committed to them, handled literary efforts with greater care than any other peoples of earth. This same care was passed along to the early church. And wherever the church has gone the relation of literature to the light Christian people have enjoyed is evident.

The Bible is literature and is the foundation stone upon which old Judaism was preserved and upon which Christianity rests today. And this Bible is absolutely indispensable. For that reason time and effort and money have been expended for centuries to translate and retranslate the same Book into the same languages and new languages. And the only reason for this is that nothing else will substitute for it. The early church used the Old Testament to propagate the message of the person and work of Christ. They were constantly opening and alleging that Jesus is the Christ. The need for some versatile way of manipulating the Scriptures in public worship led Christians to invent the leaf-book which is used everywhere today by Christians and pagans alike. The New Testament was soon written under the guidance of the Spirit of God to meet the pressing needs arising within the scattered and isolated congregations of believers. And no literature has been so widely and consistently used by the church as the New Testament.

With the rise of denominations it was recognized immediately that distinctive doctrines and practices can be preserved and perpetuated only insofar as there is a literature carefully prepared and distributed. In part it will be discovered that the reason some denominations have grown and prospered is due to the wide dissemination of their literature. Some of these great denominations have made available not merely literature setting forth things peculiar to their own creed, but also a literature that is precious and enduring for all of God's people.

Brethren people began well. In those early years in Europe and in this country among some of the most illustrious leaders were printers who did much to get general Christian truth, as well as Brethren truth, into print. But Brethren people have halted in this task for some years. And yet we are a people who cherish a faith which we hold to be pure and Biblical and apostolic. Through recent years publication interests of the church have faced almost insurmountable odds at times. Boards have faced almost an impossible task to meet the financial needs. And it is a shame that we have no more literature available touching the various aspects of our church and its faith.

As matters now stand every member of the Brethren Church needs to take stock of the amount that he has invested in Brethren literature. Then he should compare that with what he has invested in the literature of the world. It will not take him long to discover that for Brethren literature he has put in less than he does into his newspaper. But think of the magazines that come into each home, the books that are bought for the school children, to say nothing of the books of secular nature coming into each home. Now no one is insisting that



THE HERALD BUILDING as you would approach it from the north on Chestnut Street. Located just above Winona Lake's famous Billy Sunday Tabernacle, east of the Hillside, noted outdoor meeting place.



some of these things be dropped. But if we hold our faith as supreme, we ought at least to be willing to give as much for that which we regard as not merely temporal in character but infinite and eternal in value.

The Brethren Church today is in need of a real program of publishing and printing to preserve and propagate the things we believe. We need books on our peculiar practices. But more than that, we need books written by Brethren men covering the general field of Christian doctrine. We need books covering various aspects of our work: books for young people's work, for women's work, for laymen's activities, for teacher training, for Sunday school work. More than that, we need an enlarged Bible school literature, for old and young alike. We are desperately in need of an adequate

history of our own church. This has been a crying need for years. We need tracts written by our own Brethren men for reaching the saved and for enriching the lives of our people. And we can produce these things if our own people will rally to the cause.

Very shortly Publication Day will arrive. If Brethren pastors and people really believe in things they say they believe in, then there is need for a demonstration in the offering. This offering in other years has been the most neglected offering of the church. And yet this very interest is one of the most important interests of the entire church for laying the foundation and preparing the way for spiritual and numerical growth. Pray for this cause, and demonstrate by your giving that you meant what you prayed.

## The Herald and Grace Seminary

By DR. ALVA J. McCLAIN, Winona Lake, Ind.

*President, Grace Theological Seminary*

As I recall, the initial number of the Herald in its present form and under its present name was issued on January 6, 1940. In an article on the second page I wrote commending the new publication to its readers, and pointing out that if it lived up to its name the paper would be first of all a *Herald* of the good news of the grace of God; second, it would be a *Brethren* herald, not forgetting that to the Brethren churches supporting it God has committed some very precious truths; and third, it would be a *Missionary* herald with a world-wide vision. Since Grace Theological Seminary has always been committed to these same things, there should be and is a very definite and vital relation between the paper and the school.

First, the Herald provides a *very necessary point of contact between Brethren students here and their denomination*. Through the paper the student may hear not only about the activities of his local congregation but also of the larger ministries of all the churches acting together in conferences, church extension, foreign missions. He may also keep informed as to present issues and problems. It is not enough for the future minister of the church to know the past history of his church; he should also be made to realize that history is being made right now every day, and know something of its meaning and direction. For this purpose nothing could be more valuable than the Brethren Herald. On the other side, through the Herald the church may learn early to know something about its future ministers and missionaries through news items concerning their activities at the Seminary and through published articles of theirs.

Second, the Herald provides a *medium of information to non-Brethren students here concerning the distinctive doctrines of the church and its various activities*. In this respect it supplements the work of the Seminary in an important way. More than one of such students during the years have left the Seminary with a larger

appreciation for the Brethren Church because they have been thus informed of its spiritual unity, evangelistic fervor, and missionary zeal. In this way, furthermore, some students have become personally interested in the Brethren Church as a field of full-time service.

Third, the Herald provides a *channel by which the Seminary faculty can reach Brethren people, missionaries, and ministers*. The Seminary is responsible for the editorials, articles, and material, in large part, for one issue each month. Thus the faculty is able to increase greatly the field of their ministry, beyond the medium of the classroom and meetings held personally in the various congregations, with the results of their study and research.

Fourth, the Herald and the Seminary working together may constitute an *incalculable force in the direction of preserving the spiritual and doctrinal unity of the churches*. It is no secret that the devil has tried, and often successfully, to wreck every great united testimony for the fundamentals of Christian truth which has arisen in the various churches of today. The only successful antidote for such disunity is a union of the right kind of education with the right kind of published information. With a school and a publication united in their stand for the great truths of the Word of God, and determined not to be drawn aside into petty bickerings over inconsequential matters, we shall be safeguarded against internal dangers and defeats. But in order to accomplish this, there must be no divided allegiance. We shall either stand or fall together. In the beginning Grace Seminary provided the focus and rallying point of our spiritual and doctrinal unity. During the past few years the Herald has earned a place of like importance. Both are essential, and should be loyally supported by the Brethren. The Brethren Herald is the only publication in the world (just as Grace Seminary is the only school of its kind) that stands for the Gospel of the grace of God and the distinctive positions of the Brethren Church. There may be other schools and magazines of value, but there is only one magazine (and only one school) which stands for the two things mentioned above. Furthermore, it should be pointed out that in supporting these Brethren institutions, you are giving money to organizations in which Brethren churches and people have a voice in their control.



DR. McCLAIN



# The Shepherdless Flock

By S. W. LINK, Ambridge, Pa.

Member, Brethren Missionary Herald Board

Out of our experience we may give some things that might be helpful both to those who always have had their church home as well as those who are without a minister to lead in their spiritual life, meaning the isolated family.

We are just now having the experience of a mission without a pastor and wish to look at the advantages the Herald gives to such a group. We know the paper keeps us in touch with the work in other churches. Then we have articles by the ministers, letting us know the sound Bible teaching of our leaders.

These articles are used to help in the study of God's Word by explaining portions of the Bible during family reading.

The Herald brings a full coverage of all activities, first the Foreign Missions. After having several missionaries speak here our people take a real interest in all articles from that field, and are anxious when one is home on furlough to have him come and tell us about the work and the ones on the field. This builds up the feeling that these missionaries are our personal friends as well as our responsibility.

This holds true as well in Home Missions, with the assurance of knowing our friends do visit the Home Mission churches and give reports as to the activities and problems they meet. Then to read their reports in the paper always encourages a people to continue their work looking forward to the day when the Lord will provide a shepherd for the flock.

Not having a W. M. C. I cannot record any experience as from this organization but do know the Herald has brought up the question of "When can we have a Women's Missionary Council?" or "Could we have a Sisterhood of Mary and Martha?" Therefore, you see the value of the Herald in every home where someone is attending services in our mission Sunday school or church.

Especially at this time in the through-the-Bible studies I know the Herald has been a help to the teacher and pupil with their helps, as they have brought up questions, also have been helpful in explaining portions of the study where the student was not clear on the full meaning. Then too we have full use of our Herald staff where we may go for help on what literature is best and what to buy so as to get the best preparation for our Bible teaching.

To know these people through the Herald, then to meet them and know them personally is to realize just how great a part our church paper has in building up a group of people who are anxious to know God's Word and be built up a spiritual people willing to witness for Him.

We feel the Herald is peculiarly fitted for this work as it is not organized to build up the publication, but is the servant of each organization of the church.



S. W. LINK

Seeing then the value of the Herald in a mission work should we not make every effort to have the paper in every home represented in the work?

Knowing how families move to a new community and are out of touch with regular attendance at their home church I feel we should stress the idea of having the church paper continue a regular visitor in that home. This will be a definite reminder of their responsibility and privilege in God's work.

The Herald has made friends with other missionary societies, going into their meetings and helping in the program of a better mission work to those who have not heard.

If we believe Romans 10:13-15 we should make special effort to put the Herald in every home where we know someone is interested in the Word of God.

## They Help Us Greatly

By REV. RUSSELL D. BARNARD, Winona Lake, Ind.

General Secretary, Foreign Missionary Society of the Brethren Church

It is only right that the readers of the Brethren Missionary Herald should know how very much the Foreign Missionary Society of the Brethren Church appreciates the services of the Herald Company. It would be hard indeed for us to get all the missionary news to all of you if we did not have this fine medium of information. And the people in charge at the Herald Company, are so gracious about helpfulness to us; they shift issues, and use timely material when it will do our work the most good.

This year the Herald Company was especially helpful carrying most of the material in which we have made the appeal for the greatest Easter offering in our history. If we receive that "greatest" offering the Herald Company will have helped greatly, but if we should not reach that cherished goal, it will not be because of any failure in the cooperation of the Missionary Herald Company.

So much of the mechanics of our Society work is cared for by the Herald Company; such items as supplying the dime folders and banks, and sending them out on very short notice. We desire to, in this public way, say "Thank you, Brethren Missionary Herald Company."

But, our appreciation of the Herald Company extends much farther than these places where they have helped us. They are doing a very valiant work in the general support and promotion of the Brethren Church. We are



REV. R. D. BARNARD



not so short-sighted as but to see that Foreign Missions can only grow greatly as the entire Brethren Church grows. So our appreciation, great as it is, for helpfulness to our Society, is extended for all that the Herald Company is doing for the entire Brethren Church.

In the blessed Book, a word of appreciation is given to the great company of those who "publish the word." I suppose that does not refer to a printing press publishing society, but at least it is most applicable to those who are engaged in this blessed ministry today. "How can they hear without a preacher, and how can they preach unless they be sent?" is the spirit of the question asked by St. Paul in the book of Romans. Let's all help to send "them" by helping to send out the printed page.

## The Layman's Magazine

By T. R. HENNING, *Middlebranch, Ohio*

*President, National Fellowship of Brethren Laymen*

I am sure that the laymen of the Brotherhood will say with me that this magazine is really a fine Christian magazine. Every issue has a goodly number of fine Bible studies that any Christian layman would want to read.

At our fall conference meeting held at Winona Lake last year the editor was kind enough to give us laymen a page every month free of charge. Although we have been wanting for news at times it was a very kind gesture on his part.

The Herald has at times tried to stimulate the laymen for better service for the Lord by printing our conference report and radio work which the laymen are sponsoring. The radio work has grown some, but not like we would like to see it.

The student aid fund has continually been placed before the men. Some have been very faithful, but many have not.

I pray that with the fine spiritual material found in the Brethren Missionary Herald the laymen will come out of their lack of spiritual interest and may God give us a real soul-searching and a sweeping spiritual revival in the Brethren Church.

## NO MORE FREE SUBSCRIPTIONS

In former years a year's subscription to the Missionary Herald has been given to each donor of \$5.00 or more in the Publication Offering. Because of the rising costs of printing, the Board has decided to discontinue this practice.

When a subscription that actually costs \$5.00 is given for a \$5.00 gift, there is really nothing left with which to buy new machinery or print new literature. So hereafter your gift will really be more effective in accomplishing the purpose for which it was given.

# Our Home Mission News Letter

By REV. LUTHER L. GRUBB, *Winona Lake, Ind.*

*Secretary, Brethren Home Missions Council*

Each month the Brethren Home Missions Council sends you a news letter in the form of the Brethren Missionary Herald. In it you find all of the latest Home Mission news about our churches and missionaries in the field. We know that you read and enjoy it because of the many expressions of appreciation.

Although it is impossible to accurately estimate the value of this service, it is certain that no other printed medium could be more successfully and effectively used. We know that our news letter is going into 7,000 homes each month with 100% coverage in many of our churches. Thus a great volume of information is being carried to folks who are interested in Home Missions.

Everybody enjoys pictures! We always carry a generous amount of pictures in each Home Mission issue of the Herald. You may see members of the new church in Yakima, Wash., or Jenners, Pa., together with buildings in process of construction and others just completed. Here is absolute pictorial proof that God is blessing the Home Mission work, and that your gifts are being used in an effective and profitable manner. We also print pictures of groups from established churches from time to time which assists in familiarizing our people with other Brethren. We expect to expand and develop this ministry to an even greater extent in the future.

News letters from our mission churches and fields tell of great spiritual victories and the salvation of precious souls. How we are thrilled as we read of the growth of the new mission points and the establishment of new churches, for this means a great Brethren Church of tomorrow.

Many have expressed appreciation for the Travelog and notes on the various churches visited. In this way the friends of Home Missions may travel with the Secretary into the various churches. Thus our vision of the church as a whole and its potentialities are enlarged.

The Home Missions Council certainly considers its monthly issue of the Herald one of the most important aspects of the work and if this medium of publicity were lost it would be a crippling blow.

It is a pleasure to work with the cooperative employees of the Herald Company and its Board of Directors.

Every member of the Brethren Church should loyally support our publication interests financially. This is real missionary service, for at least four times each month this splendid paper carries the message of the Gospel and clear Bible teaching into the presence of those who may need such spiritual assistance.



REV. L. L. GRUBB



# A Bookkeeper for God

By EUGENE BURNS

*Bookkeeper, Brethren Missionary Herald Company*

*"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).*

It has been our experience that the Lord has not always answered our prayers in the way that we have desired, and strange indeed it would be for a God of infinite wisdom to grant every request of His finite and erring children. But whether He *grants* our requests or not we may be sure that God always *answers* the prayers of His children. The answer may be, "No," as it has been many times for me, or it may be, "Wait a while," or it may be, "If you do thus and so," but whatever the answer of God may be to our prayers it is certain to be for the best of all concerned.

The Lord has placed me with the Herald Company and I am glad.

I was happy to observe on my first morning as an employee of the Herald Company that God is relied upon to supply the needs of this organization and to lead the way in the carrying out of His purpose. On that morning, as on every succeeding Monday morning, the employees gathered in the office of the editor to present their praise and petitions to God; to praise Him for past favors and to petition Him for present and future needs.

Perhaps you would be interested to know what was the nature of the prayer requests on that day. Being one of the newer employees, first impressions are still fresh in my mind and I shall recount them as nearly as I can recall them. First, there was a note of praise from Brother Deloe for the way in which the Lord had answered prayer in regard to his ancient Linotype; someone suggested that we pray for the revival meetings which were then in progress or soon would be; another mentioned the need for more pastors in our churches and suggested that we pray for God's blessing upon those already serving in that capacity; the missionaries and their needs were mentioned along with the Barnards and Brother Kimmell, who were then in Africa; the request was made that the Gehmans might find a suitable house in which to live at Berne, Ind., Brother Gehman having been called as pastor to the Bethel Brethren Church there, and along with this request, praise that God had overcome Brother Gehman's physical ailment to the extent that he was able to assume such responsibility; then there were requests in regard to the week's work on the Herald and Quarterly, and that the writers might get their material in on time.

The editor's request was that he might be given wisdom to meet the various problems of his office. And then, as we knelt in prayer, the writer was overjoyed to hear, in addition to these, his own name mentioned as each employee successively led in prayer, thanking God for sending him and requesting enabling grace for him as he undertook his new duties. I learned also, in-



EUGENE BURNS, Bookkeeper, at his desk in the Business Office. "Gene" comes from Dayton, Ohio, where he worked for National Cash Register; more recently attended Grace Seminary.

directly, that the writer was being prayed for in the homes of these people; that even a little girl of pre-school age was praying, "that Brother Burns might learn the work quickly." I am happy to say that we have had occasion to praise the Lord for granting many of the above requests. Truly, "The Lord hath done great things for us; whereof we are glad."

It would be an extreme understatement of fact for me to say that I enjoy serving the Lord with the Herald Company. I am thrilled with the opportunity of serving Him with an organization which I believe to be vital to the future of the Brethren Church. And if you were to grant me one request I believe I should ask you to *pray* for the Herald Company, for I believe that if there is one thing that is needed more than your gifts, it is your prayers.

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## DISCOUNTS TO CHURCHES

Brethren churches may purchase most of the items that are handled in the bookstore of the Missionary Herald Company at a discount. On orders of \$10.00 or more, the discount is 10%; on orders of \$25.00 or more, the discount is 20%. To obtain this discount, the bill must be paid within 30 days, with no unpaid balance on our books against the church.

There are a few items on which it is impossible to grant this liberal reduction in price. If in doubt, write us.



# The Lord Has Supplied Our Mechanical Needs

By JESSE B. DELOE

*Printer, Brethren Missionary Herald Co.*



JESSE DELOE, Printer, at his Linotype machine in the Herald basement. Former employee of the Government Printing Office, he makes our old Linotype run by prayer and perseverance.

## NOTICE TO 100% CHURCHES

Did you know that you could include the names of non-members in your 100% list of subscriptions? After you have qualified as a 100% church, you may send as many additional subscriptions at the \$1.50 rate as you wish. Some churches include their whole Sunday school enrollment; others include other homes in which they want to introduce the Brethren message. Individuals may include gift subscriptions to their friends and relatives in any part of the country. Simply have them sent to us by the proper officer in your church.

Some 100% churches send us the names and addresses of new members immediately, without waiting until the annual renewal time. In this way the new member becomes acquainted with the Brethren Church as a whole, and his name is already on the list when renewal time comes. In such cases the church is charged only for the fraction of the year, at the \$1.50 rate.

When the Lord called me to "print the Gospel" and directed my steps to the Brethren Missionary Herald, I found a printing plant that almost made me "doubt my call."

To one who had learned the printing trade and toiled many years in a modern newspaper plant in Washington, D. C., and later worked for Uncle Sam in the world's biggest print shop—the U. S. Government Printing Office—the equipment at the Herald was a revelation.

Right here let me say that the men who preceded me on the job were really heroes. The work they did with the equipment they had was miraculous.

The press used to print galley proofs for the proof-reader was "old enough to have been used by Benjamin Franklin." The metal saw was a table model, inaccurate, and, worst of all, provided no protection for the user. Only the knowledge that this machine was in the Lord's service made me use it, trusting Him to protect me.

The Linotype machine was an old model that had been wired and bolted and stuck together with odds and ends so long that it was wobbly on its pins.

So—we prayed.

Every Monday morning in our staff devotions for the week we stressed the needs of the mechanical department, along with the other needs of the Herald.

And—He answered.

The circulation grew. Churches became 100% in subscriptions. Money came in for our use. New type was purchased. A printing plant in Colorado sold us a saw that has helped considerably.

Recently a new Linotype was ordered, but some time will probably elapse before it arrives. Just a few weeks ago we received a new proof press, which now provides us with clear, readable galley proofs.

In time we will have a printing department that will meet all our needs. We owe it all to our blessed Lord, who always makes good His promise, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

## PLEASE REMIT!

When you get a notice from the bookkeeper with the above words on it, perhaps you don't know why it is so important to pay the Missionary Herald Company promptly. Let us tell you.

If a hundred Sunday schools owe us an average of \$50.00 each for Sunday school supplies, there is last year's \$5,000.00 Publication Offering right back in the churches' hands again. We can't use it to buy machinery or paper, or to pay our employees. Just because a hundred treasurers "forgot."



# Who Owns the Missionary Herald Company?

By REV. WALTER A. LEPP, *Hagerstown, Md.*

*Secretary, Brethren Missionary Herald Company Board*

A more vital question in these apostate days is unthinkable. And yet, important as it is, the record shows that but a small fraction of the membership of the Brethren Church in America has seriously considered the question and then acted to answer it correctly. Will you think with us for just a few moments upon this serious question and then prayerfully consider what part you might have in this vital work in these closing days of this evil age?



REV. W. A. LEPP

Who owns the Missionary Herald Company? Permit me to answer this first by asking another question. Who owned the colt upon which the Lord Jesus rode into Jerusalem when making His triumphal entry? In Luke 19:33, 34 we read, "And as they [the disciples] were loosing the colt, the owners [??] thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him." The correct translation justifies the question marks we have after the word "owners," for they were but the stewards and the Lord Jesus was the Owner. Did not the Lord say, "The silver and the gold is mine, yea, the cattle on a thousand hills"?

Who owns the Missionary Herald Company? The Lord Jesus owns it, of course, and if we for one moment believed otherwise, we would not ask your serious and prayerful consideration of this question. However, we believe just as firmly that the Herald Company has been committed to the Brethren Church as a means of proclaiming the manifold grace of God, and the question arises, "Are you a steward of this grace?" Paul puts it this way in II Corinthians 5:18, 19, "... the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." What a glorious privilege, but what a holy obligation is ours! Have we considered it our personal duty to get this message out and to reach into the homes of our nation, the very foundation of our country?

Anything and everything the Lord Jesus owns should

## B. M. H. CIRCULATION REACHES 7,000

We are happy to announce in this Publication Number of the Herald that circulation has finally passed the 7,000 mark. The Lord has answered prayer in this matter even earlier than we expected. We praise Him for it.

We also want to thank the loyal pastors and Brethren people whose hearty cooperation has made this accomplishment possible. We don't know where to set a new goal. Let's just keep working, praying, and praising.

be of great concern and interest to every child of God who believes that Christians are fellow-heirs with Christ. And that which has been committed especially and specifically unto us should receive our serious consideration. About 500 members of our church have caught the vision of this responsibility and have responded by giving \$5.00 or more to the corporation, thereby signifying their willingness to participate in conducting the affairs of the company. This assures them of a vote in the corporation, but more important still, of shouldering the responsibility of publishing the Word of our Lord in these apostate days. Don't you see the clouds of apostasy hanging over the whole world and threatening to shake and destroy the very foundation of all that which we believe and hold dear? Then why not become a member of the corporation immediately and be numbered with the other stewards in this particular phase of God's vineyard?

We like to think that every member of the Brethren Church is a member because of conviction. The conviction is our motto, "The Bible, the whole Bible, and nothing but the Bible." To believe this is to do all within our power to keep this the motto of our church and to exhort one another to live up to it. What better medium could possibly be found than the Brethren Missionary Herald which challenges both saint and sinner not only in America but abroad. To be a member of the Brethren Church and yet not be a vital link in its official organ or mouthpiece seems to us to be inconsistent.

The Brethren Missionary Herald is the great force of our denomination which challenges every member to focus his whole interest and his very being upon the words of Christ, "Occupy till I come." It does this by publishing the various activities of the church. These, we know, are all motivated by the great commission of Christ, "Go ye into all the world, and preach the gospel to every creature." This can be accomplished only as we stress the need of a strong home base—the local churches, and their various activities such as W. M. C., the laymen's organization, the Youth Fellowship, radio, and many others. Then there must be a school where our young people are equipped to go out. When these things have been provided, and only then, can the reports be published that the message of the Cross is being taken to the uttermost part of the earth. All of these various functions of our church are expressed in our Herald weekly and therefore we can say, "As goes the Herald, so goes the church," and vice versa.

In the light of the preceding facts, does it sound reasonable to you, that most of the members of the church, including many pastors, have no voting power in the Brethren Missionary Herald Company? The very fact that the Lord Jesus owns this worthy corporation should create a burning desire in your heart to have a part in ordering its affairs. Become a sustaining member by giving at least \$5.00, or better yet, give \$100.00 and



become a life member. The continuance of heralding the Good News through the printed page depends upon your answer to the question, Who owns the Brethren Missionary Herald Company? Will you answer it correctly and then act upon the answer?

## We Are Vulnerable!

By REV. FRANK COLEMAN, *Long Beach, Calif.*

*Chairman, National Sunday School Board*

When the Lord commanded the annual observance of the Passover, He had the interests of Israel's boys and girls in mind. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's pass-over, who passed over the houses of the children of Israel in Egypt" (Ex. 12:24-27).

And when Joshua was instructed to set the monument of twelve stones at Jordan, it was in order to arouse the curiosity of Israel's children that an occasion might be had for teaching them.

God is interested in the children.

We need to see that the adequate indoctrination of the children has always been, and still is, the method whereby God purposed to keep His people strong in the truth.

No need is greater in our church than that for Brethren literature for developing Brethren men and women from Brethren boys and girls. We have none, and so our instruction of the children in the things because of which we stand in a peculiarly blessed position of opportunity is at random. This is not to indict those who teach our boys and girls. There are no better teachers of children than those of the Brethren Church, but they are shut up to the use of literature that is equivocal on the very points we would regularly stress.

Our present course could well be the means of silencing our distinctive testimony in the years immediately ahead. One generation lost to a non-denominational bias by our failure to ground solidly in Brethren things, could spell the end of our church as the Brethren Church.

The time has come for us to decide whether the faith which we call precious is more precious than the dollars it will require to pass it on to the boys and girls. Brethren literature cannot be produced without the expenditure of Brethren dollars. By the very fact of our small size, the literature we need will be more costly in dollars by far than any we can purchase from non-denominational sources.

But it will cost us the men and women today's boys and girls will shortly be if we fail to remove our present vulnerability at this point!



REV. FRANK COLEMAN

## Those News Briefs

By REV. WILLIAM H. SCHAFFER, *Spokane, Wash.*

*Member, Brethren Missionary Herald Board*

"Say, Dad, did you know that the Northwest District has bought and organized a new Brethren church in Portland, Oregon? Why that's the third new church they have started in the past two years. Things are sure moving up there lately, ain't they, Dad?"

"Where did you hear that, son?"

"Why, it's right here on the News Briefs page of the Brethren Missionary Herald."

"How did I ever miss that? I thought I read every item last week right after it came."

"But Dad, it's in this week's paper; the mail man just brought it."

"Here, let me see it."

"Not until I'm through with the rest of them. You know that's the most interesting page in the whole paper."

"Son, please give me that Herald. As soon as I've looked over the News Briefs you can have it back. And don't say that that page is the only interesting page in the paper; you know better than that."

"Here it is, but remember you promised it back to me right away. I didn't mean that the news items were the only good reading, but you sure can cover a lot of ground in a little while. You learn to know a lot of people that way so when you meet them for the first time you don't feel like a stranger."

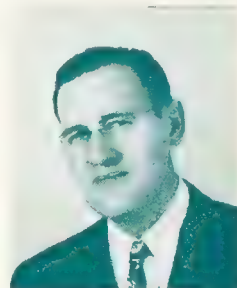
"Son, will you please keep quiet for a few minutes until I get through here? Let's see now, where was I? Oh yes, say, did you see this? 'Plans are being made for a Collegiate Division in connection with Grace Seminary at Winona Lake. I was praying for something like that where you could attend when you are through high school.'"

"What did you say? A Collegiate Division? Please hurry, Dad, I can't wait to read it myself. Aw, why don't we get a couple of copies every week so we don't have to wait our turns like this? You know it's hard on a guy's nerves and you don't want me to have a nervous breakdown do you?"

And so on and on it goes, week after week, month after month and year after year—this weekly contention over who gets to read the News Briefs first.

A few years ago we heard a minister say that when he returned home from a trip his congregation always anxiously awaited a detailed report of his experiences. That was because he told them in an interesting manner. About a year ago a church decided to enlarge their weekly church bulletin. When the notice went out we heard a member say, "I do hope they don't cut out those little personal items of interest about babies being born and people getting married. That's what helped to make it a great church."

You see, it isn't always the long, detailed reports that



REV. W. H. SCHAFFER



prove to be the most inviting. It's the brief, factual, and to-the-point items.

Another denominational paper comes to our home. This denomination is so large it forbids a page like our News Briefs. It seems so cold and formal and lacks the warmth of a family reunion. We are "Brethren" and the very word carries with it a family consciousness.

After living near the very center of our denominational activity for a few years and hearing most of the news while it was still "hot" and then moving away out here, 200 miles from the nearest Brethren church we really learned to appreciate that News Briefs page.

We certainly could not have that page without the cooperation of those who send in the items. The editor is not a mind reader. There are two fundamentals to good news reporting. First, be sure it's news and not gossip; second, that it is "strictly fresh" and not "cold storage goods." A newspaper man remarked to me a while back as he handed me by mistake a day-old copy and I reminded him of it, "There's nothing deader than a day-old newspaper."

It is always helpful to the editor to know the source of the news. We were recently amazed when reading an editorial note to the effect that some church bulletins were sent to the editor's desk without identification. Isn't there a law against distributing anonymous literature?

## **\$10,000.00 FOR READING THE BIBLE THROUGH**

### ***Must Be Completed in One Year***

By REV. ROBERT D. CREES, *Los Angeles, Calif.*

*Member, Brethren Missionary Herald Board*

Could you use \$10,000.00? I know I surely could, for like most Brethren pastors I do not possess much of this world's goods. Would you not like to see an advertisement



REV. R. D. CREES

headed like the above title, offering \$10,000.00 to every reader of the Brethren Missionary Herald who would read the Bible through in one year? I just wish someone would put up the money and start us off, don't you? I tell you, I would read the Bible through for sure, and so would you, and so would your friends! That would be easy money, and well worth the effort.

But suppose no one offers the money, would you read the Bible through anyway? Many of our readers read the Bible through last year, and are reading it through again, with the help and incentive of the campaign conducted by the Brethren Missionary Herald Company. Those who read it through received far more than \$10,000.00 in spiritual values! Many believers have told me of the blessing they received from reading the Bible through last year. You know, really we should be ashamed of ourselves for even being tempted to read the Bible for financial profit. Rather, we should give of our money that others might read the Book of books.

About 1,200 read the Bible through in 1947, inspired by the free literature distributed by the Brethren Mis-

sionary Herald Company, and by articles in our own church magazine. This cost the Herald Company hundreds of dollars, but they gave it freely and willingly because they believed it a missionary cause that would bear fruit. It has borne fruit in salvation, renewed consecration, and revival spirit. Let's forget the \$10,000.00 and thank God for the privilege of reading the Bible, and thank the Brethren Missionary Herald Company for their kindness in sponsoring such a worthy campaign. Let's thank them with dollars when the Publication Offering is received in June.

## **Dividends From the Herald**

By MRS. W. A. OGDEN, *Johnstown, Pa.*

*President, Brethren Women's Missionary Council*

While looking for material gain, the world loudly proclaims, "It pays to advertise!" We are interested in spiritual gain and therefore are compelled to have a means of communication, a channel through which good news can be scattered abroad. The Brethren Missionary Herald is a very pleasing and acceptable organ, meeting this need, representing and serving all interests of the church in general, and of the women in particular.

When the Women's Missionary Council was organized, one of the first questions answered was concerning our publication. Through the year our magazine has been of growing value to us as we have watched our organization expand. Cooperating in using one number of the Herald has been a great financial saving for the women. This, however, is of far less importance than the blessing derived from the following:

First, through our number the program and promotion of our W. M. C. is effected, guiding the entire organization in united thought, prayer, and action for specific projects. Because we are a part of a great publication, our information goes not only to the members of our organization, but to a much larger circle of readers and thus becomes a source of information and blessing to them.

Second, the Women's Missionary Council is a missionary-minded group of women having a prayerful and financial part in all interests of the church. Through the combined issues of the Herald we are kept informed on these interests, are challenged by the needs, and inspired by the testimonies of God's blessing upon His servants at home and abroad. The profit to the women is not only in our own number but from the entire publication.

I would urge every member of the Brethren Church to assure his family of the privilege of valuable reading through the weekly entrance into the home of this spiritual magazine—the Brethren Missionary Herald.

Note: All W. M. C. members please read and plan now for your "Herald" offering in July!



MRS. W. A. OGDEN



# *What the Brethren Missionary Herald Means to*

## THE SEMINARY STUDENT

By CHARLES ASHMAN, JR.

*Grace Seminary Student and Part-Time Employee of  
the Herald Company*

With any school, and especially a theological seminary, the book store is an absolute necessity. There must be a place where students have ready access to needed literature. There must be a place that can and will order desired books and material. For Grace Theological Seminary, the Brethren Missionary Herald has filled this need and very successfully. And even though the Herald magazine is a major portion of the work of this Company, the Herald also has a good, well-supplied book store.

With any question which involves the student must needs come the question of finance. Students do have financial problems, for most of them must support families as well as care for their studies. The Brethren Missionary Herald Company has seen fit to alleviate this situation as much as possible by granting to all students the regular pastor's discount. By the end of the year when we total our expenditures for books we always find that the Herald Company has saved us a considerable amount.

Now all schools today are well stocked with G. I.'s who, having served their term in the service, are now being furnished their school expenses by the Government. The matter of the veterans' accounts entails much book work, for the Herald must carry their accounts until the Government pays the bill. The Herald has willingly taken on this added responsibility. This enables the G. I.'s to build up a good library while in school for the Government has granted \$47.50 for each semester for each student for all needed books and supplies.

We have already mentioned the financial problem which, of course, always brings up the subject of work, and no matter how little we may like it, it is necessary to make a living. Here again the Herald Company has been of considerable help to numbers of students. Mr. Taber says that there is always lots of work that has to be done. At the present time there are two students in the employ of the Brethren Missionary Herald Company, Charles Sumey and myself; also Mrs. Adam Rager, the wife of one of the students.

Another problem which invariably arises when a lot of students invade this community each year is that of housing. The Herald has again helped by furnishing



CHARLES ASHMAN, JR., Missionary Herald "Play Boy," ready to play your favorite sacred record. Charles is a Grace Seminary student who works at the Herald office part-time as a general utility man.

two apartments to students at reasonable rates. At the present time these apartments are occupied by John Stoll and family and Charles Sumey and family. Both of these men will be Seniors next year.

Then this final matter: the Herald paper is a good source of contact to all who read it. The Brethren students attending the Seminary for two or three years or more might easily lose all contact with their churches, but not if they read the Herald. It is a magazine full of good news and good Christian reading material and it is read by most of the Seminary students. (In fact, some of them can hardly wait till it gets off the presses to read it.) The students have been given a special dollar-a-year rate so that all could afford to take it without hardship. If you would know more about your seminary and its students and more about your denomination, just read the Herald.



# "Now We Read It"

By REV. ALBERT W. KLIEWER, Taos, N. Mex.

Since the establishment of our home, about four years ago, the Brethren Missionary Herald has been one of the weekly magazines which we have always enjoyed reading, at least in part. Three years of the time mentioned above were spent as pastor of a church in Los Angeles. We have been in Taos, N. Mex., for about seven months. Though we have always appreciated the Herald and have always looked forward to its appearance, we can truly say that *now* it is much different. Briefly stated, the difference is that "now we read it" from cover to cover.



REV. A. W. KLIEWER

In former years I thought that I was too busy to take time to read more than the editorials and news briefs, and occasionally an article that looked especially interesting. If at times I would fail to read even the portions mentioned above, I could always get the information from other pastors in the district at our weekly prayer meeting or monthly fellowship meeting. Then too, the members of the church would talk about certain things and I could keep up to date on the events and progress of the Brethren Church in this way.

Today, isolated from Brethren churches, the Brethren Missionary Herald is the only source of information concerning the work of the Brethren Church that we have. We can truly say that "now we read it." The Herald is no longer second- or third-class mail for us, it is first-class, and we read it as readily as personal letters. This change has come due to the fact that we have not the opportunity to have fellowship with others of like belief, and through the articles in the Herald, it is as though we are listening to someone who believes as we believe, and thus it refreshes our hearts and minds.

The only way that an isolated member or worker of the Brethren Church can follow our missionary program, both home and foreign, is through the medium of the Herald. It therefore makes our prayer life more effective since we are able to pray for specific needs. The reports of victories in various fields brings real joy and comfort, for when we feel very much alone, it enables us to carry on, rejoicing in our Lord. The work and program of the seminary are kept before us, so that we have fresh information to give to any who might ask us about our seminary. The Women's Missionary Council work, the laymen's and boys' work, B. Y. F., as well as the Sisterhood of Mary and Martha are all brought to our attention for prayer and praise. We do not have the privilege to hear the Gospel Truth broadcasts, but the Herald brings the messages to us so that we know what our church is broadcasting to others, and stirs a greater desire within us that we might have these broadcasts sent out over the State of New Mexico. The Herald is as a long news letter from home containing spiritual messages that encourage the missionary in his work.

Thus far I have been speaking of the personal benefit

received through the Herald. These benefits are multiplied by the number of members who receive it in the isolated Brethren Church. Many of the people at Taos do not read English very well, but they eagerly take the Heralds which are sent to the church and read them carefully. It helps them to know that they are not alone. In short, the Brethren Missionary Herald gives the missionary and people in an isolated church the assurance that there are others praying for them, and brings to them indirect fellowship which is so greatly needed in view of the fact that personal fellowship with other Brethren is withheld. For the reasons stated above, and others, we can truly say that the Herald is now read carefully and prayerfully and means much in unifying the Brethren Church in isolated parts.

## IT PROMOTES SISTERHOOD

By MISS RUTH RINGLER, Johnstown, Pa.

General Secretary, Sisterhood of Mary and Martha

*"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).*

We praise God for such a wonderful promise He has given to those who love Him and serve Him. We give thanks for men who preach the Word of God and for a church that is true to the precious old Bible. Also we praise Him for the printed Word that makes Christ known, such as does our Brethren Missionary Herald. We, as Sisterhood girls, have found the Herald of great spiritual value as we strive to know Christ better and to serve Him acceptably. We believe God's Word; we believe our church is teaching and preaching God's Word; and we believe that Sisterhood has a definite place in sending God's Word out to others.



RUTH RINGLER

We are thankful to the Brethren Missionary Herald for the way in which it promotes Sisterhood. We have over one hundred Sisterhoods in Brethren churches all over our land. But through the Herald we are united into one Sisterhood. In no other way could we keep in touch with one another, nor could we promote our goals and projects the whole year around. It gives us an unseen fellowship to know that "sisters in Christ" all over our land are studying with us our devotional and missionary lessons, working on the same goals and projects, praying for us as we pray for them, loving and



serving the same wonderful Lord. What joy it is, too, to read of their activities and to learn of their spiritual blessings through the pages of the Herald.

Ours is a missionary organization. All our goals, aims, and projects are missionary. Through the Herald we come to know the missionaries and to learn of their work. It helps us to see the need of a lost and dying

world. It helps us to understand that "witnessing is the *whole* work of the *whole* church for *all* time," and that we are included in that work and must do our part.

Eternity alone will be able to reveal the good that has been done by these pages. Our prayer is that God will always keep our Brethren Missionary Herald as an instrument in His hand to be used to herald forth the "Good News" until Christ comes.

## Promoting the Brethren Boys' Club

By REV. LYLE W. MARVIN, *Rittman, Ohio*

*National Boys' Advisor*

It is of primary importance that we face, first of all, the fact that boyhood (from 9-18) is in itself an epoch of life. God takes approximately the first 12 years to grow the body, mind, heart and soul of a child; then the next 12 year period is used to turn the body, mind, heart and soul of the child into an adult. So then we are dealing with boys who are physically changing in the early part of this period, while the latter part is the one in which emotions and mentality are developing. There are at once two distinct sets of boys.



REV. L. W. MARVIN

Leaders and instructors must be secured for the younger set, because few are capable of doing this type of work so young. But after the body is developed and while it is being equipped with adult characteristics, leaders are often discovered among their own number. Hence the older group should have a counsellor. Thus we see we have need of variously talented and divinely called men who are to foster this Boys' Club work.

This Boys' Club work should be backed by every organization in the going church. In no way is this effort with boys other than a cooperating one with the Sunday school, B. Y. F., or church. In most churches the boys up to 12 years are prevalent, but after 12 the number decreases rapidly for each year increased in age. So then the church and Sunday school are vitally interested in sponsoring a work that will help prevent this loss.

Christianity is a practical way of life. It is not a theological philosophy confined to those capable of mental gymnastics. It is imperative then to impress that the life in school and on the athletic field is as much a devotional time as the quiet Scripture study. The tests of Christianity do not come on the Lord's Day, while attending church. The increase of harassing problems confronting our youth today must be met with a Christ-centered background. As sad as this fact is, it is nevertheless true that our Brethren families in too many instances this land over, are leaving for the church to do on Sunday in an hour or so all that the home failed to do in six days. Now the point to all this is—the boys' work offers one more time in cooperating with those already existing, when a foundational work may be laid that will afford a proper decision by the boy when he

must make a choice between the husks and tinsel the world offers and the genuine things of the Lord and His church.

Our publication, the Brethren Missionary Herald, offers the one medium through which this agency, the Brethren Boys' Club, may function on a national scale. The lay people necessary to promote the local club are instructed through its pages. Sunday school, B. Y. F., and church leaders are kept informed about the club's program and growth. The devotional side, so important at this age, promotes the spiritual growth of the boy. And in each edition ample material is available to those responsible for this aspect of the local work.

With our National Youth Director, we are looking forward to the next year of real advancement, and as a result will need more than ever the printed page.

## It's Still an "Evangelist"

By REV. ROBERT E. A. MILLER, *Martinsburg, Pa.*  
*Member, Brethren Missionary Herald Board*

The Herald, as we call it for short, is an "evangelist" in every sense of the term. To emphasize this important function of our national weekly let us note the many different aspects of the evangelical content.

First, the very *tone* of the paper every week is "get the message out." Every page, every bit of the layout, the headings, the titles of all the messages manifest the underlying passion of the paper—evangelize lost souls! "Evangelize or fossilize!"

Second, the *timeliness* of the Herald shouts that the "days are evil" and that we must "redeem the time." Almost every article closes with or includes the note of the coming of the Lord from heaven. A lost soul is made to face the reality of the imminency of the coming of Christ and his own soul's destiny. Today is the day of salvation!

Third, the *trend* of things is made amply clear week after week. For instance, the sinner is shown the exceeding sinfulness of sin as he reads the radio sermon, "The Leprosy of Sin." Surely he cannot miss the import of the messages from the book of Revelation—sin doesn't pay and God has the last word! The unbeliever is made to realize he is on the wrong side of things as the trend of the times is against God and His Anointed.

Finally, the *teaching* of the Herald is predominantly



REV. R. E. A. MILLER



evangelistic. The word "evangel" means good news. Every message contains good news of what Christ has done, is doing, and will continue to do for the trusting sinner. This evangelistic teaching is found in the Bible studies; it is found in the weightier articles in the Educational Number; it is found in the "News Briefs" if you please. The most important items on this "first read" page every week are those telling of the souls won to Christ, the converts baptized, the efforts in evangelistic services.

This teaching of evangelism is given a whole page twice a month. In those specialized articles, messages which are born out of the heat of experiences the writer has had, the pastor and his people are taught the truths concerning soul-winning, personally and publicly. The page devoted to evangelistic ministry in the church brings to the pastor and his laymen a fresh, vigorous, soul-stirring stimulus to go out and win the lost for Christ.

Thank, the Lord that the Brethren Missionary Herald is alive to the real need in the Brethren Church today—a revival of the evangelistic fervor that swept through

the early church. Evangelism is the only "ism" found in the New Testament. It is fundamental to the growth of the church. Without it there would be no Brethren churches today. If we do not recapture that "Holy Spirit fire" of evangelism in our hearts, and put it into operation in our lives, there will be no Brethren churches tomorrow.

God grant that the *Herald* shall continue its crusade for the renewal of the evangelistic appeal in the Brethren churches of today. Pastors and people must be kept stirred to the great need of winning lost men and women in these last days before Jesus Christ comes back to look over the records.

Yes, thank the Lord, the *Herald* is still an "evangelist." It must remain such "till he come." Will you help us? You can help by giving an offering this year that will overcome the emergency caused by rising prices of paper and printing. Just pause to remind yourself of what it would mean to receive no *Herald* next week, nor the next, no message of life, no word of hope to the lost soul! Help us get the message out to more and more precious souls.

## Dividends From 100 Per Cent Circulation

By REV. ARNOLD R. KRIEGBAUM, Waterloo, Iowa  
Member, Brethren Missionary Herald Board

The *Scotchman* is interested in 100% circulation of the Brethren Missionary Herald! What *Scotchman* is there that would not walk from here to Edinburgh if he thought he would realize a real bargain by doing so? Without question, the Brethren Missionary Herald is the finest denominational publication that we have yet seen. A careful, non-critical comparison with the publications of much larger denominations will reveal that the Brethren Missionary Herald stands like Mt. Everest in the Himalayas. Many of the other denominational papers have a much higher rate of subscription, and thus we must conclude a real *Scotchman* is interested in getting the most for his money, and as for himself, so for his church. One-hundred-percent circulation will guarantee the *Scotchman* that every member of his church is receiving the Brethren Herald every week, at a reduced rate—a good investment indeed.



REV. A. R. KRIEGBAUM

The *Shepherd* is interested in 100% circulation of the Brethren Missionary Herald! Every pastor is a busy man. Every pastor needs all the assistance he can get to help him in his work of seeking to strengthen his flock in the things of Jesus Christ. The greatest "assistant" that any pastor can have is the Brethren Missionary Herald. The very fact that this super-fine publication is sent into the homes of all the members of the church makes the Brethren Missionary Herald an "assistant" to the pastor. Every church that is 100% in circulation has the assurance that the Brethren Herald is going into every home of the active membership of the church. Every church that is 100% in circula-

tion can be fully assured that it has given to its pastor one of the finest "assistants" any pastor could desire.

When a church is 100% in circulation then every member of the church is weekly learning more about his church. Each member is learning more about foreign missions, home missions, the seminary, and of the auxiliary organizations of the church such as W. M. C., Sisterhood of Mary and Martha, Youth work, etc. This learning proves to be a real "assistant" to the pastor in his teaching of the flock.

Wise indeed is the church that does not stop at 100% circulation, but rather seeks to place the Brethren Missionary Herald in the homes of any who manifest interest in the Brethren Church. The placing of the Brethren Herald in such homes proves to be inexpensive advertising and a real "assistant" to the pastor who later calls in that home.

The pastor is interested in 100% circulation because it builds up his people in the "faith once for all delivered unto the saints." Fine articles by our pastors and teachers make it imperative that every church become 100% in circulation for its own spiritual welfare.

The *Saints* are interested in 100% circulation of the Brethren Missionary Herald! One might not miss one of the secular magazines that come into the home, but let one issue of the Brethren Missionary Herald fail to arrive, and pastors from coast to coast will have their phones ring and the question will be asked of them, "Why didn't my Herald come this week?" By oversight recently, three names were omitted from our annual 100% renewal. Believe it or not, these three failed to receive one or two issues of the Brethren Herald, and the pastor soon had an explanation to make. Three saints missed their Herald. The saints of God look forward to the weekly arrival of their Brethren Herald. This is the means by which they receive spiritual messages, Biblical truths, and are kept informed as to the goings-on of their church from coast to coast.



## It Met Our Personal Need

By REV. ORD GEHMAN, *Berne, Ind.*  
*Treasurer, Brethren Missionary Herald Company*

It is with real Christian joy and praise for the Lord in our hearts that we take this opportunity to speak of the blessings of our associations with the Brethren Missionary Herald Company. In the good providence of God, I became a member of the Board in August 1946 and was elected Treasurer of the Board at the meeting of the Board the same year. The associations from that time until the present have been a real blessing to me.

As most of the members of the Brethren Church from coast to coast and in Africa and South America know, I was quite seriously ill the later part of 1946 and spent most of 1947 recuperating from two major operations. Many of our good friends from east to west were kept informed through the pages of the Brethren Missionary Herald. It pleased God, through our many good friends, in and out of the Brethren Church, to awaken many prayer warriors in our behalf. Words cannot express our sincere gratitude and appreciation to those who were so faithful in prayer during those trying days, weeks, and months which followed. But our Father is faithful to His every promise. He bared His mighty arm and proved His faithfulness in our behalf. We can only bow our heads and hearts and say, "Thank you, Lord, for all your marvelous goodnesses unto us!"

When it became evident that it would be necessary for me to give up the work of the pastorate, for a while at least, the way looked dark ahead, humanly speaking. When we felt definitely led of the Lord to resign our pastorate at Rittman, Ohio, where we were then serving, God gave a deep, settled peace in our hearts that He would make good Philippians 4:19 for our good and His glory eternally. The very next mail brought a letter from the Herald Company office offering the work as Office Secretary to Mrs. Gehman. We felt it was the Lord's "open door," not knowing when, if ever, it would be possible for me to go back to preaching.

Accordingly, Mrs. Gehman prepared to go to Winona Lake in that capacity where she served for almost a year. Her associations with the Herald Company staff were congenial in every respect. I also did some part-time work at the Herald office during the final weeks of my recuperation before accepting the call of our Lord to our present field of service at Berne, Ind., where we are so happily situated by His grace. Employment at the Herald Company helped in no small measure to relieve the financial burden of those trying days of waiting. For this we praise God and thank Him for the Brethren Missionary Herald Company.

Not only has God wonderfully used this company to aid in sending forth His precious Word of Life in Christ Jesus, but also in sustaining His children in particularly trying times by enlisting the prayers of others members of this great household of faith through the pages of the Herald. Certainly such a practical expression of Christian love and kindness deserves the prayerful and sacrificial support of every reader of the Brethren Mission-



REV. ORD GEHMAN

ary Herald. You approve the *recession* of this fine work by giving *less* than last year. You help *maintain* its present facilities by giving *equal* to last year's gift. But you advance *expansion* of the Herald Company's possibilities of usefulness, should the Lord tarry, by an increase in your gift over last year's offering. What will your answer be in the Publication Offering for 1948?

It's getting late—the King may soon be here!

Your last gift for Publications may be this year!

So place your gift within His nail-pierced hands,  
To carry forth His message to those in many lands.

## "We Think It's Swell"

By REV. RALPH COLBURN, *Winona Lake, Ind.*  
*National Youth Director*

One of the questions I often ask our Brethren young people in the Christian schools we've had the privilege of visiting is: "Do you receive the Brethren Missionary Herald?" Most of them do, and their answer is, "Yes, and we think it's swell!" That may not be elegant grammar, but we like the sentiment. We've found that the Herald is meeting a real need in keeping these Brethren youth, far from their home churches, and in many cases far from any Brethren church, in touch with the denomination. Though they do not have much time to read, they glance through the magazine, read the news notes and a few other features, and sometimes devour it from cover to cover. It is a link with home.



REV. RALPH COLBURN

The Brethren Missionary Herald has been of tremendous value to the youth work by giving us, free of charge, the Youth Page in each issue. Many young people have reported blessings and ideas of value received from this page, and often we discover that some adults are enjoying it fully as much as the young people. And the very fact of having the page reminds every reader that we have this national youth work, and that it needs the prayer and practical support of the Brethren people.

Although the Herald does not print B. Y. F. topics, we've run across groups that have developed some very interesting and excellent topic material from articles on its pages. And through the Youth Page, some of the most successful and useable ideas are finding their way from one group to another. Such interchange of ideas and activities is healthy, and we rejoice to see it.

We believe the Brethren Missionary Herald to be of sufficient value that we have offered to send it, free of charge, to any of our students in Christian preparation, whose churches have somehow missed sending it to them. We have some grateful letters expressing their appreciation for this, and we know that it is a good investment.

Yes, in our National Youth Work we find the Brethren Missionary Herald of tremendous value. And we appreciate not only the excellence of the magazine, but the splendid cooperation of the editor and his staff. Echoing the sentiments of many young people, "We think it's swell."



# NEWS BRIEFS

We wish to thank *Grace Seminary* for relinquishing their space in this issue of the Herald so that the needs of the Missionary Herald Company could be made known. Next week's Herald will bring you a full report of the seminary commencement events and the announcements concerning plans for the future.

"Notice—Some time ago I loaned a manuscript on 'Marriage and Divorce,' and have forgotten to whom it was given. I shall appreciate its return as soon as possible. Alva J. McClain."

Ground-breaking services will be held at *Grafton, W. Va.*, May 30. Pastor Stanley F. Hauser requests prayer concerning these coming events: June 2, Rev. Sewell Landrum will show pictures of the Clay-hole work; June 6, Rev. Elias Zimmerman will speak; daily vacation Bible school will begin June 7; Dick Burch will hold revival meetings beginning June 27.

Rev. Curtis Morrill has undertaken pastoral duties at the Presbyterian Community Church at Cannon Beach, Oreg. His mailing address is Box 245.

Rev. Russell D. Barnard is quite seriously ill so that he is unable to do his planned deputation work for the foreign mission work. Remember him in prayer.

Rev. and Mrs. S. Wayne Beaver have arrived in this country by plane from Africa. They attended the commencement events in Winona Lake.



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Christian Life.....W. A. Oeden  
Evangelism.....R. Paul Miller  
Youth .....Ralph Colburn

Rev. Alan S. Pearce, for 17 years associate pastor of the First Church, Long Beach, Calif., recently tendered his resignation to the church, effective June 30. The church reluctantly accepted this resignation "with deep regret, and with the knowledge that no words of ours can express our thanks to Brother Pearce for his years of faithful, loving service among us."

Dr. Alva J. McClain will speak at the First Church, Long Beach, Calif., May 30-June 6. Rev. Peter Dyneka was the speaker May 16. Mr. James Adema, a member of the church since 1916, died May 1.

When Brethren L. L. Grubb and George Richardson flew to Chico, Calif., they found a group of 27 believers who had left the Church of the Brethren and who desired a fundamental Brethren work in this northern California city. Rev. Herbert Bess has been secured temporarily to pastor this group. Meetings are being held in a recreation hall, but lots have been selected for a building.

Dr. Raymond E. Gingrich recently resigned as pastor of the church at Akron, Ohio, effective July 4. After that date he will give full time to the Akron Bible Institute, serving as president.

A new attendance record was set at Modesto, Calif., on the first day of Dingeman Teuling's meetings there when 165 crowded in. Evangelist Bob Munro also took part in the meetings. Ten first-time decisions are reported, besides rededications and two for full-time service.

The congregation at Allentown, Pa., has voted to have the trustees dispose of the property next door to the church. A revision of the church constitution is also being undertaken. Radio station WSAN, over which the church broadcasts each Sunday morning, now operates on 5,000 watts so that many more homes are being reached.

Pastor Edward Lewis, of Clay City, Ind., writes that Bro. M. S. Burger, 78, a charter member of the church, died recently. The Bible class in Brazil, Ind., had 23 present on a recent evening.

The new address of Rev. L. Ellis Rogers is R. F. D. 2, Washington, Pa. Rev. Neil Beery's new address is R. F. D. 2, Wadsworth, Ohio.

The newspaper account of the Meyersdale case was printed in the Herald in harmony with our policy

## The Brethren Missionary Herald Circulation

As of last week .....	7,008
(Praise the Lord!)	
A month ago .....	6,996
A year ago .....	6,142
Two years ago .....	5,597

of bringing significant news to our readers as soon as possible, and because we had, and have, no other report of the decision to print. It was printed without comment because the editor was not in a position to comment, since his only source of information was the newspaper account itself. We do not vouch for the truthfulness of every statement in the write-up; personally, we doubt some of them. We are sorry that some of our good readers did not understand that this was simply a reprint of a newspaper article, reproduced in the Herald for what it was worth.

The First Church, Dayton, Ohio, plans to dispose of its parsonage.

Rev. Paul L. Mohler, pastor at Listie, Pa., has been called to serve the church another year. The spring communion service was attended by 150; 77 were present at the mother-daughter banquet.

Pastor K. E. Richardson, of Radford, Va., reports that this new work had 95 at prayer meeting on May 5 and 88 the following week.

The Brethren Ministerial Association of Southern California recently passed the following resolution: "The matter of the circular letter sent out by Walter Strong regarding eternal punishment was acted upon and a motion prevailed that we go on record as a ministerium that we are not in sympathy with the theological position set forth in the letter."

Dr. Alva J. McClain will hold a Bible conference in Whittier, Calif., June 6-9. The Garvey church won a trophy cup as a Christian Endeavor attendance award in the San Gabriel division.

There were 179 registered at the district youth rally in Peru, Ind., with an attendance of over 200.

The church at La Verne, Calif., has authorized the trustees to have the church basement repaired and renovated.

Radio rallies in the Northern Ohio district will be held as follows: May



30, 10:30 a. m., Akron; 3:00 p. m., Wadsworth; 7:30 p. m., Canton; May 31, Homerville; June 1, Sterling; June 2, Wooster; June 3, Fremont.

The building committee at *Martinsburg, Pa.*, is planning the extension of the present church building for 20 feet, with a full daylight basement, and a two-story Sunday school classroom unit. Estimated cost will be above \$15,000.

Thirteen decisions are reported from the Charles Ashman meetings in *Fort Wayne, Ind.*

The Third Church, *Los Angeles, Calif.*, reports 13 first-time decisions and five reconsecrations at the Dingeman Teuling meetings.

Pastor Nelson E. Hall, of the *Homerville, Ohio*, church, was ordained to the Gospel ministry May 9, with Dr. Herman A. Hoyt delivering the ordination sermon.

"Believing that the Word teaches that believers should not be united with unbelievers, according to II Corinthians 6:14, the pastor would like to be excused from joining in marriage a believer and an unbeliever" (*Sunnyside, Wash.*, bulletin).

At *Roanoke, Va.*, "nearly 140 Christians surrounded the Lord's table last Wednesday night in the first service of this kind held in the church auditorium."

Bro. S. W. Link sends encouraging news from the work at *Baden, Pa.* Rev. Edward Bowman baptized 24 and received 21 into the church there on April 25. On Mothers' Day there were 105 in Sunday school, including 25 mothers. There were 30 at the young people's meeting that evening.

The *Clayhole, Ky.*, Sunday school exceeded their goal on May 9 when 214 were present, including 39 in the adult class.

The church at *Berne, Ind.*, is procuring a parsonage for their pastor, Rev. Ord Gehman.

Dick Messner, of Ashland, preached at the *Danville, Ohio*, church on a recent Sunday. Continue to pray for the pastor, Rev. Roy Kreimes.

The *Winona Lake* church received four new members by baptism, May 9.

The camp dates for the *Northwest District* are Aug. 2-14.

Rev. Charles H. Ashman is available for Bible conferences as well as for revival meetings.

Evangelist R. Paul Miller has open dates July 11-25 and Aug. 1-15.

Rev. John J. Bergen is pastor of the Hunter Memorial Community Church of Campo, Calif. A get-acquainted pot-luck supper at the church was enjoyed by a group of approximately a hundred. The choir of the San Diego church were special guests.

The regular date for the *Publication Offering* is June 13, but it may be received at any time convenient for the local church. However, reports must reach the Herald office by July 31 in order to count on this year's offering.

## TRACY, CALIF.

We thank the Lord for His blessing upon the work in Tracy, Calif. We began our ministry here November 1st, 1947, after spending two delightful years with the Brethren in Harrah, Wash. While it was difficult for us to leave the Harrah church we felt a very definite call from the Lord to come to Tracy, and while Tracy has always been considered a hard field, and the way has been rough at times, we are still of the opinion that our Father God led us to this field. During the six months we have been here He has blessed our ministry with over 20 precious souls; 17 have been added to the membership of the church, and several others are awaiting baptism.

Our Home Mission offering was over three times what it was the previous year, and our Foreign Mission offering is now over \$700.00 and more to come in. We believe it will be one of the highest if not the highest offering in the history of the church. Our attendance both in Sunday school and church has been very good. We are suffering at the present time from an epidemic of measles which has brought the attendance down somewhat.

One of the things we are unusually thankful for is that the Lord has allowed us to begin the construction of our new Sunday school unit. This addition to the present building will give us about 2,700 additional square feet of floor space which will consist of an assembly room for the younger children, several classrooms, a modern kitchen, and a fellowship hall. The building of this addition is progressing nicely under the supervision of one of our own members, Bro. Harvey Iken-

berry. We expect it to be completed about August 1st.

For all the blessings outlined above we give our precious Lord all the glory for without Him we could do nothing. We also thank Him for a congregation of people who are united and bound together with cords of love for Him and for each other.—*Ralph Rambo, pastor.*

## REVIVAL AT FILLMORE

The church revival with Rev. Robert D. Crees was a decided success in more ways than one. For months the saints had prayed for just such a meeting, where the presence and power of the Holy Spirit would be felt in each and every service.

God used the well-timed messages of Brother Crees to answer the prayers of the saints at Fillmore. A total of 18 decisions of various kinds were made during the meetings, including several first-time conversions.

Considerable time was spent in prayer and visitation, in which the evangelist always was ready to take a vital part. The attendance was fair. The church was greatly built up and strengthened in the faith. It was a season of spiritual refreshing and fellowship. Brother Crees proved himself equal to the occasion, for which we give God all the glory.

The Fillmore Brethren thank the Third Brethren Church, *Los Angeles*, for loaning their pastor to give us a lift at the right time.—*Albert L. Lantz, pastor.*

We praise the Lord for the opportunity of conducting an evangelistic meeting March 9-21 at Fillmore, Calif. This town of 4,000 population is in the midst of a citrus and oil producing valley. The church is stable and the congregation has been very faithful to their pastor, Bro. Albert Lantz, through his illnesses of the past year.

Brother and Sister Lantz are fine leaders, and the people were faithful in attendance and prayers. We enjoyed our home with the Lantz family and the fellowship with the Brethren. We thank the Lord for blessing the meeting, and pray that He may continue to guide the loyal Brethren at Fillmore.—*Robert D. Crees, evangelist.*



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for June 13, 1948.

Luke 15.

### CHRIST'S ATTITUDE TOWARD SINNERS

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

"Then drew near unto him all the publicans and sinners . . ." (Luke 15:1). Christ's attitude toward sinners is reflected in their attitude toward Him: they *drew near* to Him. They trusted Him; they felt that He was their friend; there was something about Him that attracted sinners.

How often the opposite is true of us. When we separate ourselves from the *ways* of the sinner, a barrier seems to rise up between us. But it is not *righteousness* that makes sinners draw back from us, it is *self-righteousness*. Incarnate holiness was welcomed by sinners. The moral gulf between Him and them was greater than it ever could be between us and the lowest sinner. But His love and compassion bridged that gulf; they knew that He came only to help them. So they drew near to Him.

The soul-winner must have this compassion. He must live a holy life; he dare not compromise with sin. The slightest compromise will destroy his testimony. He cannot win sinners by living on their level. But neither can he win them with the aloofness that is born of self-righteousness. In a sense the soul-winner must win men to himself before he can win them to the Lord. The sinner must see in him a *little Christ*, a Christian. Sinners cannot be driven to Christ; they must be won. This demands the compassion of Christ. They must see that we love them for Christ's sake.

The fifteenth chapter of Luke was written to reveal to us this divine love for sinners. As a shepherd loves his sheep, so the Lord loves sinners.

As a woman cares about a lost coin, so God cares about lost men. As a father yearns over his wayward son, so our heavenly Father yearns for each wandering soul. And in each parable He is pictured as rejoicing greatly as each wanderer is found and brought back. It was this love of God, perfectly revealed in Christ, that drew sinners to Him.

We do not mean that everybody loved Him. It was the down-and-out sinners, the disreputable sinners, the outcast sinners that loved Him. He brought forgiveness and hope to them. But the respectable sinners, the Pharisees, hated Him and had Him put to death. They disliked Him because His righteousness was a rebuke to their sinful hearts. They disliked "publicans and sinners" because their sins were of a different kind from their own. They disliked everyone but themselves, for they were living on an island of self-righteousness. They had gotten as far away from God as it is possible

to get, for they hated what God loves—His Son, and lost men; and they loved what God hates—self-righteousness.

It seems that in many of our churches we have our own group of people who meet together regularly to worship God, but we have no influence over the people all about us. They are not attracted to us. We may have excused ourselves for this by saying that it is because we are living so close to the Lord. Is it? Or is it because we are self-righteous? Sinners drew near to Him.

#### Review Questions

(Based on the Brethren Quarterly)

1. In what way did Jesus "receive" sinners?
2. Can a sheep find its own way back to the fold? Can a sinner?
3. How many sheep must be lost before the shepherd will go after them?
4. Who is represented by the "woman" who sought the lost coin?
5. What brings joy in heaven?
6. Describe the father's actions when the prodigal son returned home. Whose love is represented here?
7. Who is represented by the elder son?
8. Who were the publicans? the "sinners"? the Pharisees? the scribes?
9. What is the meaning of "murmured"?

#### Discussion Questions

1. Why did the "sinners" draw near to Jesus? Why are they not attracted to us?
2. How far should we go in social contacts with unsaved people?

#### BIBLE-READING SCHEDULE

Monday	May 31	II Kings	15, 16	Hebrews	7, 8
Tuesday	June 1	II Kings	17, 18	Hebrews	9
Wednesday	June 2	II Kings	19, 20	Hebrews	10
Thursday	June 3	II Kings	21, 22	Hebrews	11
Friday	June 4	II Kings	23	Hebrews	12, 13
Saturday	June 5	II Kings	24, 25	James	1, 2
Sunday	June 6	I Chronicles	1, 2	James	3, 4
Monday	June 7	I Chronicles	3, 4	James	5
Tuesday	June 8	I Chronicles	5, 6	I Peter	1
Wednesday	June 9	I Chronicles	7, 8	I Peter	2, 3
Thursday	June 10	I Chronicles	9, 10	I Peter	4, 5
Friday	June 11	I Chronicles	11, 12	II Peter	1
Saturday	June 12	I Chronicles	13, 14	II Peter	2, 3
Sunday	June 13	I Chronicles	15, 16	I John	1, 2



# The Brethren Missionary Herald

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GRADUATES, FACULTY, AND BACCALAUREATE SPEAKER, COMMENCEMENT DAY, 1948

Back row (left to right)—L. Ray Layman, William Russell Sale, J. Ward Tressler, C. Wayne Croker, W. Wayne Baker, Zane Mason, J. Viola Burns, Clyde K. Landrum, Robert Nitz, Iris Heckman, LaRue Malles.

Front row—William R. Rice, Prof. Homer A. Kent, Prof. Robert D. Culver, Rev. Herman W. Koontz (Baccalaureate speaker), President A. J. McClain, Dr. Herman A. Hoyt, Dr. Paul R. Bauman, Librarian Blaine Snyder.



# Grace Theological Seminary



Editorials by

PROF. HOMER A. KENT



## Graduation Exercises.

The eleventh annual graduation service of Grace Seminary was held in the beautiful auditorium of the Winona Lake Presbyterian Church on the evening of May 18th, at 7:30 o'clock. Under the benign influence of the setting sun of a glorious spring evening, the academic procession marched from the Seminary building into the church for the evening's proceedings. The church was crowded to capacity with eager relatives and friends of the graduates. The procession marched to the music played on the piano by Mrs. Irvine Robertson.

The invocation was offered by Rev. Carl L. Howland, Litt. D., editor of the *Free Methodist* magazine. After the singing of the hymn, "Jesus Shall Reign," the congregation listened to the reading of the Scripture lesson by Rev. Mark E. Malles, pastor of the Grace Brethren Church of Flora, Ind. President Alva J. McClain then spoke of the blessings of God upon the Seminary during the year just closing and remarked about the prospects for the coming year. Of special interest was his announcement concerning the opening of a collegiate division of the school this fall. Following the singing of another hymn the evening prayer was offered by Rev. Reginald Shepley, B. D., pastor of the First Baptist Church of Warsaw, Ind. Al Zahlout thrilled the audience with two numbers on his violin, being accompanied at the piano by Mrs. Zahlout.

The graduation address was delivered by Rev. W. O. H. Garman, Th. B., pastor of the Callendar Memorial Church of Wilkesburg, Pa., and president of the American Council of Christian Churches, who spoke on the trends in present-day Christendom and exhorted the graduates to heed the words of the Apostle Peter in his First Epistle, chapter 5.

J. Ward Tressler, representing the graduating class, then presented a check for one hundred dollars to the Seminary as a gift from the class to be used toward enlarging the library. Prof. Robert D. Culver received the gift on behalf of the faculty with words of appreciation. President McClain followed by announcing the names of the two students of the class who have been awarded honors this year. They were L. Ray Layman

and Clyde K. Landrum, both of whom are being graduated *cum laude*. Dr. Paul R. Bauman spoke in recognition of these honors. Next took place the presentation of the candidates for diplomas and degrees by Dr. Herman A. Hoyt after which the conferring of the same took place by President McClain, assisted by Professors Robert D. Culver and Paul R. Bauman. J. Viola Burns, Iris Jewell Heckman, and Elsie LaRue Malles received the two-year Christian Education diploma. Four candidates received the Theological Diploma—W. Wayne Baker, C. Wayne Croker, Robert F. Nitz, and J. Ward Tressler.

There were four students who received the Bachelor of Divinity degree—Clyde K. Landrum, L. Ray Layman, Zane Allen Mason, and William Russell Sale. Two candidates received the Doctor of Theology degree—William R. Rice and Homer A. Kent.

As a concluding act of devotion the Seminary student body stood to their feet and sang three stanzas of "Cleanse Me," the rest of the assembly joining in the singing of the fourth stanza. Rev. L. L. Grubb, general secretary of the Home Missions Council, offered the closing prayer and pronounced the benediction, and another glorious commencement season was written into the history of Grace Seminary.

## Baccalaureate Service

The Baccalaureate service this year was held on the morning of graduation day at the Winona Lake Presbyterian Church. The preacher of the occasion was Rev. Herman W. Koontz, pastor of the Ghent Brethren Church of Roanoke, Va., and pastor of Ray Layman, of the graduating class. He brought a rich message on "The Glory of the Christian Ministry." (This message appears elsewhere in these pages.)

Among those having part in this impressive service were Rev. William H. Davies, pastor of the Winona Lake Presbyterian Church, who offered the invocation and gave a cordial word of welcome; Rev. Miles Taber, editor of Brethren publications, who spoke as a representative of the Board of Trustees; Rev. Charles H. Ashman, evangelist and Bible teacher, who read the Scripture lesson; Prof. Homer A. Kent, who offered

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the prayer; the Seminary quartet; and Mr. Charles H. Croker, father of Wayne Croker, of the graduating class, who led in the closing prayer. Dr. Alva J. McClain, president of the Seminary, presided and presented the announcements.

A large attendance and perfect weather added to the blessings of the occasion.

#### *Observance of the Ordinances*

The work of the school year over, the students and faculty of the Seminary gathered about the tables of the Lord to observe again the sacred ordinances which speak so vividly of His saving ministry. This observance has become traditional at the close of each school year. It was held in the Seminary library, there being 94 persons seated at the tables. Dr. McClain was in charge. It was a very precious service and served to again remind all who were present of the wonderful heritage that is ours in Christ Jesus.

In addition to students and faculty members, there were present for the occasion their wives, a number of the relatives of the graduates, and several members of the Board of Trustees of the Seminary.

#### *Class Day Service*

Sunday morning, May 16th, the annual Class Day service was held in the Winona Lake Presbyterian Church. The graduating class appeared in their academic regalia and had complete charge of the service and provided all its parts with the exception of a beautiful anthem rendered by the choir of the Presbyterian church. The Class Sermon was preached by Clyde K. Landrum, who during the past year has been president of the student body. He is also one of the honor students of the graduating class. He spoke on "Crossing the Jordan" to a large and appreciative congregation. W. Wayne Baker, president of the class, presided at the service.

On the evening of Class Day, L. Ray Layman, the member of the class achieving the highest scholastic rating, preached at the Winona Lake Brethren Church on the subject, "The Call of God."

#### *A Day at Camp Mack*

The day after examinations, the entire student body with their families, the faculty and their families, the Missionary Herald and Home Missions Council employees with their families, besides a number of friends, enjoyed a day of recreation and outing at beautiful Lake Wabsee, about 12 miles from Winona and near Milford, Ind. The Lord gave us a good day from the standpoint of the weather and the group of about 190 had a splendid time.

The forenoon was spent in playing games. At the noon hour a well-planned meal was enjoyed in the camp dining room. At 2 o'clock the group assembled in the chapel for a humorous program provided by the seniors. At the conclusion of this program there was a period of devotions at which Dr. McClain presented a devotional message.

The rest of the afternoon was spent informally. Advantage was taken of the recreational facilities of Camp Mack, multitudes of pictures were taken of groups and individuals, while others basked in the warm spring

(Continued on Page 495)

# The Glory of the Christian Ministry

*Baccalaureate Sermon (in Part) Delivered by Rev.  
Herman W. Koontz at Recent Commencement*

The glory of the Christian ministry is clearly revealed in Acts 20:17-28. It would be a good tonic for every prospective minister and everyone now in the ministry to meditate much upon this Scripture. It will fire our souls with a new zeal to determine before God that we will always fulfil our part in such a wonderful ministry to which God has called us. It will keep us from sin that in the end would destroy our effectiveness in carrying out this great ministry. It will ever keep us from coming to the place where we look upon the ministry as merely another occupation.



H. W. KOONTZ

In the Scripture before us today I shall consider the following outline: First, Paul's example before the Christian church; Second, Paul's exhortations and admonitions to the elders of the church; Third, the tie that bound together Paul and the Ephesian elders.

#### PAUL'S EXAMPLE

In the first place consider Paul's example before the entire Ephesian church and all Asia. He said in verse 18, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons." Here is a record worth emulating. The very day he set foot in Asia he was determined that the manner of his living would be above reproach. As a chosen vessel of the Lord Jesus Christ he could do no less.

#### *Example in Humility*

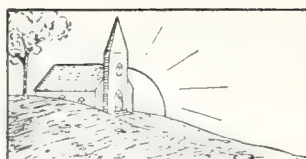
We are shown in our text at least three ways in which Paul was such a great example before the Ephesian church. Verse 19 tells us the first way, "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell by the lying in wait of the Jews." Now Paul did not have that Pharisaical type of humility from which we turn away in disgust. Nor did he come before God in prayer and say, "Oh God, I come into thy presence as humble as I can be." No, Paul had that kind of humility that comes to men when they come face to face with the Lord Jesus Christ. That day on the road to Damascus when the light of heaven broke upon him, and he saw the Lord Jesus Christ, the Saul of old, boasting in his family ties, boasting in his position, boasting in his righteousness, boasting in all the things that men hold high in this life, became the Paul who saw nothing but the glory of the Lord Jesus. Then he could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

#### *Example in Preaching*

Paul was also the supreme human example for the

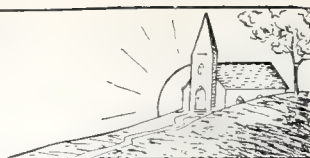
(Continued on Page 494)





# SEMINARY NEWS

LaRUE MALLES, Reporter



## *What the Graduates Say*

**Ward Tressler**—I praise the Lord for a school that stands for the fundamental doctrines of the Christian faith. Especially significant to me has been the well-rounded courses of study supplemented by the practical messages of some of those who have been used mightily by the Lord in the Christian ministry. The prayers and testimonies of fellow students have also been a challenge to me. May the Lord continue to bless this school to the hearts of many others as He has blessed it to my heart.

**Wayne Croker**—I'd be mighty ungrateful if I didn't have a word of testimony for Grace Seminary. After attending several Bible schools and colleges here I found what I was looking for: men of God who know how to handle the Word of God. Here at Grace the problems are not avoided nor the difficult passages excluded, and the deeper spiritual life is taught by example as well as by precept. Truly Grace Seminary is a "Bethel," a "House of God." Praise the Lord for Grace Seminary.

**Zane Mason**—Because of genuine Bible teaching, Spirit-filled professors, and a student body in love with Jesus Christ, my life and heart have been touched and influenced as nothing ever has, since the day I was saved. Grace Seminary has given many of us reason to "take courage" because of its convictions, when some of us had felt that such a school was nonexistent in these apostate days. We believe Grace Seminary was born of God, and truly He is getting the glory through its teaching and through the personal lives of its faculty. We do count it an exceeding privilege and joy to have been a student within its doors.

**Clyde Landrum**—Praise the Lord for these three years at Grace for they have been years of study of the Word of God. Instruction in the Word itself is the outstanding characteristic of the school in my opinion. I have been greatly blessed by this spiritual instruction from the Word and by the fine fellowship with the students and faculty. My prayer is that our God will continue to prosper and expand the ministry of our school.

**Ray Layman**—I praise the Lord for a Seminary like Grace Theological Seminary where God's Word is taught in all its fulness and richness. Especially do I praise Him that I was privileged to be a student at Grace for three years. As a result, my Christian faith has grown mightily and love for my wonderful Lord has increased steadily, and I pray that this will continue as I now go out from Grace to serve Him. I highly recommend Grace Seminary to all for a thorough, scholarly, true-to-the-Word training for the service of God in this dark, apostate age.

**Viola Burns**—The three years spent in Grace Seminary have been years which the Lord has used to teach me many personal lessons and to show me His will for my life. The blessing of learning the Word of God from

consecrated, Spirit-filled men of God has been a great example and it is my prayer that the Lord will use me to impart His truth to others.

**Wayne Baker**—The continual emphasis which is placed upon the Word of God in Grace Seminary has brought great blessing to me. Through the ministry of our school I have received an increased revelation of the matchless Person of Christ my Savior and of the manifold benefits of His atoning death on the cross. I praise the Lord for His goodness in bringing me here and for His wonderful works on behalf of me and my family. We are grateful to all who have helped in providing this privilege for us.

**Iris Heckman**—The blessings received while attending Grace Seminary have been too numerous to even begin to list. It has been a great joy to study the Word these past three years and the practical spiritual blessings that have strengthened my own life can never be evaluated. Another wonderful thing about Grace has been the Christian fellowship and atmosphere. The joys and blessings received while serving on the Gospel teams gave no end to the thrill of singing, playing, or speaking of the salvation which is possible through the blood of our Lord Jesus Christ. I truly praise God for Grace Seminary and the privilege I had of attending such a school.

**W. R. Sale**—As a child I was taught to honor and believe the Bible as the inspired Word of God. Although many schools have caused men to doubt that Word, I am extremely thankful that Grace Seminary stands true to the Scriptures. Three years in Grace Seminary have proved to be three of the best years of my life in Bible training and Christian fellowship. If I were deciding on a school to attend, it would be unanimously in favor of Grace.

**LaRue Malles**—Truly my "looks" have been changed during these years of study in Grace Seminary, that is, my uplook, inlook, and outlook. I have learned more of what our God is and what He has done, more of what I was apart from Him and now what I am and have in Him, and more of what He expects of me as His servant. I marvel continually at His goodness toward me in granting me these precious and profitable days in such an institution as Grace Seminary. I have taken advantage of the privilege of studying the Word, now I am responsible for giving it out. Pray for me.

## *New Student Body Officers*

At the election held on Friday, April 30th, the following students were chosen by their classmates to fill the offices of the student body: President, Charles Sumey; Vice President, Milton Dowden; Secretary, Ava Schnitter; Treasurer, Homer Kent, Jr.; Gospel Team Chairman, Adam Rager; Missionary Chairman, John Harper;

(Continued on Page 491)



# ANNOUNCING

## The Collegiate Division of Grace Theological Seminary

WINONA LAKE, INDIANA

The advisability of providing a limited number of courses at the college level had been the subject of prayer and discussion for several years by the Faculty of Grace Theological Seminary, members of its Board of Trustees, and interested Brethren pastors. At the 1947 National Fellowship of Brethren Churches a committee was appointed to give definite study and consideration to this matter. After some correspondence, this committee met with the Seminary Faculty in March of 1948, and a program was agreed upon to be inaugurated, if possible, in the fall of 1948 as a Collegiate Division of the Seminary. This program was approved by the Executive Committee of the Board of Trustees on April 2, 1948.

### CHARTER PROVISION

A Collegiate Division was anticipated and provided for in the original Charter of Grace Theological Seminary filed and approved in 1940 under the laws of the State of Indiana. Among the main purposes of the Corporation, the first two read as follows: "I. To provide biblical and theological education for worthy and properly qualified students who purpose to enter the Christian Ministry, Foreign Missionary work, or other types of Christian service. II. To establish a Theological Seminary with proper academic standards, primarily for students with college degrees or an academic equivalent; *and also to establish and maintain such other school, departments, and courses, as may be deemed useful or necessary in carrying out the foregoing general purposes*, and to be operated under the supervision of, in connection therewith, and as a part of the said Grace Theological Seminary."

### GENERAL PURPOSES

The Collegiate Division has been established to accomplish three definite purposes: *first*, to supplement the pre-seminary work of regularly admitted Seminary students who are college graduates but whose college studies are either lacking in certain essential courses, or whose college courses have not been properly integrated with the required curriculum of Grace Theological Seminary leading to the Bachelor of Divinity degree; *second*, to provide some basic pre-seminary courses for mature students who are being prepared for admission directly to the Seminary as candidates for the Bachelor of Theology degree without the ordinary requirement of college graduation; and *third*, to provide at least two years of college and Bible work under positive Christian supervision and guidance for younger students, primarily from Brethren churches, who may

or may not be planning to continue preparation for *full-time* Christian service.

### COURSES

The program of studies in the Collegiate Division is designed to offer courses in at least six general fields of knowledge: namely, Bible, Language, History, English, Philosophy, and Science. All the courses scheduled are required, excepting in cases where students have had similar adequate courses in other approved schools. For such courses full credit will be allowed. In doubtful cases students may be permitted to establish credits by special examination.

### APPLICATION

1. In harmony with the Charter Provisions of the Seminary, the courses in the Collegiate Division are open to all worthy and properly qualified students, regardless of denominational affiliation.

2. All applicants for admission to the Collegiate Division must present transcript evidence of graduation from a standard high school or academy, or a full academic equivalent. Since for the present the number of admissions must be necessarily limited, consideration will be given to high school grade averages, proved industry and intelligence, maturity of character, ability to exercise self-discipline, and other pertinent factors.

3. The application must be accompanied by a letter signed by the pastor and one other official of the church to which the applicant belongs, certifying to the good standing, Christian character, spiritual purpose, and industry of the applicant.

### THE FIRST YEAR

#### FIRST SEMESTER

- 101 *Greek Language — Elements.* An introductory course for those who have not had Greek or for those who wish to review the language; to prepare the student to read the Greek New Testament with facility and understanding through mastery of its grammar, syntax, and vocabulary.  
Four hours, first semester, first year.
- 111 *General World History I.* A survey of the origins and development of contemporary civilization; to provide for students of history and social science an adequate background for the understanding of present institutions and events. Textbook, collateral reading, class discussion.  
Three hours, first semester, first year.



121 *Essentials of English Composition I.* The basic principles of composition in the common prose and poetic forms; with special attention to analytical, expository, and argumentative procedures. Review of grammar and corrective drill in spelling and speech will be given as needed. Three hours, first semester, first year.

131 *History of Philosophy I.* A study of the ideas and systems of the principal philosophers from the early Greek period to Descartes and the Protestant Reformation. Three hours, first semester, first year.

141 *Old Testament Survey I.* An introductory study of the literary material of the Old Testament, the leading ideas of each book, and the progressive nature of divine revelation. Daily assigned reading and work in the Word, supplemented by lectures and discussion. Genesis through the Psalms. Three hours, first semester, first year.

#### SECOND SEMESTER

102 *Greek Language — Reading.* A continuation of course 101, designed to review the grammar, enlarge the vocabulary, give practice in sight reading, and demonstrate the technique and values of exegesis. The Gospel of John and his First Epistle. Four hours, second semester, first year.

112 *General World History II.* A continuation of course 111. Three hours, second semester, first year.

122 *Essentials of English Composition II.* A continuation of course 121. Three hours, second semester, first year.

132 *History of Philosophy II.* A continuation of course 131, from Descartes through the "modern" period, with a brief survey of contemporary thought. Three hours, second semester, first year.

142 *Old Testament Survey II.* A continuation of course 141, covering Proverbs through Malachi. Three hours, second semester, first year.

### THE SECOND YEAR

#### FIRST SEMESTER

201 *Advanced Greek—Reading.* A course designed to enlarge the vocabulary and increase efficiency in sight reading; more attention given to syntax and grammatical constructions. The Gospel of Luke and the Thessalonian Epistles. Four hours, first semester, second year.

221 *Introduction to Literature in the English Language.* This course is designed to acquaint the student with appropriate selections from the leading British and American authors of prose and poetry. Emphasis is laid upon understanding of ideas, appreciation of aesthetic values, and recognition of literary techniques. Three hours, first semester, second year.

231 *Logic.* A study of the science of correct reasoning, formal logic, deductive and inductive methods, the syllogism, the fallacies, and the nature of reflective thought. Three hours, first semester, second year.

241 *New Testament Survey I.* An introductory study

of the literary material of the New Testament, the leading ideas of each book, and the progressive nature of divine revelation. Daily assigned reading and work in the Word, supplemented by lectures and discussion. Matthew through Romans. Three hours, first semester, second year.

251 *General Science.* An introduction to the general field of science; the presuppositions of scientific approach; the methods and principles of scientific investigation; the proper subject matter of the sciences and their limitations. Three hours, first semester, second year.

#### SECOND SEMESTER

202 *Advanced Greek—Reading II.* A continuation of course 201, covering Acts and the Pastoral Epistles, with increased emphasis on mastery of vocabularies, facility in sight reading, and recognition of forms. Four hours, second semester, second year.

222 *Principles of Speech.* A study of the art of effective speaking, with regular class demonstration and criticism, and private conferences with the teacher as the need may require. Three hours, second semester, second year.

232 *Ethics.* A critical study of the various theories and systems of moral philosophy, and their evaluation in the light of the Christian way of life. Three hours, second semester, second year.

242 *New Testament Survey II.* A continuation of course 241. First Corinthians through the Revelation. Three hours, second semester, second year.

252 *General Psychology.* An introduction to the science of psychology; its field of investigation; the various schools; methods and practical applications. Three hours, second semester, second year.

### STUDY PROGRAMS FOR MINISTERIAL CANDIDATES

1. Students who successfully pass the course in the two-year Collegiate Division of Grace Theological Seminary, and then finish the last two years of college work at another approved school with the Bachelor of Arts degree, will then be admitted to the regular three-year Theological Curriculum of the Seminary and receive the Bachelor of Divinity degree upon graduation.

2. Students who satisfactorily complete the courses in the two-year Collegiate Division may apply for admission directly to the regular three-year Theological Curriculum of the Seminary and receive the Bachelor of Theology degree upon graduation.

### STUDY PROGRAMS FOR CHRISTIAN EDUCATION STUDENTS

(Not open to candidates for the ordained ministry)

1. Students who successfully pass the courses in the two-year Collegiate Division of the Seminary, and then finish the last two years of college work at another approved school with the Bachelor of Arts degree, will then be admitted to the two-year Christian Education Curriculum of the Seminary and upon graduation, and



the presentation of an acceptable thesis in this field, receive the Master of Religious Education degree.

2. Students who successfully complete the courses in the two-year Collegiate Division of the Seminary may apply for admission directly to the two-year Christian Education Curriculum and receive the Bachelor of Christian Education degree upon graduation.

TUITION AND FEES

For students in the Collegiate Division the charges per semester are \$100 for tuition and \$25 for fees, including \$5 for registration, \$15 for library and incidentals, and \$5 for student activities. Students taking less than 12 hours will pay at the rate of \$10 per semester hour and the regular registration fee of \$5. Work in the Theological Seminary proper continues as before without any charge for tuition. All fees must be paid in advance. Tuition for the semester may be paid in two equal sums; one at the time of registration, and the second prior to the regular mid-semester examinations. The unused portion of tuition charges will be refunded in cases of honorable dismissal. Fees are not returnable.

LIVING ACCOMMODATIONS

Since the Seminary does not operate dormitories at present, students must secure living accommodations in private rooms and apartments. The administration will give all possible assistance in this matter, but cannot guarantee to secure accommodations for students. The Westminster Hotel is open throughout the winter, and rates can be secured by writing directly to the hotel. Whenever possible, students will find it best to arrive a few days early for the purpose of looking over the available accommodations.

ACADEMIC SCHEDULE

The academic year for the Collegiate Division runs concurrently with that of the Theological Seminary

proper, for which see the Seminary catalogue. However, since the Seminary semester is sixteen weeks in length, a sufficient number of extra class periods will be scheduled in order to make each semester hour for the Collegiate Division represent the regular college equivalent for eighteen periods.

GENERAL REGULATIONS

In all matters of moral conduct, spiritual ideals, doctrinal position and general academic rules not specifically stated in this announcement the regulations as published in the Seminary catalogue will apply.

Dr. Alva J. McClain, President.  
Dr. Herman A. Hoyt, Registrar.

Winona Lake, Indiana.

Seminary News

(Continued from Page 488)

Social Chairman, Eddie Miller; Music Committee Chairman, Charles Ashman, Jr.

Finis

The reporter for the past school year brings this column to completion with a sense of sadness. The work involved in gathering these news items was small compared to the joy received in sharing the blessings of the Lord with those of you who made possible our being in this institution. I have learned more about the meaning of "Grace" since being here, not only in the spiritual understanding of the term but in the practical example. Thank you for making Grace Seminary possible.

"Grace is the morning and evening star of Christian experience. It puts us in the way, helps us by the way, and takes us all the way." God bless you, every one.



VIEW OF THE LIBRARY  
AT GRACE SEMINARY





# BIOGRAPHIES OF 1948 GRADUATES

## W. WAYNE BAKER

W. Wayne Baker is an Ohioan, having been born on a farm in Richland County 35 years ago. He accepted the Lord as Savior at the age of 11. A number of years later he began to receive consistent teaching in the Word under the Brethren ministry. He had had two years of college training when he first enrolled in Grace Seminary at Akron, Ohio, in 1937. After one and a half years, poor health interrupted his part-time study. He re-entered the Seminary at Winona Lake in 1945.

He became a member of the West Tenth Street Brethren Church, Ashland, Ohio, in 1938 and at present is affiliated with the Leesburg Brethren Church, where he has served the Lord as Sunday school teacher and in other capacities. Brother Baker has served as pastor of the First Brethren Church, Sterling, Ohio; as supply pastor of the First Brethren Church, Wooster, Ohio, and also as assistant pastor in two southern California churches—Compton and South Gate.

It was in May 1937 that his marriage to Miss Eunice Morrill, of Lemoore, Calif., took place at Ashland, Ohio. Mrs. Baker had graduated from the Bible Institute of Los Angeles and after some college training she also attended the Seminary in 1938. Their family includes four children: Glenn, Joyce, Melvin, and Dwight.

Having experienced a new realization of personal trust in Christ, Wayne now looks forward to the blessing of the Lord in the pastorate.

## VIOLA BURNS

Viola Burns (nee Kalter) was born July 30, 1914, near Dayton, Ohio. She "joined" the church at the age of 12 but came to the Lord for salvation at or during evangelistic meetings at which the Lebonah League had a delegation. The Lord used Mrs. H. E. Eavey to climax the Spirit's conviction and Mrs. Burns accepted Christ as her Savior.

She graduated from Fairmont High School in 1932 and was married to Eugene Burns in 1933. The two attended the Lebonah League for two years and in 1935 enrolled at Moody. The fall semester was broken up by a scarlet fever epidemic and school was dismissed after the quarantine was lifted. Thereafter Mr. Burns secured work at the National Cash Register Company and in March 1936 Daniel was born. In 1938 the twins, June and Judy established their residence in the Burns home.

The year 1942 saw the Burns family attending the First Brethren Church at Dayton, which church they later joined. The next step was a desire to serve the Lord in full-time service and in 1945 the family moved to Winona Lake where Mr. and Mrs. Burns entered Grace Seminary. Mr. Burns is now serving the Lord full-time with the Brethren Missionary Herald Company.

## C. WAYNE CROKER

Born in the City of Brotherly Love, Philadelphia, Pa., Feb. 17, 1919, Wayne early came to know the Lord, as a child of nine years, under the preaching of Rev. R. Paul Miller, then pastor of the First Brethren Church of that city. In 1935 he left high school to study in Mastbaum Vocational School where he met an attractive young lady, Dorothy Powell, who in 1941 became Mrs.

Croker. They have three children, Wayne, Jr., Robert John, and Pattie Lee.

In 1939, while attending Keswick Conference in New Jersey, Wayne surrendered his life for full-time service. The following four years were busy ones, attending two Bible schools, completing high school work, and being employed by Uncle Sam as a civilian electrician in the Philadelphia naval base, brought him to 1943 when he left his family to attend Bob Jones College. In February 1945 he moved to Winona Lake and attended both Manchester College and Grace Seminary.

During his three years at Grace he was pastor of the Milroy Community Church and Monon Presbyterian Church for two years, supplied the pulpit at Sunnymede Brethren Church in South Bend for six months, and is now acting pastor of the Grace Brethren Church of Huntington, Ind.

## IRIS HECKMAN

Iris was born near Sidney, Ind., in April 1924. She attended both grade school and high school at Sidney. Salvation came at the age of nine, and regular attendance at the Brethren church at Sidney was her experience in the years that followed. Upon graduation from high school she spent two years working in a factory in Fort Wayne, with time out to keep up on farming at home with the "folks."

Through contact with students from the Temple Missionary School the Lord began to deal with Iris. As a result of the working of the Lord in her heart she quit her job to enter Temple Missionary Training School in January 1945. In the fall the place of training was changed after much prayer and consideration and she entered Grace Seminary. The two-year course turned out to be a three-year course due to the loss of credits for most of one semester resulting from a severe case of influenza and working in the offices of the Seminary.

## CLYDE K. LANDRUM

Clyde Landrum, a product of the Bluegrass State of Kentucky, comes from Lost Creek, by way of the Clayhole Brethren Church. Grade and high school training were received at Riverside Institute, a Brethren school. Upon completion of high school he entered the Bible Institute of Los Angeles, graduating from that school in 1928. Attendance at Lees Junior College, Jackson, Ky., and graduation from Morehead Teachers College, Morehead, Ky., followed.

He was employed as a teacher in the rural schools of Breathitt County, Kentucky, where he also did Sunday school work. Following this he was special agent for the Prudential Insurance Company at Winchester, Ky., for 18 months, and then agency assistant manager, working out of Louisville, Ky., for two years. One year was spent in war work in a shipyard in Stockton, Calif., after which, in June 1945, he entered Grace Seminary. He is now pastor of the Leesburg Brethren Church, which position he entered in March 1947.

## L. RAY LAYMAN

This son of the "Old Dominion" was born at Cloverdale, Va., July 5, 1905, and was reared on his father's farm. Blessed with Christian parents, he came to know the Lord at the age of 11 and became a member of the



Church of the Brethren. As an active member of this church he took part in the Sunday school and church work.

Graduation from Bridgewater College in 1927 with the A. B. degree was preceded by graduation from the academy department at Daleville College. Besides this high school and college training Ray was graduated from the music department of Bridgewater College. Following college graduation he taught school for six years, after which he taught music, as a private piano teacher, for several years.

In 1942 he withdrew from his church because of modernistic developments and joined the Ghent Brethren Church, Roanoke, Va. Shortly after this he dedicated his life for full-time service but Uncle Sam called him into the service of his country where he served for more than two years. Finally, however, in 1945 he was enabled to enter Grace Seminary.

During his seminary years he met Miss Catherine Smith, of Waynesboro, Pa., who had come to attend Grace Seminary. They were married in 1946.

Brother and Sister Layman had volunteered for foreign missionary service but were unable to go to Argentina, the field of their choice, due to certain complications. Therefore they plan to serve "at home." Brother Layman hopes to serve in the Brethren Church as a pastor as the Lord leads.

#### LARUE MALLES

Thanks to the Keystone State for giving to us LaRue Malles. She was born of Christian parents in Waynesboro, and attended the First Brethren Church there from infancy. Very early in life she accepted the Lord and came into membership of the church at the age of 11. This early experience gave her good Christian training under faithful ministers, Sunday school teachers and young people's workers as she grew to maturity.

After completing the course in the local business college she worked in an office for two years. She then felt the call of the Lord to full-time service and in 1943 began studying in the day school of the Philadelphia School of the Bible. After two years in that school she was led to enter Grace Seminary in the fall of 1945. She feels that now she is through with "formal" training and is ready to work in full-time service for the Lord wherever He leads. Her chief desire now is "To know Him and make Him known."

#### ZANE MASON

Zane Mason was born at Brandenburg, Ky., graduated from Carson Newman College, attended one term at Southwestern Baptist Theological Seminary, and is now pastor of the Mentone, Ind., Baptist Church. His father is a well-known Baptist minister in the State of Florida.

#### ROBERT F. NITZ

Robert Nitz was born in Benton Harbor, Mich., in 1914. He was forced to leave college after two years due to the depression. Soon after leaving college he was employed as a salesman working throughout the south. While engaged in this work he met Mrs. Nitz in Birmingham, Ala. Shortly after their marriage both of them accepted the Lord through the faithful witness of a sister-in-law. The Nitz family moved to Dayton, Ohio, where "Bob" became active in young people's work. Even in this field of endeavor he felt that the Lord was calling him to full-time service, so he obeyed the voice

of the Lord and came to Grace Seminary in June 1945.

During the summer months he has taken college work at Manchester College, North Manchester, Ind. In 1946 he became pastor of the Bourbon Presbyterian Church, which position he still holds. He plans to complete his college work during the ensuing year. The Nitz family, besides Mr. and Mrs. Nitz, include two daughters, Barbara and Bethany Carol, and one son, Joel Frederick.

#### WILLIAM RUSSELL SALE

William Russell Sale was born near Kokomo, Ind., February 3, 1912, the son of Mr. and Mrs. Clyde Sale. His elementary education was received in Howard Township Consolidated School, graduating from high school in 1930. Following high school, Mr. Sale completed a 12-month business course in the Kokomo Business College.

At the age of 12 he accepted Christ as personal Savior in the Hillsdale Chapel United Brethren Church. When 22 years of age he was called of the Lord to preach the Gospel. College preparation was received in Indiana Central College at Indianapolis, graduating in 1938 with the A. B. degree. Pastoral work followed in the United Brethren Church for five years. For 10 months preceding entrance into Grace Theological Seminary, Mr. Sale served as assistant superintendent in the City Rescue Mission of South Bend, Ind., and during Seminary days was pastor of the Wayside Chapel Baptist Mission of Warsaw, Ind.

In 1938 he was united in marriage to Miss Anita Hale, of Knox, Ind. One son, Paul Russell, age six years, graces the home. Mr. and Mrs. Sale have already received a call and taken up the duties of caring for the work at the First Baptist Church of Kewanna, Ind.

#### J. WARD TRESSLER

Ward was born in Meyersdale, Pa., April 6, 1916. Life really began for him when he accepted Christ as personal Savior. His Christian family, composed of parents and one sister, have contributed much to his growth in the Christian life.

He entered the Meyersdale High School in 1929. Prior to his graduation he was elected to the National Honor Society and later became president of that organization. Also he was active in other high school activities. Upon graduation he entered the employment of the Consolidation Coal Company at Acosta, Pa. He later became a member of the Chartered Institute of American Inventors and did much research work on an automatic coal dump.

Brother Tressler became Sunday school superintendent of the Main Street Brethren Church, Meyersdale, Pa., in 1939. In August 1941 he attended the Winona Lake Bible Conference and felt at that time that the Lord was calling him definitely into full-time Christian service. Upon returning home he resigned his position and in September of that year he became a student at Bryan University.

He was chairman of the Prayer Room Building Committee and in his junior year was nominated to *Who's Who Among Students in American Universities and Colleges*. It was at Bryan that he sat under the teaching of Miss Agnes Fay, a graduate of Wheaton College, who later became his wife. He left Bryan at the close of his third year and entered Grace Seminary, where he has been engaged in study for full-time Christian service.



# The Glory of the Christian Ministry

(Continued from Page 487)

elders to imitate when it came to the preaching of the Word of God. He said in verse 20, "I kept back nothing that was profitable unto you." Then later in his discourse to them he said, "For I have not shunned to declare unto you all the counsel of God." Here was a preacher who never came before his listeners with his own theories and speculations. He had a positive message to give. All that God had given to him he passed on to his hearers. The sheep that came before this great shepherd were always fed. Greatly to be pitied is the church where the preacher is always feeding his flock with husks of doubts and human teachings.

\* \* \*

Besides the message of salvation that he was ever ready to give to the lost, whether they be Jews or gentiles, Paul became an example to the elders of Ephesus and to us today in that he was faithful in proclaiming to the church all the counsel of God. To the lost he was a flaming evangelist with a burning message of redemption through Christ; to the church he was a teacher of all the great doctrines that believers need to know to be built up in the faith.

\* \* \*

## *Example of Selflessness*

In the third place, there is Paul's example of his selflessness. His life was one of giving instead of receiving, and in this he found his example in the Lord Jesus Christ. Therefore, he was not guilty of the terrible sin of covetousness. He could say, "I have coveted no man's silver, or gold or apparel." The sin of coveting is a very respectable sin today among men both within and without the church, and unless elders beware it will lodge itself in their hearts. \* \* \* When we are fully assured in our minds that this ministry that God has called us to perform for Him is a "giving" ministry and not a "receiving" one so far as the things of this world are concerned, then we will be safe from this great sin. It is better anyway to be storing up riches in heaven than to be getting our full reward in this passing world.

## PAUL'S EXHORTATIONS AND ADMONITIONS

### *Take Heed to Thyself*

There are three things that he tells these elders when he admonishes them. First of all, he calls upon them to "take heed therefore to themselves." The importance of this word of counsel cannot be overestimated. The elder must be an example to his church in all things. He must also be above reproach before the world. What we are will always speak louder than what we say. We cannot honestly ask or expect to get from our members more than what we have ourselves. A stream never rises higher than its source. \* \* \*

### *Take Heed to Your Flock*

In the next place Paul exhorts these Ephesian elders to take heed to their flock. He enumerated three great reasons why they must take heed to the Ephesian church, which was their flock. They had been appointed by the Holy Ghost to be overseers of that church. No

one could take lightly such a responsibility when he knows that it is the call of God. If God hasn't called us, then we should get out of the ministry quickly. If He has, we cannot ever get out, for He calls for life. They were appointed to care for the "church of God, which He hath purchased with His own blood." No one could ever be called to a more important task than to care for that which God redeemed to Himself by His own blood. No one has a greater responsibility. If we had no other argument in all the Bible to make us as elders see the importance of our work and the glory of our ministry, this one would be enough. The church is God's church and God's appointed men must care for it.

### *Feed the Church*

What is the one best way that these elders can take heed to the church which is so important in the sight of God? Paul tells us in verse 28. "Feed the church of God." In the word "feed" we have the answer to our question. This word, we are told in Vincent's *Word Studies*, signifies all that is included in the office of the shepherd. It is a big word and it includes the various phases of the elder's ministry. As we see all the implications in feeding the church we are made to see clearly the glory of the Christian ministry.

\* \* \*

The elder must have the art of a good salesman. Some time ago a leading American merchant, who had employed many successful salesmen, was asked by a magazine to enumerate six of the world's greatest salesmen. These were the six greatest salesmen in the opinion of that merchant: Paul, Luther, Wesley, Whitefield, Spurgeon, and Moody. These men were great salesmen; they had a product worth while and they were able to convince multitudes that they needed this product. We must be sold ourselves on the message that we give to men and we must convince the members of our church that the Christ we preach and the Word we expound are absolutely necessary for the salvation of the lost and the building up of the church. Then we must be able to fire our people with an intense desire to go everywhere to give the Word of life.

And the Christian eldership includes some phases of the work of a lawyer. Oh, how many times he sees within his church major problems developing that could divide and wreck his church, or he sees sin coming into the lives of those leaders he trusted most, or he senses a developing indifference on the part of others. In his helplessness he goes in prayer before the great Judge of the universe and pleads for his people like Moses of old. He has to be oftentimes the human advocate for men before the throne of God. His work is so much greater than that of a lawyer who confines himself to human affairs.

The preacher must be a teacher if he is faithful in feeding the flock. Paul wrote to Timothy that he must be "apt to teach." The school teacher has his regular hours for teaching and then he is free from the responsibility, but not so with the elder. He must be ever on the job teaching. His text book is the Bible and he must feed his people upon it to make them grow. \* \* \*

The elder must do the work of a judge at times.



Every one who has been long in the pastorate will know that many times he must pray for the wisdom of Solomon in order that he might be able to judge fairly and impartially when family and church problems are brought before him for his decision. Tremendous issues are oftentimes at stake. \* \* \*

The elder must be an executive with organizing ability. Big money is paid for such men in the business world. He won't get the money but he has to do the work of an executive all the same. His church must be organized to go to work for Christ, and it is up to the elder to see that it is done. Each member has to be put in the proper place where he can be most effective for Christ. \* \* \*

And the elder must be God's ambassador to all men. His business is to plead with men to be reconciled to God. Within his church will be those members who need this message, having joined the church like one would a club, without new birth. The world at large is traveling the broad road to destruction and needs the elder to stand in the way and plead with men to be reconciled to God. As an ambassador he has the glorious privilege of speaking the word of His God without modification or compromise. \* \* \*

Finally, the elder must be a soldier. He will always be in the thick of the battle against sin and the enemies of the church if he is true to his trust. Paul mentions two enemies that every pastor must ever be on the alert to discover before they can damage his church: the enemy without who like grievous wolves will attack his flock, and the enemies who rise up within the church to divide and destroy. In properly feeding the flock he must protect it. The fight against these enemies will be a hard and long one, and there can be no truce. He must be a soldier who will endure hardships without whimpering. But Christ is his captain, and the pastor who has such a captain can face any enemy in confidence.

#### *Take Heed to the Source of Your Power*

Take heed to yourselves, take heed to your flock, and lastly, take heed to the source of your strength. As we see the magnitude of the calling of the Christian ministry we are made to wonder how we can ever have the audacity to undertake it. No one could ever be sufficient in himself. Paul knew this and climaxed his exhortations to the Ephesian elders by directing them to the source of their power. He said, "I commend you to God." Their sufficiency had to be in God. The faithful minister must ever be conscious of his utter helplessness in the face of his task and must moment by moment depend upon the all-sufficiency of the omnipotent God. Paul also pointed the elders to "the word of his grace," which he said was able to build them up. \* \* \*

#### THE TIE THAT BINDS

Now we come to the climax of the meeting between Paul and the elders. Paul had stated to them that this would be the last time that they would see his face. He had finished his words of admonition and exhortation to them and now the parting of the ways had come. Words were no more adequate for this heart-breaking separation. So they all knelt down in prayer and Paul prayed for them. My, what a prayer that must have been as he took those elders and their church before the throne of grace! Then there followed much weeping as

one after another embraced Paul for the last time. And then there were the parting kisses of love.

Why this manifestation of love on the part of the elders and Paul? For three years they had had intimate fellowship with each other in the things of the Lord. Paul had brought them and their church into the blessings of God. No wonder they loved him. It was but human and natural that there should be such love between them. \* \* \*

Where there is the faithful service on the part of a pastor over a period of years that has made mature Christians, there will naturally come the sorrow when such a pastor departs for a new field. A minister cannot be truly successful within his church unless he wins the respect and love of his people, but it must be the kind of love that comes because he has forgotten self in his intense desire to bring his people to love the Lord Jesus with all their hearts.

I have tried to show you the glory of the Christian ministry. Today, before God and this audience, I challenge you to magnify the office that you are preparing to assume. God has called you to a marvelous ministry. \* \* \*

No matter where the place of service may be, your calling is the greatest in all the world. Angels would like to have the honor if they could. Go under the leadership of the Holy Spirit, with the love of Christ in your heart, and the determination to faithfully carry out your ministry until Jesus comes.

#### EDITORIALS

*(Continued from Page 487)*

sunshine and visited among friends. The day concluded at 5 o'clock.

#### *Middler-Senior Banquet*

The annual Middler-Senior Banquet of Grace Theological Seminary was held Monday evening at the Westminster Hotel. For this festive occasion in honor of the graduating class were assembled more than 170 students and friends from many sections of the country. After an appetizing dinner of Virginia baked ham, Toastmaster Milton Dowden, president of the Middler class, enlivened the program with humorous anecdotes related at the expense of the seniors.

Lewis Hohenstein extended a warm welcome on behalf of the host Middler Class, to which an equally hearty response was voiced by W. Wayne Baker, president of the Senior Class. Group singing was conducted by Mr. and Mrs. Irvine Robertson, and special music was provided by the Buhler Sisters, of Goshen College, who presented two numbers on the marimba.

A prophecy concerning the Class of '48 was given by Prof. Robert D. Culver, of the Seminary faculty. By delving into the history of each senior, Professor Culver was able to season his prophecy with material of a very humorous nature which added greatly to the enjoyment of the evening.

The featured speaker was Dr. Roy Mason, well-known pastor of the Buffalo Avenue Baptist Church of Tampa, Fla., and father of Zane Mason, a member of the graduating class. Dr. Mason brought a very timely and stimulating message on "The Greatest Need of the Hour." He presented the challenge of the supernatural in a world of confusion.





# THE GOSPEL TRUTH



## *Major Change in National Radio Program*

At our last National Conference, the National Ministerial Association voted to recommend the continuance of our national radio mission, The Gospel Truth. The Radio Board proceeded on this recommendation hoping that the program would be completely supported. However, sufficient funds have not been given to meet the cost of producing the program and to pay for the station time.

For this reason the Radio Board has decided to make a major change in the national radio plan. The essence of this change is the localization of the entire program, but with national assistance, making it altogether possible for any Brethren church or group of churches to have their own radio program for local emphasis and yet provide the opportunity to advertise the National Fellowship of Brethren Churches.

First, any church or group of churches desiring to keep the program on the air will contract with the station locally, and assume all responsibility for station time. This leaves plenty of opportunity for almost any kind of a plan to be worked out in the districts.

Second, the Radio Board will produce all of the program with the exception of the message, placing the first 14 minutes of the program and about the last two and one-half minutes all on one side of a disc. The Gospel Truth male quartet will be used and the national announcer. The local pastor, or a rotating group of pastors in the district will bring the messages on these programs, advertising their own church on their particular program, announcing any special meetings, events, district meetings, rallies, and any news of interest as suggested by the churches. This will of course make it necessary for a pastor to go to the local radio studio to present his message but will make each message "live" and thus very interesting to people who know the speaker locally.

It is frequently very difficult for our pastors to produce the musical part of the program, keeping in mind the demands of most radio stations, and at times, there may also be some complications involved in this. This will end all problems along this line and give your listening audience one of the finest quartets on the air today anywhere, together with our excellent musician, Bro. Charles Bergerson.

Third, a small sum, perhaps three or four dollars per week, will be

We are requesting your prayers that God may guide in this new plan to keep the message of our church on the air till Jesus comes.

## *The "Bible Broadcast" Renders Wide Service*

The Bible Broadcast, of which the Rev. Theodore H. Epp is director, is now heard on some 40 different stations. Most of these are in the U. S. but some are located in Mexico, South America, China, and Africa.

The offices occupy the entire second floor of a large building in Lincoln, Nebr. There are some 50 co-workers at headquarters. Besides the many offices, print shop, etc., there is a prayer room. Each worker spends half an hour in this room praying for some of the many prayer requests that come in to the office. As soon as one worker leaves the prayer room someone else takes his or her place. Consequently prayer ascends to heaven every hour of the day, and no request sent in is forgotten.

Two periodicals are published monthly—*Good News Broadcaster* and *Young Ambassador*. Many thousand tracts, booklets, and books are sent out every month to those who write in requesting spiritual help.

Over \$70,000 was raised for missions in 1947. It costs about half a million a year to conduct the broadcast.

## *Plan Gospel Radio Station in Canada*

The Associated Missionary Broadcasters of Canada will soon be broadcasting from their own radio station at Brooks, Alta., if their current money-raising campaign is successful.

The organization is headed by Dr. Oswald J. Smith, pastor of the People's Church of Toronto. Other leaders are Messrs. A. J. Stewart, H. W. Stock, S. W. Whittaker, and W. R. Morrison. They must have \$50,000 in hand before the Dominion authorities will grant a license. The sum of \$37,000 has already been

## TUNE IN

### THE GOSPEL TRUTH

#### *National Brethren Radio Hour*

WHKK—Akron, Ohio.—640 Kc  
Sundays—7:30-8:00 a. m. (EDT)  
WJAC—Johnstown, Pa.—1400 Kc  
Sundays—8:30-9:00 a. m. (EST)  
WNC—Winchester, Va.—1400 Kc  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc  
Sundays—7:30-8:00 a. m. (EST)  
KFBC—Cheyenne Wyo.—1240 Kc  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

paid to the national office for expenses in production.

Fourth, the cost of production will be greatly reduced under a new system and will make possible the production of any number of records at very small cost.

The Radio Board is praying that the Lord will raise up some interested individual or group who is convinced of the great profit in radio Gospel work and who will make possible the purchase of a tape recorder (about \$400.00) which will even further lessen the cost of production and make possible the recording of the program anywhere.





# BRETHREN RADIO HOUR



raised. Buildings are now being erected and equipment installed at Brooks.

## "Showers of Blessing" Entering Foreign Field

The "Showers of Blessing," Church of the Nazarene radio program, is now on 118 radio stations. There are 11 foreign (outside the United States and Canada) broadcasts. The organization has spent approximately \$25,000 on foreign mission broadcasts. There are approximately 75,000,000 people within the coverage zone of stations carrying the program.

Recordings of the programs are being supplied to seven veterans' hospitals. This service has the approval of the Chief of Chaplains of Washington, D. C.

A recent acquisition is the broadcast from Radio Mozambique, Portuguese East Africa. This station covers Africa south of the Equator. A radio station in China and two 150,000-watt stations in Mexico are being considered for the program.

Dr. T. W. Willingham is the executive director of the Nazarene Radio League.

## GOSPEL TRUTH MAIL BAG

Shippensburg, Pa.—I am so glad for these broadcasts on Gospel messages, and I know that I have received many blessings from them.

Friedens, Pa.—I am a regular listener to your program. I enjoy hearing you say, "We stand true to the Word of God," and I believe you. I have been interested in the sermons on what the Brethren Church teaches and am delighted to be able to get the six sermons in print. I wish I had an offering. I am an invalid for four and one-half years. May God bless your ministry. I can and do pray for you.

Greencastle, Pa.—I have been listening to your broadcasts the last two months and have been especially impressed by Rev. Miles Taber's talks on distinctive Brethren beliefs. I would like very much to

have a copy of these messages, which, I understand, are printed.

Conemaugh, Pa.—We do appreciate your programs and hope you will continue to preach the Gospel Truth. May God bless all who have a part in this work.

Johnstown, Pa.—Enclosed you will find a money order for \$10.00 to help keep the Gospel Truth on the air.

Johnstown, Pa.—I will take the pleasure to tell you how much I enjoy the Sunday morning broad-

cast before I go to Sunday school. I am enclosing a small gift, but it would not begin to pay for the blessing I receive from the program.

Peru, Ind.—Just got to thinking that I did not send an offering for February broadcasting. Have been sick and just couldn't remember. So glad to know that so many can hear your broadcasts even though we are unable to hear them. May the way be provided that your messages can go on the air until Jesus comes.

## THE GOOD WORKS OF THE CHRISTIAN

(FIFTH IN A SERIES)

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM

By REV. KENNETH B. ASHMAN

### Introduction

Our portion of Scripture for study this morning is taken from the third chapter of Titus, verses 8 to 15, which read as follows: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to *maintain good works*. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. . . . Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our's also learn to *maintain good works* for necessary

uses, that they be not unfruitful."

In this, our fifth study concerning the "good works of the Christian" as presented by the Apostle Paul to the young evangelist, Titus, we intend to deal with the phrase "maintain good works." You will note its occurrence twice in these closing verses of the epistle.

It has been written, "Consistency, thou art a jewel." How true! Would to God that Christians would learn to be consistent in their faith and testimony, that they might always "maintain good works." We have so many spouters and dashers in the church today, when the real need is for the long-distance runners who steadily plod faith's pathway to ultimate victory.

### Negative

In our passage we note an exhortation to avoid some things, such as foolish questions which only gender more questions and final confusion. Paul tells Titus to avoid the discussion of genealogies, for these also prove themselves only a snare for the unbeliever. Contentions and strivings, both those within and



REV. KENNETH B. ASHMAN

(Continued on Page 506)



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

Never in our Brethren history has there been more need for prayer than in the present day. A world in turmoil all about us; the cry of "Peace, Peace." when there is no peace; many professing Christians grown lukewarm.

It is indeed time for the child of God to "look up, for your redemption draweth nigh!" But oh, dear Prayer Warriors, it is also time for us to look up to God in prayer for the redemption of the precious souls all about us and all over this sin-cursed earth. They are going headlong to destruction. We must pray, we must witness, while it is day. The night cometh apace!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Argentina—

1. The Bible Institute is now in the first weeks of its second year; there are great prospects. Pray much about this.

2. The Argentine national church is voluntarily assuming much greater responsibilities for the work in that land of opportunity. Pray for the leaders of the church.

3. The Field Council, with Brother Schrock as chairman, is in general charge while Brother Sickel is in the homeland. Pray for every member of the council.

##### Africa—

1. Every part of our work in Africa has a greatly "stepped-up" program. Pray for health, wisdom, and strength for the missionaries.

2. There are many building and administrative problems in relation to the new stations being opened. Pray for wisdom and courage.

3. Missionaries are giving themselves in a new way to the mastering of the language in the tribe where they serve. Pray that they may have ears to hear and tongues to speak correctly.

##### General—

1. As you read this Brother Sickel will be investigating in Brazil. Pray that he will see and evaluate as the Lord would have it.

2. Thousands of dollars worth of equipment is being shipped to Africa, much of it to replace worn-out items. Pray for the safe and speedy arrival.

3. There is now much deputation work among the churches. Pray for great wisdom as the needs of our mission fields are presented.

4. Pray for the many more missionary candidates whom we need for the immediate occupation of our fields.

#### HOME MISSIONS—

1. Pray for the new church at Chico, Calif., which has recently been organized.

2. Pray for the church at Juniata, Pa., as they prepare to relocate the church.

3. Pray that the Brethren Indian Mission might find a permanent location.

#### GOSPEL TRUTH RADIO—

1. Pray that as the Word goes out it might convict hearts of their need of Christ.

2. Pray that the vision of our people over the Brotherhood might be increased to see the need of the Gospel Truth radio program.

#### GRACE THEOLOGICAL SEMINARY—

1. Keep praying for this year's graduates that they may find and be found in the will of God for their lives.

2. Pray for the faculty and students in the summer's activities.

3. Pray for the financial needs of this great institution.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray that God's will may be accomplished in the amount and the use of the Publication Offering.

2. Pray for an adequate denominational literature to indoctrinate our people, especially the young.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray for spiritual guidance for all council officers national, district, and local.

2. Pray for a speeding up in the effort to reach all objectives as the year draws to a close.

3. Pray that the thank-offering boxes may yield a return sufficient to care for our publication expense.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the Sisterhood classes in our summer camps.

2. Pray that Sisterhood girls may find places of definite service in the life of their churches.

3. Pray that many girls may give their lives in full-time service for Christ.

#### BRETHREN YOUTH FELLOWSHIP—

1. Praise the Lord for the fine response to the efforts of Bro. Ralph Colburn, our national Youth Director. Thank God for the supply of all needs up to the present.

2. For blessing and financial support of eight Brethren students we are sending to the Taos, N. Mex., work, for D. V. B. S. and Gospel team help there.

3. For our Youth Director as he visits the summer camps in various districts, and that our summer camps will be deeply spiritual in a way never before known among us. There is a great need for such prayer just now.

4. Ask the Lord to direct with regard to the schooling of our Brethren young people. That a suitable school might soon be provided for them, thus making it unnecessary to attend unbelieving colleges and universities.

5. For the revival of an active B. S. L. V. organization, which is being attempted through our camps and conferences.

6. Praise the Lord for the victories of the various youth rallies where souls are being saved and others are being led into a closer walk with Him.



# News Briefs

Bro. Ray Layman, who graduated with honors from Grace Seminary this year, has accepted a call to become pastor of the Carlton Brethren Church, Garwin, Iowa.

Tracts on the subject of family worship were mailed by the W. M. C. of Washington, D. C., to the entire membership of the church.

On May 16 the church at Alexandria, Va., began having an integrated or unified morning service, beginning at 10:00 and closing at 11:30.

At Fort Wayne, Ind., the new ventilation system for the church auditorium has been completed. The next improvement to be made will be the insulation of the auditorium.

Prof. Robert D. Culver is conducting evangelistic meetings in Sterling, Ohio, May 23 to June 6. Bill Ohman and Rev. Forest Lance have charge of the music. The E. U. B. church is cooperating with the Brethren in the meetings.

Billy Malles, son of Rev. and Mrs. Mark Malles, is reported to be getting along nicely following an operation for hernia.

The Brethren at Fremont, Ohio, are rejoicing that the loan for the building has been approved.

Anniversary Day was observed at the First Church, Philadelphia, Pa., May 23, to praise the Lord for the blessings received during the five years they have been at Oxford and Knorr.

Rev. Alan S. Pearce, for many

years associate pastor of the First Church, Long Beach, Calif., is now working with Dr. Keith L. Brooks in the publication of *Prophecy* magazine and other Christian literature.

Rev. Robert Dell, pastor of the Carson Avenue church in Artesia, Calif., and Miss Betty Rebank plan to be married after her graduation from the Bible Institute this month.

Rev. R. P. DeArmeys new address is 398 Lunen St., Johnstown, Pa.

The new address of Mrs. A. B. Kidder, National W. M. C. Prayer Chairman, is 3032 W. Tuscarawas, Canton, Ohio.

J. Roger Jobson, son of Dr. and Mrs. Orville Jobson, won the Literary Prize Award in Poetry at Westmont College this year.

C. C. Roush, for 27 years superintendent of the Sunday school at Clay City, Ind., and moderator of the church for many years, died May 14.

Rev. Russell D. Barnard is recovering from his recent illness.

The churches of the Miami Valley section of the Central District are holding a youth rally in Covington, Ohio, Saturday afternoon, June 5.

The Martinsburg, Pa., men gave a good account of themselves at the recent communion service. Of the 86 in attendance, 41 were men.

Spring communion attendance at the Winona Lake, Ind., church equalled the church membership.

By agreement with the other boards of the church, the months of June and July have been given to the Missionary Herald Company to receive the annual Publication Offering.

Mrs. Wells, mother of Mrs. Jesse Hall, was seriously burned when she fell onto a stove in her home in Los Angeles during a heart attack.

Revival services are being planned for the church in Accident, Md., June 13-27 with Billy Smith, of Washington, D. C., in charge.

Lois Elizabeth Painter arrived May 19 to bless the home of Rev. and Mrs. Harold Painter, of Modesto, Calif.

Dr. Louis S. Bauman will hold a one-day prophetic conference at the Bellflower, Calif., church, June 13, with services in the morning, afternoon and evening. Recent speakers in this church include Rev. A. Mc-

## The Brethren Missionary Herald Circulation

Last week .....	7,027
A month ago .....	6,976
A year ago .....	6,159
Two years ago .....	5,642

Mahon, Rev. Ernest Sitenhof, and the members of the Compton Christian Business Men's Committee. Rapid progress is being made on the new building.

Rev. and Mrs. Grant McDonald have obtained a former Los Angeles street car which they have remodeled into an apartment for their use in Ramona, Calif. The Grace Church has been organized there under their leadership, with a membership of 52. They plan to begin the erection of a church building soon.

"Christian high school teacher wanted. After completing a successful year with the first eight grades, the Brethren Day School, administered by the First Brethren Church of Long Beach, Calif., plans to open school in September, at 60th and Orange, in the new building being constructed for the purpose by the Second Brethren Church. It is planned to add at that time the first year of high school. Applications from qualified high school teachers who know the Gospel and would take such an opportunity as a missionary challenge, will be received by Rev. Albert L. Flory, 1925 E. Fifth St., Long Beach 12, Calif., principal of the school."

Rev. Carl C. Brydon was ordained to the ministry at the First Church, Inglewood, Calif., May 16. Dr. Charles W. Mayes delivered the address, and Rev. Herbert R. Bruce was presiding officer.

Sunday Magazine and Christian Life and Times will merge in July. Religious Digest and The Way had previously been absorbed by these two magazines. The new publication will be known as Christian Life. This merging of four publications into one indicates the financial difficulties that all religious periodicals are suffering these days.

Rev. L. Ellis Rogers has resigned from the pastorate at Yellow Creek, Pa., to accept a call to the new work at Chestnut Ridge (near Washington, Pa.).



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# EVANGELISM



## WHY ARE WE NOT EXPERIENCING A GREAT REVIVAL TODAY?

By REV. R. PAUL MILLER

Every great advance of the Christian church has been borne on the wings of evangelism. The only thing that prevented the complete collapse of the British Empire in the 17th century was the great revival under John Wesley. When the United States was staggering under the awful impact of the Civil War, it was the revival under D. L. Moody that swept the land back to faith in God and raised again the sense of hope in the future.

Why are we not experiencing a great revival today? Certainly, the professing church was never colder, more formal, more apostate, more in need of a revival than in this hour. Certainly our land, with its wave of immorality, with drunkards being made faster than babies are being born, with crime at an all-time high in the history of man, with a generation of youth that scoffs at the Bible and spiritual things, with our schools loaded with infidelity and atheism in both faculties and student bodies, needs a revival in the demonstration and power of the Spirit of God. The need of a revival cannot be questioned. National officials in Washington are declaring they are frightened at the course of things; our military leaders declare that a great spiritual revival is our only hope; our economists tell the nation that the one thing America needs is a revival of true repentance that will send sinners to the altar and church members to prayer meeting. Even Wall Street is crying for a revival:

"What America needs, more than railway extension, western irrigation, a low tariff, a bigger cotton crop, a larger crop of wheat, is a revival of religion. We need the kind of religion that our mothers had; a religion that counted it good business to take time for family worship each morning right in the middle of the harvest; a religion that made men quit work earlier on Wednesday so the whole family

could get ready to go to prayer meeting." (*Wall Street Journal*).

Certainly, the lack of a great revival today is not because we do not need it. Then why is there no revival as there has been in other tragic days of history?

We have plenty of evangelism so far as discussion is concerned. We have plenty of sermons on revival; we have conferences on evangelism; we have round-table discussions on it; we form programs on evangelism at conferences, and we appoint committees on evangelism. We get all enthused preaching it, arguing it, boosting it, and when the conference breaks up we go away feeling that now the big job is about over, and that we have done something big and notable. We go back home, and

### "PLEASE SEND CUT"

The following announcement recently appeared in the *Free Methodist*:

It is true that the *Free Methodist* has cuts of all general officers and some others. However, we cannot loan these cuts because: 1. They frequently, if not usually, come back damaged; because, 2. It is hard to get them back; because, 3. We may have use for the cuts while they are out; because, 4. Too much time is required to wrap and mail cuts and carry on correspondence concerning them.

*The Editor.*

We wish we had courage enough to make the same rule, for the same reasons. We lose a number of cuts every year by loaning them to pastors and others. And frequently we want to use them in the *Herald* when they are not here. So while we are working up our courage, you can postpone the fateful day by returning all borrowed cuts promptly, and in good condition.

*Your Editor.*

nothing happens. We pray desultorily for a revival, but where is the revival, the great revival that we must have if the tide of evil is going to be turned and multitudes saved?

I have seen preachers get up in ministerial meetings and protest about the coldness of the church, and the need of doing something about it. Everybody agrees, "Yes sir, something ought to be done," yet nothing comes of it. Here and there some preacher gets desperate and brings about his own revival in his own church, but that is as far as it goes. The congregations sing, "Lord, send the old-time power," but the power doesn't come. And if it did come, I am sure it would scare many preachers and churches half to death, for they would not know what to do with it if it came! The power of God can be used only if you are a soul-winner. Jesus said first "Go," before He promised to be with us in power and demonstration. Why is there no revival today?

One reason is that some preachers don't want a real revival. They don't want a revival that cuts close on some of the things they like to do that are worldly. I was holding a meeting in a church a few years ago where the pastor habitually attended movies, and smoked cigarettes. I didn't know it. When I sailed in on separation from the world on the part of the Christian. I was innocently skinning the preacher alive right in front of everybody. I thought I felt a strange situation developing, but I couldn't figure it out till one of the members called me aside and told me. Then I understood why the preacher did not enthuse about those things and why he asked me if I thought it was wise to stress such things! Didn't I think it best to leave those things to the individual conscience? Naturally, that preacher didn't want a real revival in his church. It crimped his style.

(To Be Continued)





## The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



IN CHRIST WE HAVE "A RIGHTEOUSNESS THAT CAN NEVER BE TARNISHED"

By REV. W. A. OGDEN

"David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, *save only the matter of Uriah the Hittite.*" David, the "man after God's own heart," came very near to making a perfect score. However, he put a stain on his life that stands through the centuries as a warning to all who seek to please God. He tarnished his righteousness in the matter of Uriah the Hittite. One needs only to read from the pen of David to see how bitterly he lamented this great sin. Only one time in all the days of his life did he turn aside from the commandments of the Lord.

"Only one time," did you say? But only one time is necessary to make a man a transgressor. "For whosoever shall keep the whole law, and yet stumble in one point, he is guilty of all." It is utter folly for a man to drop the first two words of our title and say, "We have a righteousness that can never be tarnished." Rousseau, the brilliant French writer of the Eighteenth century, made such a claim when he declared in his "Confessions" that the soul he was giving back to God in death was as pure as when he received it at birth. Unfortunately for him, the historian includes evidence to the contrary: "He made Therese le Vasseur his permanent companion without marriage. She bore him several children, each of whom was taken by him immediately to the foundling asylum." Whether a man be guilty of one offense or many he "has sinned and come short of the glory of God." How, then, "should man be just with God?"

We have said in our title to this article that our righteousness in Christ is such that it can never even lose its luster; that the atmosphere in which we live can bring no change or condition to act upon it that would soil or dull or obscure its brightness. It is evident, then, that we are talking about something divine, something which is not the

product of the flesh, but is a gift from God.

"Righteousness," says Thayer, "is the state of him who is such as he ought to be." Another has said that righteousness has to do with "purity of heart and rectitude of life; the being and doing right." This all indicates that there is a norm for man's moral character, a standard that he ought to reach. It is only in Christ that he reaches it.

The aspect of righteousness we have in mind is expressed by Job in these words, "I put on righteousness, and it clothed me." Such righteousness is seen to be an armor for protection and an "apron" to hide the sinner's shame (Gen. 3:21). The scribes and Pharisees had a form of righteousness (as men have today) that was rejected by our Lord when He said to the multitude, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Their righteousness was of their own making. It was woven on the loom of their self-deception and their distorted notions of the divine requirements. It was of the same texture as the fig-leaf garments made by Adam and Eve in the garden of Eden. As then God "made them coats of skin" (Gen. 3:21), so now the only righteousness God can accept is that which He Himself provides. The "wedding garment" was furnished by the host. "He hath made us accepted in the beloved." "Christ . . . is made unto us . . . righteousness."

Salvation has to do with eternal things. Fig leaves are very temporal things. They soon fade and are gone. They represent any attempt of man to provide his own covering for the shame of his sins. "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away" (I Pet. 1:24). Grass can be very beautiful when it is in full bloom, but it is very temporal still. It may be very fragrant,

but it is also very fragile. "All the glory of man" is like the fading flower. Let him produce his most perfect character and robe him in garments of good deeds and noble ideals; let him build hospitals and universities; let him develop his scientific skill and make an atom bomb; let him bedeck himself in all his glory, and in a few brief days all his glory is as a fading flower. He has built without God and goes to his grave lamenting:

"There is one steady star:

And, dim from afar,

Comes the solace that lies in its gleam;

There's the coffin nail's rust;

The brain in white dust;

And the sleeping that knows no dream."

When David carried the ark, perhaps from the house of Obed-edom into the city of David, he sang, "Let thy priests be clothed with righteousness; and let thy saints shout for joy" (Psa. 132:9). Christians today should be making this old earth ring with their shouts of joy. "Christ is made unto us righteousness." The night of sin and sorrow is past. The guilt of sin has been removed, the stain has been washed away in His precious blood. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

We have yet another step to take in this consideration—"Can never be tarnished." If this is true it is a glorious truth. If it is not true it is a mockery. Since Christ is our righteousness we know that He can never be touched with the defilement of sin. Even in His humanity He sinned not. "We are complete in Him." As He wiped the feet of His disciples with a "linen towel," so has He clothed the believer in His own righteousness, and that righteousness can never be tarnished. The winds of adversity may blow, Satan

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities of Youth

For our verse today, we are taking one out of its setting—I Timothy 5:15, "For some are already turned aside after Satan." It is a tragic thing that many a young person, after having made a splendid start in the Christian life, turns aside after Satan. Among the saddest words of Scripture are those that tell of a convert slipping back into the ways of the world. And certainly the saddest experiences of preachers and missionaries are those which deal with promising young people who have turned from the world to Christ, and then have turned back from Christ to the world.

What makes young people turn aside from the Christian life? Perhaps sometimes it is because they never get deep enough into the Christian life and the love of Christ to begin with. It's like the story of the little boy who was always falling out of bed. One night, when he fell out of bed, and his daddy came and picked him up and asked him, "Why are you always falling out of bed?" the little boy tearfully replied, "I don't know, Daddy, unless it's because I stay too near the place I got in." Perhaps that's the trouble with some of us.

That may well be the basic reason for young people, and older folks as well, turning aside from the Lord, after Satan, but there are usually other contributing things too. What are they? Well, one is doubtless love of pleasure. Paul wrote concerning one of his fellow-workers, "Demas hath forsaken me, having loved this present world." A tradition says that Demas, who was from Thessalonica, was a lover of the chariot races before his conversion, and that was the attraction that led him away from following Christ. Certainly the pleasures of the world attract many away from Christ, to Satan. They glitter, but turn out to be fool's gold. Moses chose rather to suffer reproach with the children of Israel than to enjoy the pleasures of sin for a season. That he made

a wise choice, all Scriptures and history confirm. You and I would do well to follow in his steps.

Another thing that turns some young people aside to Satan is love of popularity. We hate to be left out, we hate to be called "squares," and in our earnestness to be well received among others, we fail to remember that it is of greater importance to be popular with God. Popularity is a fleeting thing, with men, but the approval of God is of value throughout all eternity.

But one of the greatest pitfalls for youth, one of the largest contributing factors to spiritual delinquency, is love of the wrong person. Something we need to do some serious thinking about is Christ's relationship to us in the boy-and-girl problem. Is He Lord of your love life? He should be. Every pastor can probably tell of experiences that are heartbreaking that have resulted from a fine Christian marrying a non-Christian, or a fellow or girl called to full-time Christian service marrying one who, if a Christian at all, is unspiritual, and not called to Christian service. Oh, the regrets that could be avoided, the homes salvaged, the lives blessed, if only we could remember to make Him Lord of our love lives. Sometimes a young person thinks he has lost his heart to some girl, when perhaps all he has lost is his head! It was Oscar Lowry who suggested that there is one thing worse than being an old maid—marrying the wrong man! And that goes for fellows, too.

Let's be practical. If the Lord can save us, keep us, and guide us, certainly He can lead us to His choice for life partner. Trust Him for it! Then we'll avoid one of the greatest dangers of being turned aside after Satan.

## News Notes

### SOUTH OHIO YOUTH ACTIVE

The churches of the Dayton, Ohio, area, though part of the Central District, are separated from the rest of the district by well over 100 miles,

so have organized sectional one-night youth rallies. Over 150 were present for the first one, a banquet in Dayton. The next one will be a picnic rally, Saturday, June 5, near Covington. An equal or greater number are expected.

The Youth for Truth group of the Dayton First Church recently had a buffet luncheon and a business meeting preceding their regular Sunday evening meeting—not a bad way to get your youth out to a business meeting!

Troy, Ohio, has a rather outstanding group of young people for the size and newness of the work. On a recent Monday night, there were about thirty present for a meeting with the youth director. Occasionally they arrange a recreation night at the school gym, meeting to play basketball, volleyball, etc., then having refreshments and devotions. Many of them have shown an especially keen interest and spiritual growth in connection with their new church building program.

The youth director had the privilege of visiting these churches, along with the Clayton, Covington, and Camden churches early in May.

## Here's an Idea---

For your high school or college B. Y. F., why not plan a debate, to live up your program and give variety? Organize it well, with definite periods for argument and rebuttal, and have your judges picked.

Suggestive propositions might include: *Resolved*, That tithing ought to be practiced today; *Resolved*, That home missions are more important than foreign missions; *Resolved*, That worldliness in a Christian is worse than gossiping, lying, and criticizing.

Other controversial subjects related to the Bible and Christian living may be selected too.

\* \* \*

Another way to give your meetings variety is to occasionally reenact some great Bible scene, in a

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# THE BRETHREN PULPIT

## MAN'S ONLY HOPE (Psa. 103:15-18)

By REV. NELSON E. HALL, Homerville, Ohio

As we read Psalm 103 we cannot help but feel that it was written in David's latter years, at a time when he would look back over his life, at a time when he could look back and realize that even though he might have had much power, even though he might have had great wealth, and had been acclaimed a great ruler, yet, all in all, his human life was very insignificant, and very short when compared with God and eternity. And as he penned verses 15-18 it seems that David spanned man's whole life only to realize that the answer to his many problems can be found in Christ Jesus. Therefore, I have considered these verses from the standpoint of *man's only hope*.

### I. *The Uncertainty of Man's Days* (vs. 15).

A. "As for man, his days are as grass."

Consider the picture that the Psalmist has presented to us here. The grass lives, grows, flowers, and falls beneath the mower. It soon dries up and is removed from the field. Is not this the history of man? If he lives out his little day he is finally taken out of this life. But it is far more likely that many will wither away before they come to maturity, or be plucked out of this life in the twinkling of an eye, long before they have fulfilled their time, for we read in the last part of verse 15—

B. "As a flower of the field, so he flourisheth."

He has a beauty and a comeliness even as the meadows have when they are red with the clover, but stop to think how short-lived! No sooner does it come than it is gone. A congregation of people, in many-colored attire, truly reminds us of the meadow bright with many hues, but we cannot stop there, for the sad truth is that as the grass and its beauty soon pass away, so will those we look upon from day to day, and all their visible beauty. James presents a similar picture in his epistle (4:14) where we read, "For what is

your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Thus is the uncertainty of these fleshly bodies, for "that which is born of the flesh is flesh."

However, there is another side of the picture presented in the Word of God, for happy are they who, born from above, have in them an incorruptible seed which liveth and abideth forever. This incorruptible seed is the Lord Jesus Christ who dwells in our hearts when we accept



REV. NELSON E. HALL

Him as our personal Savior. As man starts out in life he attains many goals and comes to the point where he thinks he really is somebody, until he faces death and then he realizes—

### II. *The Frailty of Man's Life* (vs. 16).

"For the wind passeth over it, and it is gone."

David is saying, "Only a little wind is needed; it isn't necessary to use a mower, just a mere breath of air, and the flower will wither for it is so frail." So man also dies and is gone—gone from his old haunts, his daily labors, never to return, for he cannot take them with him. As far as this world is concerned he is as though he never existed. The sun rises and sets the same as before. Summer and winter come and go, and all things in this world continue in their courses as though they missed him not. There only remains a mound of earth and perhaps a crumbling stone, but beloved, that is not the end, there is more to it than

just that. There are more enduring memories and an existence that goes on for eternity—either eternal life in glory with God, or eternal death, which is a spiritual separation from God and warrants eternal punishment in hell. But oh, the joy for man, even in the face of uncertain days, and in the face of a life as frail as the flowers of the field, when he can realize there is—

### III. *Victory for Himself Through Christ* (vss. 17-18).

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him."

Isn't it a wonderful thing that God's mercy linked our frailty with His eternity, to make us everlasting also? Even before the foundation of the world God viewed His people as objects of mercy, and as such chose them to become partakers of His grace. Never will those who fear Him find that either their sins or their needs have exhausted the great reservoir of His grace. But the big question is, "Do you really fear Him?"

Then notice the 18th verse. Not only are we to fear Him, but we are to keep His covenant, and act upon the command of His Word. And what is the means by which we are able to do this? The answer is *faith* as presented in Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And this faith is exercised when we begin to realize the truth of God's Word in Romans 3:10, "As it is written, there is none righteous, no not one." Why? The answer is found in the 23rd verse of the same chapter, "For all have sinned, and come short of the glory of God."

Yet, beloved, what joy is ours when we turn to Romans 10:9 and read these words, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why not let Christ come into your heart, even this very moment.



# NEWS FROM OUR BRETHREN CHURCHES

## JOHNSTOWN, PA.

This report from Johnstown covers a recent meeting of one of the Bible classes and recalls some interesting history of the church.

On Thursday evening, April 29th, the Helping Hand Bible Class met in the basement of the church for a covered dish supper. This is our men's class, and our three oldest members were recognized and given special honor. Each of these men is past 80 years of age. Bro. S. A. Snook is the only living charter member of the church. Bro. David Reighard recently celebrated his 89th birthday anniversary. The other octogenarian is Bro. A. C. Guyer.

W. S. Phenicie, class president, was master of ceremonies for the occasion. Rev. W. A. Ogden led in the invocation. The class teacher, Prof. A. G. Ober, reviewed the history of the class from the time of its organization more than 50 years ago. W. Z. Replogle was the first teacher. Two charter members, William R. and Lewis Miller, are still active in the class.

Greetings were extended by Rev. George Jones, a former member of the class, and Rev. Joseph L. Gingrich. Both of these men have been close to our work in Johnstown throughout the years and are held in high esteem among us.

The honored guest, and speaker of the evening, was Rev. E. E. Haskins, pastor of the church from 1893 to 1904. Brother Haskins had not spoken in the church since leaving here more than 40 years ago. To those of us who were but youngsters at that time it was a real treat to have him with us on this occasion.

During his talk he recalled that when the Annual Conference was held here in 1896 some of the visiting ministers asked him how he got along with five ministers in his congregation. He said that his reply was that these men were the pillars of the church and his best helpers. He then spoke of some of these elders and recalled the names of Daniel Crofford, Benjamin Goughnour, W. A. Adams, R. Z. Replogle,

and W. A. Crofford, father of the writer. Mention was also made of the following influential laymen: Albert Trent, W. H. Lake, and Norman Statler.

During the program Mrs. Boyd Berger played two piano solos and Prof. J. Lloyd Jones sang "Face to Face." Mrs. Howard Schmucker showed some interesting "home" pictures. Our pastor, Brother Ogden, gave appropriate closing remarks and closed with prayer. This service will long be remembered by all who were privileged to be present.—*Lewis H. Crofford.*

## BELFLOWER, CALIF.

Our church here at Bellflower, Calif., has been "crowding out at the seams" for some time now, so our building committee has begun to do something about it by building an addition to the rear of the Sunday school building. It is only a short time since we were building here on the corner, and it is amazing how quickly we have become crowded out. However, we believe we will have adequate class room now, so one class will not encroach upon the privacy of another; and we do appreciate this new addition.

Our own men are doing as much on the building as they are permitted to do, and it does make a difference. The superstructure is now going up, and it does look good. Praise the Lord!

We do thank the dear Lord for the new faces we see in the audience Sunday after Sunday. Our pastor Bro. George M. Richardson, has been bringing notable speakers to the pulpit for the Sunday evening services often, and we do appreciate it, but I think we would appreciate our own pastor just as well. He gave a splendid message Sunday evening, May 9th, on "The Manifestation of Demon Power in the Present-Day Ecclesiastical Circles." It was indeed a powerful message, bringing a warning to both saint and sinner.

We are glad to report that our pastor was called for another year's service with us.—*Mrs. Enola Stone.*

## REVIVAL AT JOHNSTOWN, PA.

We were truly grateful for the privilege to serve as the evangelist at the First Brethren Church of Johnstown, Pa. The two weeks will not be forgotten for a long time. To be yoked up with Bro. W. A. Ogden in an earnest effort to reach the lost for Christ was an experience greatly enjoyed.

We found a people deeply interested in the Word of God and eager to reach the lost. Much prayer was in evidence during the entire meeting. Nightly two groups would meet to ask God's blessing upon the meeting. The women and men would meet in their room and the young people had their "upper room." Many nights the young people outnumbered the adults. There was sweet harmony manifested throughout the entire meeting between the youth and the adults. They are pulling together to make Christ known.

The Holy Spirit was manifested in power from the very first service. Decisions for Christ were numerous, the attendance was very good.

The music was well cared for under the capable leadership of Dr. Jones and Sister Darr. The choir and special music were of the best.

Christian hospitality was manifested to the Nth degree. We made our home with the Ogdens. God has certainly given to our Johnstown church an outstanding pastor and leader. Brother Ogden has done a splendid work for Christ in the year he has been with this people. He has the love and confidence of his people.

We hereby express our devout thanks to Brother and Sister Ogden and all Brethren at Johnstown for all kindness shown to us.

We appreciated the delegations from Conemaugh with their pastor, Bro. J. L. Gingrich; Bro. C. Gartland and his people; Brother Nowag with the Brethren of Singer Hill.

The advertising work was well handled by Bro. "Jim" Hammer, a young man who is headed for the ministry in our church should the Lord tarry. His pal and partner, Brother DeArmey, encouraged us with their will to serve the Lord.

May God continue to bless the church at Johnstown.—*William A. Steffler, evangelist.*



## SISTERHOOD AND THE YOUTH DIRECTOR

By ISOBEL FRASER

*Vice President, National Sisterhood of Mary and Martha*

Perhaps one of the greatest accomplishments of our National Conference this past year is the selection of a Youth Director for our Brethren denomination. At the present, its importance may not be realized, but the future will prove the wisdom of this step.

There has never been a time when young people needed guidance and encouragement, especially in the things of the Lord, more than they do today. Realizing this, the National Sisterhood of Mary and Martha has undertaken to help support this ministry among our youth. Not only that, but Sisterhood will receive many benefits through the activities of the Youth Director. As our young people come to realize their need of "living out-and-out" for the Lord, and as others are saved, more girls will become interested in S. M. M. as a means of learning how to serve our Lord.

The Director has also promised to promote S. M. M. in the churches he visits, especially those where there are no Sisterhoods. The national and district officers will work with the Director in this regard. This is important, since we no longer have representatives visiting the churches in behalf of S. M. M. as the Polmans did in the past. A new outlet for service for Sisterhood girls is also made possible, for I am sure the cooperation of the various youth organizations will be greatly appreciated in sponsoring and publicizing the rallies in the various churches. Also the Director can keep us posted on youth activities in other churches, and help us promote our own youth activities.

Another need, which will be met through this ministry, is the counseling of our young people regarding their Christian service and places of training for the Lord's work. The Director will be qualified to give advice along these lines, and will also keep in contact with those who are already in schools of higher learning. Many times because of lack of guidance young people are lost to the Lord's service. So in keeping them in the Lord's work,

this ministry has a missionary aspect; and we as a missionary group should help to promote it. The best way that we can do this is through prayer and cooperation with the director and the Brethren Youth Council, which is sponsoring the work. You'll be hearing more soon about your part. We know that we can count on each one of you.

### BADEN, PA.

Recently it was our privilege to spend a week-end with the Brethren at Baden, Pa. It was a time of blessing we will long remember. We conducted three services. The Sunday school and morning worship service were well attended. A keen interest was manifested by the Brethren in the work of the Lord with a willingness to move forward with Him. A good number came forward at the invitation in the morning service to rededicate their lives unto the Lord for consecration and greater service.

A baptismal service was held in the afternoon at a neighboring Baptist church. The Lord's blessing was upon this service from the beginning, and it was our happy privilege to lead 24 into the waters of baptism. Sixteen of this number were fine boys. We trust that in the future days the Lord will raise up some Brethren preachers from

among these boys. Those who were baptized in the afternoon service were received into the membership of the Brethren church at the evening service.

Baden is a promising field for a strong Brethren work. There are hundreds of homes in that community that are unchurched and in need of Christ. Right now is an opportune time for a pastor to go into that field teaching and encouraging these young converts and under God reaching this field for Christ. Pray that the Lord will send the right man to Baden to become the pastor of these Brethren.—  
*Edward Bowman.*

### THE SHEEP AND THE SHEPHERD

*(Continued from Page 501)*

in his awful subtilty may attack, but the saint is clothed in armor fashioned by the hand of God.

"My hope is built on nothing less  
Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

When He shall come with trumpet sound,

Oh, may I then in Him be found;  
Dressed in His righteousness alone,  
Faultless to stand before the throne.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand."

### NOW AVAILABLE—

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By FRANK G. COLEMAN

The former director of Child Evangelism in Cleveland, Ohio, Chicago, Ill., and Kansas City, Mo., brings the fruit of his wide experience in this field to the aid of everyone interested in winning children to Christ. The Union Gospel Press has just published this practical volume of 202 pages, 13 chapters, written by the present pastor of the Second Brethren Church, Long Beach, Calif. Order your copy today. Give one to each teacher of children in your Sunday school.

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THE BRETHREN MISSIONARY HERALD CO.—WINONA LAKE, IND.





# The Good Works of a Christian (5)

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By **REV. KENNETH B. ASHMAN**  
Wooster, Ohio

(Continued from Page 497)

those without are to be avoided for these are not profitable to man. In the verses following there is a warning against having fellowship with a man who is guilty of heresy, either in doctrine or in life, knowing that such is under the condemnation of sin, and will entice his fellows into the same condemnation.

## Positive

In contrast, we have the positive exhortation, twice given, to maintain good works. While Paul does not underestimate the high importance of sound doctrine, and the discussion thereof, he does estimate properly the importance of consistent Christian living in order to make known the name of Christ among men everywhere.

In our last study we discovered that Isaiah, once he had seen a vision of the holiness of God, was "ready to good works," being purified from his sin. The religious thinking people today are trying to fit unbelievers into a pattern of righteousness without such a vision. Our first concern is not that they shall be keepers of the law of God but that they shall be saved by the grace of God. Then, when the law has been hid away in their hearts, they will be ready to good works like unto the rest of the redeemed.

And, as Isaiah needed a vision of holiness to set him at peace with his God, even so must the unregenerate have such a vision today. The unsaved man is not reading his Bible, not seeking out the counsel of the minister of the Gospel, nor is he running to the house of God every time the bell rings. On the contrary, the unredeemed seem to be bending every effort to stay away from the influence of the Gospel. Therefore, because in the life of the Christian they have their only example of what a true Christian life is, it becomes imperative that we who have named the name of Christ be careful to *maintain good works*.

Let us never lose sight of the fact that we are "ambassadors of Christ," and our every word, thought, and action represents Him before sinful men.

## Exhortation

Paul exhorts Timothy to constantly remind the people that the believers be careful to maintain good works. What does he have in mind? This same author in writing to the Philippian brethren answers our question. In chapter 1 of that letter, verses 9 to 11, he sets forth five directions for the Christian to follow, namely:

*First*, he instructs the Christian to have abounding love. This love is to be Godward through Christ Jesus. We often sing, "My Jesus, I love Thee, I know Thou art mine, for Thee all the follies of sin I resign." Ah yes, if we genuinely do love the Lord then we will forsake the follies of sin, but oh, what mockery for the child of God to so intone his voice to sacred song and then seek out and love the pleasures of sin, even though it be for a brief season. A love toward God, based upon the "love he hath shed abroad in our hearts," will bring about a forsaking of sin, and the maintenance of good works to His glory.

This love is to be toward man. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him" (I John 2:10). There is existent between the children of God a sweet fellowship based upon mutual love for Christ and thus for each other. Sinner friend, though we cannot call you a spiritual brother, we do love you and pray for your soul. Won't you today let the love of Christ Jesus flood your soul unto life everlasting?

This love is to be toward self. No, this is not a dangerous teaching. Proper Christian love for self will not bring about an arrogant egotism. On the other hand it will make some changes in the life of the child of

God. No man loving his body will subject it to the ravages of evil habits and sin. No woman loving her body will allow it to be used as an instrument of immorality and thus subject it to disease and destruction. No young man loving his mind will allow it to be polluted with the foolishness that men call wisdom today. Oh no, friend, a proper Christian love and respect for ourselves will lead to the highest kind of Christian living and will assist us greatly in *maintaining good works*.

*Secondly*, Paul instructs the Philippians to increase in the knowledge of the Word of God. This may be accomplished in two ways, by study—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," and by experience—"Take my yoke upon you and *learn* of me." Normal Christian experience is developed through a knowledge of the whole Word of God; therefore study it consistently.

*Third*, Paul tells the Philippians to approve the excellent things. After we have placed our feet firmly upon the foundation stone, Christ Jesus, by faith, then we are instructed to build our spiritual house. Materials used include gold, silver, precious stone, wood, hay, and stubble. As the Word clearly declares, our building shall be tried by the fires of the judgment of God. Those who have built with the gold, silver, and precious stone shall be rewarded accordingly, but those who have approved the less excellent things, such as wood, hay, and stubble, will see their building destroyed, but they shall be saved, yet so as by fire. What does this all mean? Simply this: When you sing in that church choir, do you merely present a beautiful song, or do you impart to the heart of the listener a message of salvation? When you teach that class of boys and girls, do you only declare the lesson, or do you reach



into their young hearts, by prayer and testimony, and mold those lives to the glory of God? When you keep those records of the church, is it a tiresome chore, or can you even in adding columns of figures thus worship the Lord? Yes, Christian friend, approve the excellent things by doing them all in the name of Christ, with an eye single to His glory. This will be maintaining good works as Paul desires.

*Fourth*, we are urged to be fruitful. We well remember the disappointment of the Lord when He came to the fig tree and found no fruit thereon. We are awed at the judgment placed upon it. The tree, friends, is but an example of you and me. If we are unfruitful we shall be cast aside and condemned as counterfeit and worthy of no place in the garden of the Lord. The secret of fruitbearing is found in the fifteenth chapter of John, where the Lord Himself declares that unless the branch abide in the vine, it cannot bear fruit. Christ is the vine, we are the branches. Let us bear rich fruit as a result of close communion and fellowship with Him. How many golden sheaves have you brought in from the white harvest fields of souls? Will there be any souls in eternity, redeemed by the blood of the Lamb, because of your maintenance of good works before men? It is required of us that we be found faithful in these things. "Be fruitful," saith the Lord.

*Fifth*, Paul urges us to do all these things to glorify Christ. It was John the Baptist who said, "He must increase, but I must decrease," that in all things He might have the pre-eminence. "Him that glorieth, let him glory in the Lord," said God's Holy Book. Ah yes, the secret of Christian goodness is found in the sincere effort to glorify the Lord Jesus Christ in all that we do, say, or think. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ," thus *maintaining good works* to His glory.

#### Conclusion

Beloved child of God, following these five directions of the apostle we will find ourselves in the very center of the will of our God and we will be a glory to His Son, our Redeemer. Why is all this so important? Read what the apostle tells

Titus: these things are good and profitable unto men. How else will the sinner out in the world know what is the mind of Christ and the will of God, unless that direction is properly given in a consistent life of holiness on the part of God's children. He has no other testimony than that which we give. Therefore let us be consistent in our righteousness before all men.

Paul further concludes that we must "maintain good works for necessary uses." He himself had expressed a desire to depart and be with the Lord, but he wrote, "It is needful for you that I remain." Why was it so needful for Paul to remain upon the earth when he longed to see his blessed Savior face to face? The answer is plain—there were thousands of souls who had not yet heard the blessed Gospel of salvation, therefore Paul had to drive himself unto the "uttermost part of the earth" to declare unto them the unsearchable riches of the grace of God. Christian, if it was needful for the man of God to send forth the clarion call of salvation in that day, how much more needful in the falling civilizations of today.

We plead with you Christians to "maintain good works" as a testimony to the unredeemed that they might see in us Christ Jesus. Let us live as though He died yesterday, arose this morning, and is coming back tomorrow.

#### YOUTH PAGE

(Continued from Page 502)

reverent, yet modern way. Make a brief drama out of it. It is a lot of work, but it's fun, too, and can be very effective.

For instance the parting of Abraham and Lot could be worked into a modern drama, showing why they separated, how Abraham chose the less desirable land, and what happened to each after the choice. Each one might be "brought from the dead" to give a closing word as to the importance of right decision.

A New Testament story that could be dramatized to advantage, would be the first church council, of Acts 15. Reports could be given, discussed, and final decisions made and carried out much as they are in the Word.

#### LEESBURG, IND.

The Brethren at Leesburg are praising the Lord for His blessing during the recent two-weeks Gospel and Music Festival with Bro. Robert Ashman. There were 22 first-time decisions and four reconsecrations for a total of 26 decisions.

Due to the strategic location of the church we were able to have meetings for the boys and girls from the consolidated school at the noon hour. A Happy Hour was held for the grade-school children and a Singspiration for junior and senior high young people. The Gospel went out daily to an average of over 125 young folks. Praise the Lord for such an opportunity!

These meetings resulted not only in the winning of lost souls for Christ, but also in encouraging and strengthening the saints and in added interest in the Leesburg community in this new work for the Lord.

We greatly appreciated Brother Ashman's ministry among us and praise the Lord for sending him our way.—Clyde Landrum, pastor.

#### Album of the Week—



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# SEARCH THE SCRIPTURES

Through-the-Bible Study Course      Through-the-Bible Reading Schedule

Lesson for June 20, 1948.      Luke 16, 17, 18, 19.

## PROFESSION AND PRACTICE CONTRASTED

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

### The Lesson and You

The keynote of this lesson is that conduct (practice) is the true evidence of one's character, but that what one professes does not necessarily agree with the actual condition of his heart. People act in harmony with what they really believe, so that the real test of one's genuine Christian faith is not the creed that he will sign, but the creed that he lives. This does not mean that salvation is by works; it simply means that saving faith is demonstrated by life rather than by lip.

The unjust steward is commended, not for being unjust, but for acting wisely in the light of what he believed. He believed that a man was a sucker to earn an honest living. "Get what you can while the getting's good" was his motto. In view of that belief, he acted wisely: he provided for his future even if the method was dishonest.

Now we Christians have a different set of beliefs. We believe that it pays to serve God, that He will richly reward those who use all that is entrusted to them for His glory. We believe that if we are faithful in the use of what is His now, He will in the future give great riches to us for our eternal use and enjoyment. Or do we believe it? How are we using the time, money, talents, spiritual gifts that have been trusted to us? Doesn't this unjust steward put us to shame in his providing for his future in the light of what he believed? If we can't use our weekly pay check for God's glory, how could He ever trust us with a heavenly mansion?

The rich man in hell professed more than he possessed. He pre-

tended to be interested in the souls of his brothers. But he hadn't even been interested in the starving, disease-ridden body of poor Lazarus. He had lived selfishly and wickedly. But in hell he professed to be greatly interested in his brothers' salvation—even more interested than God! For he suggested that God had not done enough toward the salvation of his own brothers, and by inference, of himself. If God would follow his suggestions, everybody would be saved.

Have you heard people talk like that—blaming God that more were not saved, condemning the doctrines of election and the sovereignty of God? They cared so much more for men's souls than God seemed to! But have you seen them trying to lead anyone to Christ? Did you note the amount of their Easter offering? Did they really care for souls? Do you?

The parable of the Pharisee and the publican was spoken to those

who "trusted in themselves that they were righteous, and despised others." The Pharisee was self-righteous, which means unrighteous. All of his going up to the temple to pray, his tithing, his fasting was for the purpose of displaying his self-righteousness. He thanked God, but only for himself. He professed to be praising God; he praised no one but himself. He pretended to trust God; but he was among those who "trusted in themselves." It is possible to go through all the motions of religion with but a single purpose—to satisfy one's pride.

In the midst of all this hypocrisy and pretense, Zacchaeus is indeed refreshing. First he received the Lord. Immediately his life was transformed. The former greedy tax collector began by giving away half of what he possessed; then he offered to make good fourfold every wrong he had done. That's getting religion; it's more—it's *living Christ*, without counting the cost. Jesus said he was a true son of Abraham, a man of faith who acted according to what he believed.

What do you believe about God, heaven, hell, salvation, and rewards, as revealed by your conduct last week?

### Questions

1. Does any man own what he has?
2. What was the essential difference between the Pharisee and the publican?
3. Should a new convert try to make right his former sins against others?
4. What truths about the other world are revealed in the story about the rich man and Lazarus?

## BIBLE-READING SCHEDULE

Monday	June 7	I Chronicles	3, 4	James	5
Tuesday	June 8	I Chronicles	5, 6	I Peter	1
Wednesday	June 9	I Chronicles	7, 8	I Peter	2, 3
Thursday	June 10	I Chronicles	9, 10	I Peter	4, 5
Friday	June 11	I Chronicles	11, 12	II Peter	1
Saturday	June 12	I Chronicles	13, 14	II Peter	2, 3
Sunday	June 13	I Chronicles	15, 16	I John	1, 2
Monday	June 14	I Chronicles	17, 18, 19	I John	3
Tuesday	June 15	I Chronicles	20, 21	I John	4, 5
Wednesday	June 16	I Chronicles	22, 23	II John	1
Thursday	June 17	I Chronicles	24, 25	III John	1
Friday	June 18	I Chronicles	26, 27	Jude	1
Saturday	June 19	I Chronicles	28, 29	Rev.	1
Sunday	June 20	II Chronicles	1, 2	Rev.	2, 3







# "COME OUT"---BUT WHEN?

AN EDITORIAL

BY MILES TABER

The fundamental, Bible-believing forces in America are divided into two different organizations—the American Council of Christian Churches and the National Association of Evangelicals. Brethren pastors and churches may be found co-operating with either one or the other of these groups in various parts of the country. We have much in common with both of them—we have the same faith and the same Lord—but we deeply regret their inability to get along with each other. If we cooperate very much with either group, we find that often we cannot enjoy cordial relations with those in the opposing camp.

As Brethren we are deeply concerned about this situation. In the first place it means that once more Satan has been able to use his old strategy—divide and conquer. As long as this feud continues we need not expect God's Spirit to be poured out on either camp. It hinders co-operation in Youth for Christ rallies, union revival meetings or any other united effort by the true people of God. For God's true saints are in both camps.

A second reason for concern by Brethren people is that this line of cleavage could conceivably cause controversy within our own church. There is no cause for immediate alarm but there is danger ahead. When some of our leaders and churches favor affiliation with the A. C. C. C. and others prefer the fellowship of the N. A. E., we are in constant danger of an internal conflict. We have a stake in this issue.

What is it then that keeps these two groups apart, and sometimes causes them to attack each other instead of fighting their common enemy? We are tempted to say that it is strong leadership on both sides, that this is merely a clash between personalities. Many of their acts and writings would tempt us to believe this. But we will be charitable and concede that there are

issues of principle involved. What is the issue?

This controversy is not over the fundamentals of the faith. Both groups are fundamentalists. Otherwise our Brethren leaders would not be associating with them. The issue is not one of faith.

Furthermore, the issue is not one of separation from the devil and his forces. Many will doubt this statement, but we believe that the facts will support it.

There are no "100% come-outers" in either group. Most of the leaders of the "come-outers" were "stay-iners" until they were "kicked-outers." They fought hard to stay in their denominations even after their denominational mission boards and educational institutions were controlled by modernists. It was not until many of these leaders were excommunicated that they told their followers to "come out." That's in the record.

On the other hand, there are no "100% stay-iners" in either group. We are fully convinced that no one who loves the Lord would stay in a church that was 99 44/100% infidel.

So the "come-outers" of today were "stay-iners" yesterday; most of them were "stay-in-and-fighters." And many of the "stay-iners" of today will be "come-outers" tomorrow, if history repeats itself.

What, then, divides these two groups of God's people? A question of *timing*. The real problem is, How far must a church go in apostasy before it becomes the duty of the believer to withdraw from it?

If churches were either all good or all bad, it would be a simple problem. But since *every* church is partly good and partly bad, it is a complex problem. No one would withdraw from a church because one member denied the deity of Christ. But churches are constantly changing; apostasy grows. Churches do not change color from pure white to jet black overnight. All of the great

denominations began as fundamental churches. Who shall say that the hour has struck at which all true believers must withdraw from a certain denomination, or be attacked as compromisers? On the other hand, who shall say that those who left the great denominations went out too soon, and therefore are divisive? Who can answer these questions, but the individual and his God?

Luther was reluctant to withdraw from the Catholic Church. Wesley did not soon leave the Church of England. As we have already noted, even the "come-outers" of today were "stay-iners" for a long time, even after modernism had made great inroads into their denominations. In fact, the modernists were in control when these men were put out, or they would not have been put out at all! So *they* stayed in until the *majority* was against them. Surely they do not suppose that the hour of their personal exclusion was divinely fixed as the exact time when all others should come out voluntarily!

As a matter of fact, many men are "come-outers" and "stay-iners" at the same time. They withdraw from churches that are affiliated with the Federal Council, but they remain in youth organizations that are dominated by modernists. It does not alleviate this apparent inconsistency to say that the local youth organizations are fundamental—that's the argument of many a "stay-iner" in a modernistic denomination. Perhaps God leads individuals to withdraw from one organization and to stay in another. But such individuals should not be intolerant of those who do not follow their exact pattern.

Our appeal is for charity—not just tolerance—but the love of God shed abroad in Christian hearts. There are valid reasons why some men felt led of God to come out from the

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# NEWS BRIEFS OF NATIONAL INTEREST

Dr. Alva J. McClain became ill while en route to California for a series of Bible conferences, and he and Mrs. McClain have returned to Winona Lake.

The new *Systematic Theology* by Lewis Sperry Chafer is now in stock at the Brethren Missionary Herald Company store. This is Dr. Chafer's complete, unabridged theology, in eight volumes, and sells for \$29.95 postpaid.

At the recent Child Evangelism conference at Philadelphia, Rev. and Mrs. Marvin L. Goodman were appointed to India.

The baptistry at Kittanning, Pa., was painted last month by John Fullerton and the painting was unveiled June 6 at the evening service. Rev. Marvin L. Goodman was the speaker at Kittanning May 30.

Rev. Jesse Hall, pastor at Canton, Ohio, has suffered a physical collapse which makes it necessary for him to take a complete rest for a time.

Remember the monthly *Day of Prayer*, June 15.

Rev. Sewell Landrum, of Clayhole, Ky., will speak at Meyersdale, Pa., June 19, and at Summit Mills the previous night. Miss Ruth Snyder, missionary to Africa, will speak at both churches June 20.

Rev. Marvin L. Goodman spoke at Middlebranch, Ohio, May 27.

Rev. George O. Peek, pastor at Seal Beach, Calif., delivered the Class Day address during com-

mencement week at the Bible Institute of Los Angeles, representing the graduating class.

The *Southeast District Conference* will be held at the Ghent church in Roanoke, Va., June 15, 16. Dr. Paul Bauman will bring the Bible lectures. Rev. Luther Grubb will present the Home Mission work. Rev. and Mrs. Norman Uphouse and the Bryan University Quartet will be present during part of the conference. There will be a young people's rally.

Rev. S. Wayne Beaver, missionary on furlough from Africa, is reported to be in the hospital for an operation.

Rev. Russell D. Barnard and Mrs. Barnard are living in the Missionary Residence in Winona Lake, Ind., where he is able to do part of his work after a recent illness. However, orders from the doctor have made it necessary for Brother Barnard to postpone his proposed trip to California until January. As his health improves he plans to do deputation work in the East and Middle West.

Rev. Dilwyn B. Studebaker plans to do deputation work on the Pacific Coast this summer, leaving for South America in September. His address is R. F. D. 1, Box 326, Kingsburg, Calif.

On Memorial Day, Rev. Orville Lorenz, pastor at Dayton, Ohio, spoke at the Miamisburg memorial service in the afternoon, and later in the day at another service in the Shiloh Congregational Christian Church. On June 5th he spoke at Dayton Youth for Christ.

Happy Hour clubs in six homes on a recent Thursday afternoon, sponsored by the Third Church, Los Angeles, Calif., had a total attendance of 119 children.

The Brotherhood at Osceola, Ind., invited the men from the South Bend church to fellowship with them May 27th at a supper. Bro. Jesse Deloe, Missionary Herald printer, was the speaker.

The lessons in the *Brethren Quarterly* for the third quarter, beginning July 4, will be in the book of Acts. Rev. Blaine Snyder continues as writer of the Lesson Exposition. A new page, Pertinent Points, is

written by Rev. Robert E. A. Miller, of Martinsburg, Pa., and The Lesson in God's Plan of the Ages is by Dr. Elias White, of South Gate, Calif.

Rev. Russell H. Weber, of Carlisle, Pa., preached in the morning and evening services at the church in Baden, Pa., on May 23. He reports an exceptionally fine spirit in this new church.

A letter from Rev. Don Bartlett, pastor at Sharpsville, Ind., says, "I still have the ulcer on my vocal cords. We had hoped that the last operation would clear it up, but not so. The surgeon says that he has done all he can do and that he knows of nothing else but to wait it out. It looks as though teaching and preaching are both 'out.' I am going to look for employment in the factories at Kokomo this week."

There were a hundred present at the mother-daughter banquet at Mansfield, Ohio.

Edward Byrne, of the Fort Wayne church was recently selected for listing in "Who's Who in American Colleges," an honor earned by scholarship and leadership. He is graduating from Franklin College this month.

Edwin Cashman, of Winona Lake, was third in his class at Warsaw High School in scholarship, and was outstanding in music and dramatics. "Eddie" plans to enter Bob Jones University next fall.

Miss Marjorie Miller, daughter of Mr. and Mrs. F. B. Miller, of Winona Lake, won highest honors when she recently graduated from the nurses' training school at the Lutheran Hospital in Cleveland, Ohio, receiving a scholarship in recognition of her outstanding work.

Born to Rev. and Mrs. Roy Howard a daughter, May 29. Brother Howard is a student at Grace Seminary, coming from Los Angeles.



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## The Brethren Missionary Herald Circulation

A week ago .....	7,033
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# THE BRETHREN PULPIT

POSSESSING VERSUS PROFESSING CHRISTIANS (Matt. 7:13-23)

By Rev. H. E. Collingridge, Sunnyside, Wash.

There is an inscription in the Cathedral of Lubec, Germany, which reads:

"Thus speaketh Christ our Lord to us:

'Ye call Me Master and obey Me not;

Ye call Me Light and see Me not;

Ye call Me Way and walk Me not;

Ye call Me Life and desire Me not;

Ye call Me wise and follow Me not;

Ye call Me fair and love Me not;

Ye call Me rich and ask Me not;

Ye call Me eternal and seek Me not;

Ye call Me gracious and trust Me not;

Ye call Me noble and serve Me not;

Ye call Me might and honor Me not;

Ye call Me just and fear Me not;

Ye call Me Lord and praise Me not;

If I condemn thee—blame Me not!"

This is profession!

Though I be nothing, I exult

In Thy divine perfection,  
And taste the deep, mysterious joy  
Of absolute subjection.

Though I be nothing, I rejoice

To find my all in Thee;

Not I, but Christ, forevermore:

Amen! so let it be!

This is possession!

Our blessed Lord contrasts possession and profession by three illustrations, putting the "believer" to the test of the *way*, of the *fruit*, and of the *affection*.

Which way are you traveling—the broad way or the narrow way? The first way is the broad, attractive way. It seems at first like the right way. The gate is wide and all-inclusive. The scenery is beautiful. The trees beside the boulevard are loaded with wealth, friendships, fame, happiness, etc. The avenue is jammed, packed with people.

Surely it must be the right way! The majority of the people can't be wrong! The Lord Jesus must have been wrong when He said this path led right into destruction!

But the Lord Jesus Christ was not wrong! For as surely as He is God incarnate in flesh—as surely as His Word is truth—just so surely He knew this way led finally and eternally to the "lake which burneth with fire and brimstone."

We who enjoy the soft lights, the plush seats, the soothing music, the tranquil ticklings of tepid preachers, we who strive for the modern house beautiful, the garments of fashion, the easy places, might well consider the way on which we are traveling. Jesus said it is the broad way which leads to destruction.

The second way (and there are only two) is the way our Lord called the narrow way. The entrance is the strait gate, the gate of affliction, of repentance, of humiliation; and the way is the way of bruising, and of construction. Our Lord said that only a few are treading that tortuous trail. These are not soldiers in uniform only, but are in the battle; these are not missionaries on furlough only, but are in the fight; these are not supporters in name only, but by their very presence.

To the eyes of the natural man, this seems the wrong way. It is so rough, so dangerous, so humiliating! But our Lord knew the way—He trod every step of it. He said, "In the world ye shall have tribulation . . . I came not to send peace, but a sword . . . and a man's foes shall be they of his own household." Would He direct us in the wrong way?

The early apostles and disciples knew the roughness of this way. After having been brutally beaten for their witness against sin, and their testimony for Christ they "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." They were not tactful (the easy way)! They cared noth-

ing for the "sensitive spirits" of the Sanhedrin. So it has been all through the history of the church victorious. The way of open, brazen, Spirit-led witnessing has been the way of suffering, but it is the glorious way which leads to life!

Do you not think it is time that we re-examine the way on which we are traveling?

The second test the Lord puts us to is that of fruit. In verses 15-20 the prophets are described as teaching not false doctrine but true. The falsity lay in their persons. Their lives did not bear the fruit of the Spirit; they were not growing. Hear this! You can hang figs on thistles and grapes on thorns, but you can't make them grow! You can clothe a wolf in a sheepskin, but you can't make it grow on him! The test of the prophet is found in his life as well as in his teaching. In the professing Christian there is no growth in faith, virtue, knowledge, temperance, persistence, piety and reverence, brotherly kindness, and love for the lost.

On the other hand, the possessing Christian continually grows in the Lord, continually bears the fruit of the Spirit in his life, and always is picking the fruit of his testimony. He sings from his heart, "Every day with Jesus is sweeter than the day before; every day with Jesus I love Him more and more."

Matthew 7:21-23 brings to us the final test, that of the heart response to the revealed will of God. "*Not everyone who continues to say, Lord, Lord, but he that continues to do the will of my Father.*" The professing Christian testifies loudly and continuously; he prays boldly and talks much; he prophesies and even performs miracles in his play-fight against Satan. He may be baptized, he may observe the ordinances, he may join the church (and every Christian should do these things). But some day there will come a call: "I want you for a missionary," "I want you to forsake this sinful and

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# The Christian's Seal

By Rev. Charles H. Ashman

## THE TENDERNESS OF THE COMFORTER

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13). The Holy Spirit's tender ministry is set forth in the Holy Scriptures as that of comforting. He is called "the Comforter." Jesus promised in John 14:16, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." He also said in verse 26 of John 14, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Also in John 15:26, Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." In John 16:7, Jesus said, "Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Thus the Holy Spirit is designated as "the Comforter." The original word is "parakletos," meaning "one called alongside of to help." It is translated "advocate" in I John 2:1. It is a figure which displays the tenderness of the Spirit's ministry.

### Genesis 1:2

The first revelation concerning the ministry of the Holy Spirit is found in Genesis 1:2. It says, "The Spirit of God moved upon the face of the waters." This is a picture of a mother bird brooding over her nest to protect and care for her own. God had judged the prehistoric earth. Judgment had brought chaos upon the originally created earth. The instrument of judgment had been water. The earth "became without form and void; and darkness was upon the face of the deep." God was delivering the earth from the judgment, preparing it for the creation of the human race and man's dwelling upon the earth. The Holy Spirit was the agent that the Father used to redeem the cursed

earth. The Third Person in the Trinity, deity, omnipotent in power, in tenderness transformed that scene of chaos into order, that scene of destruction into beauty and perfection. Tenderly, as a bird hovering over, brooding over her nest, the Holy Spirit moved upon, brooded over the waters of chaos and blackness, bringing order and light.

### Genesis 8:6-12

Another beautiful picture of the tender ministry of the Holy Spirit is found in Genesis 8:6-12. Again judgment has been visited upon the earth because of the sinfulness of created beings. Again water has been the agency of judgment, the flood. Noah sends forth a raven from the ark. It never returned. He sends forth a dove and she returns. After seven days he sends the dove forth again. In the evening the dove returns with an olive leaf in her mouth. After seven more days he sends forth the dove again and she returned not unto him. Some see in the raven a figure of Satan and in the dove a figure of the Holy Spirit. We are not so sure that the raven represented Satan, but are reasonably sure that the dove represents the Holy Spirit. The tender dove represents the tenderness of the Spirit's ministry.

### The Fatherhood of God

There is no "universal fatherhood of God." God is the Father only of those who have become children of God through the new birth. We must first receive the "Spirit of adoption" before we can call God, "Abba, Father." The very name, "Father," sets forth love and tenderness. Our heavenly Father loves us so tenderly. The Holy Spirit, in His tender ministry, makes the love of God real to us. He leads us to the Father through Jesus Christ, the Son, and brings us into loving relationships with the Father as His dear children.

### The Motherhood of God

I do not mean like Christian Science teaches! But in Isaiah 66:13, God is compared to a mother in His comforting love. The Holy Spirit in His tender ministry, makes that comfort real. Birth comes through the mother. "Ye must be born again," "born of the Spirit." The nurture and care of the child logically is given more by the mother than the father. Even so it is the mission of the Spirit to feed and care for us as dear children of God. He is our helper and advocate. A beautiful picture of His yearning love and care is found in Romans 8:26-27. In this passage we have a picture of the Spirit's indwelling us and yearning, ever so tenderly, and praying with us and for us.

### "Comfort Ye, Comfort Ye My People" (Isa. 40:1)

"The God of all comfort" (II Cor. 1:3) will comfort "us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4). "Now our Lord Jesus Christ himself . . . comfort your hearts" (II Thess. 2:16-17). The Comforter, the Holy Spirit, is the One that makes these promises to be realized in our experiences today.

### "The Fruit of the Spirit"

"The fruit of the Spirit is . . . gentleness . . . meekness" (Gal. 5:22-23). If He is permitted to rule within our hearts He will produce this fruit of tenderness. A. B. Simpson has written, "The rude, sarcastic spirit, the brusque manner, the sharp retort, the unkind cut—all these belong to the flesh. They have nothing in common with the gentle teaching of the Comforter." Rather kindness, gentleness, meekness, forbearance, longsuffering, forgiveness, patience are the fruit of the Spirit in the Christian character

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## The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



### IN CHRIST WE HAVE "A LIFE THAT CAN NEVER DIE"

By REV. W. A. OGDEN

From the standpoint of practical Christian living I believe this subject has an important mission in the life of the believer, hence it deserves a place on this page, "The Sheep and the Shepherd." First of all let us take a look at this statement to see what it says. After this we will see what the Bible has to say about it.

It declares that this life that can never die is *in Christ*. Then it says that in Christ *we have* a life that can never die. Finally, it says that the life we have in Christ *can never die*.

#### "In Christ"

Of course Christ can never die. There is not a *Christian* in the whole world who would deny this. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. 6:9). "They shall perish; but thou remainest . . . thou art the same, and thy years shall not fail" (Heb. 1:11, 12). "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

Whatever we have now or shall have in eternity is ours because of the deathless Son of God. Paul makes bold to declare the glory of the believer in his position in *Christ Jesus*. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God *through Jesus Christ our Lord*" (Rom. 6:11). This truth is stated strongly in such passages as the following: "Yet not I, but Christ liveth in me" (Gal. 2:20); "Christ in you, the hope of glory" (Col. 1:27); "Christ, who is our life" (Col. 3:4). Perhaps the clearest passage of all is I John 5:12, which reads, "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Thus we see that Christ Himself is the life of the true believer. Eternal life is not some gift in the hand of God that can be passed out to men, but it is Christ. Certainly this was at least a part of the meaning of our Lord's great prayer, "And this

is life eternal, *that they might know thee* the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). What is life eternal? According to this word of Christ it is to *know* God, and Jesus Christ, the sent One. "For ye are all the children of God by faith in *Christ Jesus*" (Gal. 3:26). Since it is true that "by the works of the law shall no flesh be justified," there would be nothing but the darkness of despair for us guilty sinners. How our hearts rejoice in the glorious fact that "Now in *Christ Jesus* . . . [we] are made nigh by the blood of Christ" (Eph. 2:13).

#### "We Have"

This speaks of a present possession and the language seems to be clear. When I say that I hold in my hand a dollar and a pocket knife, no one understands me to mean that I am talking about the million dollars I hope to get at some future time. There are certain aspects of salvation that are revealed to us in the New Testament as belonging to the future. We understand, for example, that we cannot have our resurrection bodies until the Lord returns. However, the fact of salvation as a present possession of the true believer is everywhere affirmed. Note the present tense in such passages as ". . . hath everlasting life" (John 5:24); "Are the sons of God" (Rom. 8:14); "We are the children of God" (Rom. 8:16). John has declared salvation to be our present possession in these passages: "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2); ". . . that ye may know that ye have eternal life" (I John 5:13).

#### What Is It We Have in Christ?

"A life that can never die." I want to insist at this point that "life" is the important word in this discus-

sion. Eternal life is a quality of life rather than a quantity. When God speaks of eternal life He means a great deal more than the endless unfolding of ages. He means more than a place in which we shall tread on streets of gold, enter through gates of pearl, gaze upon walls of jasper, and marvel at all the beauties that God the great artist, architect, and builder can create. Words fail us to describe life as God knows it and as He will give us to know it in heaven. This is true because we only see life through eyes that have been dimmed by sin. Fallen man thinks he is living when he is indulging his flesh in sinful pleasure. The fact is he is not living, but dying.

However, this fact remains, that endless ages *are* the portion of those who inherit eternal life. How great must be the life of the redeemed that a loving and gracious Father has provided eternity in which to live it! Many persons, living without God, despair of the few short years given to man on this earth and so take their own lives. Solomon tried every known avenue to find a way to make life worth living, but as long as he looked "under the sun" he declared it to be vanity and vexation of spirit.

When Paul sang out, "Nevertheless I live," he declared not only that he had a new and eternal life in Christ, but that he had found the real meaning of life itself. A Christian is one who is "born of God," "born again," "born of water and of the Spirit," "saved by the washing of regeneration, and renewing of the Holy Ghost," "a partaker of the divine nature." He has been adopted into the family of heaven, for God is his Father and the Lord Jesus Christ is his elder brother. Of him the Lord has said, "My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father,

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities for Youth

I Timothy 6:12 is our verse for today; "Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses (R. S. V.)."

There are two kinds of orthodoxies, and two kinds of heresies. One is of faith, or belief; the other is of life, or conduct. To believe the right things, but live the wrong life, is just as much heresy as to believe the wrong things. Of course, you know that orthodoxy means (to give a simple definition) right belief and conduct, and heresy is wrong belief and conduct.

Paul talks of both kinds of orthodoxy here. "Fight the good fight of faith." Our faith has many enemies, and must be defended against them. Of course, all the enemies are allies of Satan, but they are real, and dangerous. So we need to guard against open unbelief, against subtle doubt, against petty ridicule, lest the faith that is precious to us suffer because of our neglect. We need to be on guard in times when everything is going well, and we have a tendency to "sleep on the job." We need to guard in times of trouble and discouragement, lest we slip into defeat.

Faith is best defended by being well nourished, well fed. We feed our faith when we read the Word, for "Faith cometh . . . by the word of God." And we feed our faith when we pray, and see answers to prayer. Sometimes it is good to keep a record of our requests, and mark them off when God answers. It is an encouraging, stimulating thing to see the hand of God work in answering prayer. And certainly faith is strengthened by fellowship, not only with the Lord, but with His people, in His house.

"Take hold of the eternal life to which you were called . . ." is Paul's next bit of advice. In other words, you have eternal life—you've had it ever since you received Christ—now act like it. Live that eternal life, display it before men, show

### B. Y. F. HANDBOOK OUT

A new B. Y. F. Handbook has been published, and a copy sent to every pastor. It contains a brief history of B. Y. F., purpose of B. Y. F., how to start a B. Y. F., and a model constitution for B. Y. F. Copies are available from National Youth Director Ralph Colburn, Winona Lake, Ind. Write for yours today!

that you are different, that you are living on a higher, holier plane than the rest of the world. In the eyes of men you are judged by what you *do*, not by what you believe. I like to think of this as advice to "live in the light of eternity." In other words, before you speak, before you act, ask yourself, "How would this sound or look to God, or even to me, were I living in heaven now?" I think that would make a difference in our actions often, don't you? You have eternal life because of what you believe—your faith—now *show it!*

### CAMP BETHANY

Some have been asking if we are going to have Camp Bethany this year. Of course! It's our tenth National Youth Camp, and we're really going to celebrate with a camp better than ever. Plan *now* to attend, August 30 to September 6.

The only hitch is the price. Camp rental is costing over three times what it cost last year, so the camper's cost will have to be raised a little, too.

For the full week (includes camper's insurance): \$2 registration, plus \$15 at camp.

For the Labor Day week-end (includes camper's insurance): \$1 registration, plus \$5 at camp.

Registrations must be in to Leo Polman, 560 S. Hope St., Los Angeles 13, Calif., by August 1, or an additional charge will be added.

Plan for Bethany, and register *now!*

## News Notes---

### CENTRAL DISTRICT YOUTH MEET AT PERU

One of the Central District's largest youth rallies ever held was at Peru on Friday and Saturday, April 30 and May 1. Nearly 200 were registered and present at the banquet on Saturday evening.

The Buehler sisters, marimba artists from Goshen College, were guest artists, and speakers included Youth Director Ralph Colburn, Rev. Clyde Landrum, and Evangelist Charles Ashman. Included on the program was a clever play presented by the Peru Sisterhood, "Soup, Sand, and Sagebrush." This play is written around the Navajo Indian work.

Another feature of the rally was a half-hour radio broadcast on Saturday morning, over WKMO. This hour was given to the rally by the Flora church; Rev. Charles Ashman, who was engaged in meetings in Flora, was the speaker. Group singing, marimba duos, and a solo enriched the program.

The Peru church and its people proved to be excellent hosts, and a profitable time was had by all.

### THE CHRISTIAN'S SEAL

(Continued from Page 513)

and life of those in whom He is given His rightful place of sovereignty.

#### "The Comforter"

The Comforter has come! He came on the Day of Pentecost! He indwells every child of God. We are "the temple of the Holy Ghost which is in you" (I Cor. 6:19). The Spirit comforts our hearts when they are bruised and broken because of the cruel things of life. He is sensitive to any wound, any bruise, any grief, any sorrow, any disappointment, which comes to us. Like the turtle dove in whose very voice is plaintive tenderness, so the Holy Spirit woos and comforts our hearts. Yield to the Comforter! Allow Him to sanctify that sorrow! He will comfort your troubled heart and quiet your troubled spirit!





# LAYMEN'S PAGE



"NOW THEREFORE ARISE, GO"

By O. E. HACKER, Editor

This subject is part of a sentence from the first chapter of Joshua, verse 2. It is part of a command given the people of Israel after Moses died, and concerns the possession of the promised land, the land that God gave to these people, but the gift was contingent upon their possessing it.

A lot of fighting has been waged over this land, and is going on with renewed effort today, but our purpose is not to discuss this subject, but one that refers to us Brethren laymen.

"Arise . . . go." Arise from what, and go where? Many of us feel when we hire a pastor that we can lie back and say, "We pay the pastor a salary; now it's his job to fill the pews." How wrong are we in this thinking. He fills the pulpit, *we* fill the pews. Some of us feel the pastor should do all the visiting and see that enough finances are collected to pay the bills. How wrong again! Some of us feel that the pastor is hired to speak to others of their soul salvation, and all we have to do is to sit on the sidelines and coach him, criticizing and influencing him. "Arise . . . go." Tell others who know not your Lord and His great plan of salvation. It is not the pastor's job only.

When God spoke to the Israelites He told them not only to arise and go but to possess. Have we made a possession? Are we sitting idly along the sidelines allowing the devil to possess our land? Have we spoken to others of their sins in the sight of God? Or do we aid the devil in his work by criticizing those who would carry the work of the Lord to those dying in their sins?

Are we too busy patting our own backs, saying that we believe "the whole Bible" and then failing to follow the Word? Are we too busy condemning other fundamental Christians for their doctrines to "speak the unsearchable riches of Christ" to those who need it? Brethren, let us "arise" and "go" into the Promised Land and possess it for the Lord. It is right in our neighborhood, across the street, in

our own cities, but unless we first arise, go, and possess, the Lord will not allow us to have it. We see so much lethargy all around us in our churches. Some of our Brethren are snoring out loud, not only doing nothing themselves, but hindering others. Arise, wake up, get up, and go, and the Brethren Church can be a mighty factor in this battle for God. But if we sleep, and fail to possess we will soon lose the power to ever arise and go. "Stand up, ye soldiers of the Cross."

Another way we can arise and possess is to get after some of our lay brethren who are not serving in their fullest capacity and enlist their help to pull the load. And how about some of you fellows who promised help, to send in an article for the Herald Laymen's Page? You said you would. We still have a few issues for you to make good, before conference time. Shall we call you by name? No, we won't do that, but your conscience should pain you if you don't send in a line or two before we meet again at Winona Lake, Ind.

"Go" speaks of forward movement; "possess" speaks of action. Are our efforts producing forward movements, or are we standing still, or walking backward? That is a question each one who has taken the name of Christ will answer some day either here or hereafter.

If we purchased a car that would not "go" or if it would only "go in reverse" we would do something about it, would we not? But still many Christians are like that, they

will not go forward, but would rather go in reverse. And the ones who prefer to go in reverse are worse than those that prefer to stand still. They confuse those who would move forward, and hinder progress by moving in the wrong direction. Keep your face forward, ever looking at the goal, striving to reach the end of the course, with a forward motion. Even though you may stumble in, it is better than giving up and standing by, that others may win the greatest race on earth. Our aim may be poor and our effort weak, to start, but the God of our salvation will give us strength to carry on in a forward motion, and the practice will perfect our effort and make us stronger as we strive for the goal. If there is one word in the English language that should be dropped, it is the word "can't."

When God spoke to Joshua, commanding him to cross the Jordan, if Joshua would have said, "We can't, because of that heavy Ark of the Covenant to carry and guard, and the river will wash all of us downstream; we will lose all of our possessions," what do you think would have happened?

Joshua didn't say "can't," but took the Lord at His word and commanded his people to "go . . . possess."

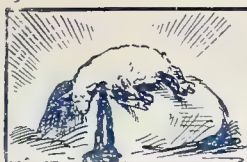
We can also possess if we take the "t" out of "can't"—shoulder it like a cross, leaving the word without a "t" and changing it to "can." Let's shoulder our cross, which is our Ark of the Covenant and "go" and "possess" those promised lands and reap the harvest, for our great Captain who commands each Brethren to "go" and "possess." As soon as we make the step forward and put our foot into the "Jordan," the Lord will command the waves of doubt, ordering the waves of discontent to stand still, and we can "go" into the "land" that the Lord has promised us. But remember, He gives only to those who will "arise and go." I feel that we could well use this portion of God's Word as our motto next year: "Arise, go, possess."

## THE GOSPEL TRUTH MAILBAG

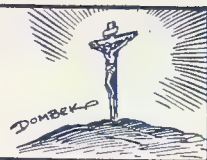
Cheyenne, Wyo.—May the Lord continue His blessings through your grand programs. We still pray it may be a means of leading many souls to Christ this year.

Brownsville, Pa.—I listen to your broadcast every Sunday morning before I go to church, and God has blessed me so much that I want to have a part in the broadcast. I am sending a gift to you.





# EVANGELISM



## WHY ARE WE NOT EXPERIENCING A GREAT REVIVAL TODAY?

By REV. R. PAUL MILLER

Many preachers do not want a real revival in their church that would actually clean up some conditions that displease God. They would rather have numbers in their church than spirituality. They prefer quantity to quality. What they are trying to do is to herd a bunch of saints together with a lot of sinners, and to feed the saints without offending the sinners so that the sinners will continue putting money into the enterprise.

That is some job, if you ask me. It is a course that always ends in disaster for the preacher as well as the church. But the desire to do it makes the very thought of a sweeping, uncompromising revival that would raise issues and upset people (and often church officers), and perhaps make some worldly Sunday school teachers resign rather than repent, to be a thing that the careless-principled preacher himself does not want.

Not too long ago a church board was considering several evangelists for a proposed campaign in their church. My name was among those mentioned, so I was afterward told. Upon the suggestion that I be called one deacon promptly spoke up, "No, that wouldn't do. He would bring a revival alright, but he would start cleaning house right away, and we would lose a lot of our members." I didn't get the job. They finally compromised on a Bible conference for "it wouldn't raise any unnecessary issues in the church." God help us. That is what is the matter with the church as a whole today. It needs to have a lot of issues raised. It needs to have a lot of compromising, sniveling, hypocritical profession of Christ dragged out and held up for just what it is in the sight of God. The church needs to have sin, and sinful institutions, and sinful business practices, and sinful habits and pleasures hung up and made to be sin in the eye of a lot of spiritually dull church members that don't seem to know their right hand from their left.

Some preachers would rather see influential, well-paying members of their churches continue right on in sin till they meet God, rather than to risk offending them and losing them by trying to get them into right relationship with God. Cowardice in the ministry is inexcusable. No prophet of God dare be afraid of any man, nor care what the results of a true testimony may be to his personal fortunes. To protect sin in a heavy-paying church member just to make the preacher's own nest to be softer, is a bitter record for the preacher to have to face when he meets those two nail-scarred hands at the judgment seat of Christ. "Woe be to the shepherds of Israel that do feed themselves" and "feed not my flock" (Ezek. 34: 2, 3).

We were having capacity crowds in a meeting a few years ago. Almost two weeks went by without one decision. I began to sense that something was "rotten in Denmark." The preacher tried to evade my questions. I finally threatened to close the meeting if he wouldn't be honest with me. Then I found that it was his Sunday school superintendent. He had gotten into financial fraud and was caught, but his relatives had paid him out. He never confessed or made anything right at church. The preacher asked, "What can you do about it?" I replied, "We will go see him about

### "Come Out . . ."

(Continued from Page 510)

denominations of their fathers, at great personal cost to themselves. There are also valid reasons why other men feel led of God to stay in certain local churches and maintain a testimony for Christ there. In the meantime, why shouldn't they love each other, work together, and fight for Christ side by side? The time is too short to be engaged in fighting our brothers.

it." Then the preacher wrung his hands, saying he just knew I would ruin his church; that if we disciplined this man, that he had relatives in the church who would get mad and leave and they were some of his best-paying members. I said, "If this situation is not corrected, you will meet God as responsible for the souls who are being turned away from Christ in disgust because of this situation which you are permitting." We found the man to be repentant and ready. He came that night and confessed and rededicated himself to Christ before all. Then we had a precious harvest of souls. But no one had any confidence in a church that condoned sin openly. A coward in a preacher is a disgusting thing.

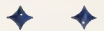
Some preachers object to so much as mentioning the shortcomings of the church in public meetings lest it hurt the prestige of the church in the eyes of the community. That is foolish. Condemning sin never hurts any true pastor or people. The thing that hurts the church in the eyes of the community is when worldliness and sin are tolerated and winked at or openly excused within the church. Ignoring the situation but protects it and shields it and allows it to go on.

Too many people want an evangelist to come into a church and save a lot of sinners without cleaning up the lives of careless church members. To bring new-born babes in Christ into an unrevived congregation is like throwing a baby into a snowdrift. A true evangelist will not only endeavor to win unsaved men to Christ, but to bring the congregation into such a state that they will go right on winning souls after the meeting is over. A campaign that fails in this is largely a failure. When interest and fervor in evangelism begins and ends with the coming and leaving of an evangelist, something is sadly wrong. A true revival should leave the passion for winning souls burning brightly in the hearts of pastor and people.



# Four Characteristics of a Live Church

ACTS 17:10-13



Sermon Preached on THE GOSPEL TRUTH Program

By Rev. John M. Aeby, Fort Wayne, Ind.

## Introduction.

We think of churches in terms of the buildings which are called by that name. Or, on second thought, we may think of a denominational group. Rarely do we think of the church as the New Testament presents it, as the body of Christ, that whole group of individuals who have responded to the Gospel that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen . . ." These have been called together out of the unbelieving world by the Holy Spirit. In the local sense, we think of brick or stone, stained glass or steeples, organ or pews, and not of the believers themselves who as "living stones" "are builded together as an habitation of God through the Spirit." If these aren't present, then the church body is as dead as the building in which it gathers.

The New Testament has little or nothing to say about church buildings as such. In fact the church groups gathered usually in the Jewish synagogues at first and later in the homes of some of the more generous and well-to-do members. But wherever you found them, they were characterized by the four things we notice about the church in Berea if they were really doing business for God. Even so today, regardless of physical equipment, number of members, location or denomination, churches that are alive are marked by these four characteristics:

### I. The Preacher Preaches the Word of God (vs. 10).

This characteristic is implied in the words, "Paul and Silas . . . went into the synagogue of the Jews." In the opening verses of the chapter we read that "They came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ (Messiah) must needs have suffered, and risen again from the dead; and that this Jesus,

whom I preach unto you, is Christ." Paul's "scriptures" at this time were the Old Testament portion of our Bibles. He was preaching to people who were looking for the coming of their Messiah, the anointed one of God, who was to bring them personal and national salvation. The burden of Paul's preaching was very simple, namely that the Messiah, according to Old Testament promise, must suffer and rise from the dead. From Psalm 22, Isaiah 53, Zechariah 12 and others he could show this. Then he appealed to the recent history of Jesus of Nazareth as fulfilling these conditions. Therefore Jesus is the Christ.

The death and resurrection of Jesus Christ is the historical found-



REV. JOHN M. AEBY

dation of the Gospel which simply says that He both died and rose again for our sins. This is the primary message to the very establishment of a church. Without it there cannot be any possibility of salvation to those who hear, and the true church is made up of saved people. Wherever you find a church going places for God, whether it be a metropolitan cathedral or grass-covered shelter in a jungle, you will find this foundation truth as the heart and soul of its teaching.

### II. The Hearers Search the Word to Find a Reasonable Foundation for Their Faith (vs. 11).

We read, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." It is not enough that ministers should preach the

Word of God. A strong, live church requires that its people go for themselves to the Scriptures. The Gospel is *good news* and *should* be received with all readiness of mind by those who hear. But if the average man of the church is going to be established in the faith and be able "to give a reason for the hope which lieth in him" he must systematically search the Scriptures for his own conviction and growth.

Some churches and preachers do not like to have their people examine their teaching critically in the light of their own study of the Bible, but the Holy Spirit here describes those who follow this practice as "more noble" than those who do not! *If the membership of our churches had faithfully followed this example through the years many of our churches now served by unbelievers would never have departed from the truth.* Any preacher who desires to preach God's Word delights to have his people study their Bibles and ask questions about its teaching. He is even open to enlightenment from godly hearers as Apollos was from Aquilla and Priscilla, who "expounded unto him the way of God more perfectly." Our respect for Apollos is increased when we notice that the Word says he was at the time "mighty in the scriptures."

Where the preacher preaches the Word and the people receive the Word and search their Bibles daily to establish themselves in the faith and to make sure the public ministry is according to Scripture, the third characteristic follows.

### III. The Lord Blesses the Word in the Salvation of Souls (vs. 12).

"Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few."

When people hear the Gospel and give it an opportunity to make an impression on their hearts, when they will look into the Word of God for themselves to discover the truth at first hand—in other words, when they give God a chance, God blesses His Word in the salvation of those



who want to do His will. If those of you who are listening to my voice would take your Bibles and sincerely read through the Gospel of John to find God's message to your own heart, and be willing to obey what He reveals to you as your part, many of you soon would write and tell us that you have received the Lord Jesus Christ as your Savior and that you are rejoicing in His salvation. These people in Berea did. Those who are willing to do this today are being saved.

Some people think that the Gospel of Christ is only for jail services, rescue missions, and people who live on the "other side of the tracks." But our text says that many honorable women or "women of distinction who were Greeks" believed. The Greeks made much of culture, more than most folks do today. But friend of culture, you need Christ. You are lost without Him just as surely as the Hottentot in Africa.

Then there is another class mentioned. There are a lot of men today, as there have always been, who think that Christianity is all right for the women and children, but it isn't necessary for them. Our text says, "And of men, not a few!" The Gospel of Jesus Christ, preached in the power of the Holy Spirit, is still the power of God unto salvation to men of all stations in life. Not all the brains are on the side of infidelity, even though there are some who would stampede us to this conclusion. Some of the finest minds in medicine and surgery, law and education, science and industry, business and engineering, and even outstanding figures in the world of sport bear daily testimony to a born-again experience in the Lord Jesus Christ. In fact, men whose lives have been a benediction to humanity, as history evaluates them, have in many cases been God-fearing, humble Christian believers.

Someone says, "I thought you said there were four characteristics of a live church. What else can you ask for than these three: (1) the Word preached, (2) the Word studied, and (3) souls saved? Yes, this is all that can be desired, but there is one more. You always find it where these three exist.

#### IV. *The Devil Opposes the Word by Stirring up Trouble* (vs. 13).

When certain unbelieving ones in Thessalonica knew that "the word

of God was preached of Paul at Berea, they came thither also, and stirred up the people." The devil is the opponent of the Word of God. All opposition to the preaching of the Word issues from him, regardless of the label it bears. In the text here, the instruments of opposition were those who formally embraced the Scriptures, but who had not personally accepted Christ. In many cases genuine believers who are out of fellowship with God, through sin, serve the devil by opposing God's servants and God's program of salvation of the lost.

#### *Conclusion.*

Listening friend, have you accepted the Lord Jesus Christ as your personal Savior? Are you giving God a chance to speak to you by reading His Word? Christian friend, are you attending a church which is a live church in the light of our text? If so, pray for your pastor and church and support them faithfully. If not, pray that yours may become such a church. If that is out of the question, find such a church and join it!

### THE BRETHREN PULPIT

(Continued from Page 512)

unholy relation," "I want you to sell all that you have and follow Me," "I want you to suffer wrongfully as a Christian in silence," "I want you to obey Me, and to let Me take care of the consequences of this obedience." When this call comes, the professing Christian will excuse himself ungracefully and bow out, while the possessing Christian will lovingly answer, "Not my will but Thine be done."

The first Psalm perfectly pictures the possessing Christian, the blessed one of God, "Whose *delight* (note this word) is in the law of the Lord." There is no mere ceremonial conformance, but a true heartfelt desire and delight in obeying God.

So then, the professing believer is on the broad way of ease, with no evident growth nor fruit; working for the praise of men rather than out of love for God. The possessing Christian has come through the strait gate of regeneration, is traveling the way of the cross, is growing and bearing fruit, and is delighting in the will of the Father.

Are you professing or possessing?

### THE SHEEP AND THE SHEPHERD

(Continued from Page 514)

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Since the life Christ gives to the believer is His own life, it can never die. "Never" is a long time. "Never die" is a sweet and precious word when it describes a life with God. Let us now consider the *practical* aspects of this truth.

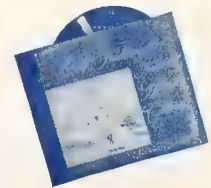
First, since eternal life is the gift of God, man has nothing of which to boast. He has only received the gift. He has not merited it, nor has he provided it by his works of righteousness. Therefore he should walk humbly with a grateful heart.

Second, since he is a son of God he should make every effort to live like one. God does not give so precious a gift in order that man might be free to live in sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (I John 3:9).

Third, the redeemed man should make every effort to "redeem the time"—buy up every opportunity to serve the Lord and lead other souls to Christ. If we have in Christ a life that can never die, those out of Christ have a death that can never be ended, nor can its blackness and eternal horror be imagined. Privilege bears a corresponding responsibility. We are saved to serve.

#### *This Week's Record Album—*

#### OLD FASHIONED REVIVAL HOUR CHORUS (OFC-1)



Assurance March  
Lead Me Gently Home, Father  
He Leadeth Me  
Sound the Battle Cry  
Softly and Tenderly  
At the Cross

\$3.75, plus 17c tax...\$3.92 postpaid

The Brethren Missionary Herald Co.  
Winona Lake, Ind.



Oh, to be but empty, lowly,  
Mean, unnoticed and unknown,  
Yet to God a vessel holy,  
Filled with Christ and Christ  
alone!

Naught of earth to cloud the  
Glory,  
Naught of self the light to dim,  
Telling forth Christ's wondrous  
Story:  
Broken, empty—filled with Him.

# w m c



## W. M. C. OFFICIARY

President—Mrs W. A. Ogden, 500 State St., Johnstown, Pa.

Vice President—Mrs. Grant McDonald, Ramona, Calif.

Recording Secretary—Mrs J. Keith Altig, 540 E. Olive Dr., Whittier, Calif

Financial Secretary - Treasurer — Mrs. Charles H. Ashman, 1051 W. 81st Pl., Los Angeles, Calif

Literature Secretary—Mrs Miles Taber, Winona Lake, Ind

Prayer Chairman—Mrs A. B. Kidder, 211 Girard Ave., S. E., Canton 4 Ohio

Editor—Mrs Edward D. Bowman, Box 362, Buena Vista, Va

## "FIT FOR THE MASTER'S USE"

### TIME FOR A CHECK-UP!

Only 2½ months of the W. M. C. year remain in which to complete the goals and recommendations for 1947-48. It is time to look back over the work your Council has done and check up on yourselves. Has an honest effort been made to reach *every* goal? Have any been neglected or only half accomplished? God is pleased when we do our best. Let's strive to close this year with the work well done and pleasing to Him.

### THE HERALD OFFERING

We trust that each local president will urge those in her council to give liberally through the "Thank Offering" boxes. This offering must be received and sent to the financial secretary-treasurer before July 31.

Our pages in the Brethren Missionary Herald magazine cost us \$100 each month plus the extra charges for pictures and illustrations. This means that we as an organization have an obligation of over \$1,200 which must be paid. It is not a goal toward which we are striving but *an obligation* which must be met. It is a bill which comes due just as regularly as your phone or grocery bills. It **MUST** be paid.

No provision is made in the General Expense Fund for this obligation. The expense fund is far too small for that. Therefore it is necessary to receive a special offering for this purpose during the year. If each W. M. C. member brings in her "Thank Offering" box well filled, this obligation for our magazine will be easily taken care of. We could hardly carry on our work without the use of the Herald so let's show our appreciation for it by giving cheerfully and liberally toward its expense.

### FINANCIALLY SPEAKING

The following report on two of our major offerings was recently received from our financial secretary-treasurer, Mrs. Charles Ashman:

General Expense Fund .....	\$1,255.11
Foreign Missions .....	\$1,813.64

We did not quite reach the goal for the expense fund

but, praise the Lord, there was a fine response for the foreign mission offering. A little over \$900 will be given to the Argentine camp work and the same amount to the proposed leper work in Africa. If only \$187 more had been given, we could have had \$1,000 for each project! Oh well, maybe next year, if the Lord tarries, we can reach a goal of \$2,000 for foreign missions.

### THE ANNUAL REPORT BLANKS

The statistical report blanks will be mailed out very soon. The secretary is very anxious to compile a *complete* report for this year so please cooperate by filling it in properly and accurately. The district presidents or statisticians should make every effort to secure a report from each council in the district. The district reports should include the number of councils in the district as well as the number reporting on the blanks.

### THE SEWING MACHINE FOR THE MISSIONARY RESIDENCE

Mrs. Ogden writes, "So glad to report that after some difficulty and a time of waiting, we were able to purchase a portable Singer sewing machine for the Missionary Residence at Winona. Mrs. Sickel will get to initiate it and we hope it sews miles and miles of seams reaching across the U. S. and to Africa and Argentina."

### W. M. C. SLOGAN

Only three suggestions for a permanent slogan have been received thus far. Send your idea to the editor soon. It may be the one that will be chosen.

### W. M. C. MAJOR OFFERING

May, June, July

CAR AND HOUSETRAILER FOR NAVAJO  
WORK

\$1,500.00



## W. M. C. PROGRAM FOR JULY

### *The Empty Clay Vessel—Broken for Service*

SONG—"Have Thine Own Way."

SCRIPTURE—Jeremiah 18:1-6; Romans 9:19-23.

PRAYER.

POEM—(At top of page 520 near W. M. C. emblem).

#### I. God's Power Over the Clay Vessel.

1. Creator—Isa. 45:9-12; Eph. 2:8-10.
2. Judge—Clay Vessel Broken of Self—Jer. 18:4; Isa. 29:13-16; Isa. 30:8-14.
3. Redeemer—The Marred Vessel for Service—Jer. 18:4; Isa. 29:22-24.
4. Sovereign Master—Rom. 9:21.

SONG—"Take My Life and Let It Be."

#### II. The Part of the Clay.

1. Trust—Psa. 37:5.
2. Complete Surrender—Isa. 64:8.

POEM—"The Hindered Christ."

#### III. Price Paid for Clay Vessels—I Cor. 6:19-20.

#### IV. The Clay Vessel Is the Temple of God—I Cor. 3:16-17.

CLOSING REMARKS.

SONG—"Constantly Abiding."

BIBLE STUDY—"Paul—Fitted by Suffering."

MISSION STUDY—"With the Gribbles in Establishing a Work" (Chapters 21 and 22).

PRESENTATION OF THANK OFFERING.

PRAYER CIRCLE.

### NOTES TO THE LEADER

The Clay Vessels emblems to be used with this program can be secured by ordering P-1 for 1c each from Visual Bible Publishing Co., 326 W. Kalamazoo Ave., Kalamazoo 11, Mich.

### CLOSING REMARKS

Originally given to Jeremiah to hearten him in respect of his mission to the nation Israel, the parable of the Potter's Wheel is a picture of life. God has a plan for each of His children but their lives have been marred by sin, by missteps, inability to do what the Master Potter has outlined for them. But just as the Potter did not cast aside the clay which crumbled under His touch, but remodeled it into a vessel of other shape and use, so is God dealing with individual lives marred by sin. It is the glory of the Gospel that men who have failed to recognize their high calling, and to respond to His claims, can be remade. For they are still in the hands of the Potter, and His power is equal to dealing with all self's destructiveness.

Let us yield ourselves to the Potter's will.

### PRESENTATION OF THANK OFFERING

As it is now time to receive our Thank Offering to be given to the Herald for our share in its publication of our W. M. C. material this short service may be used. Arrange on a table a large Thank Offering box similar to the small ones with a detachable roof (or lid). Place a recent copy of the Herald and a W. M. C. Program Booklet in front of the box. To make it more impressive during this service use two tall candles—blue and silver

### PRAYER REQUESTS

*Mrs. W. A. Ogden, National W. M. C. President*

Thanksgiving—

1. For the promises of God, for the written and living Word.
2. For the ministry of the Brethren Missionary Herald.

Pray—

1. For the national officers and all preparation for our National W. M. C. Conference.
2. That the Thank Offering will be generous and sufficient to meet our Herald obligation.
3. For a large W. M. C. offering for home missions as we complete our project in July.
4. For the safety of the Sheldons and Brother Sickel as they travel home for furloughs.

—placed at each end of the large box for the only light. Read Malachi 3:10, I Corinthians 16:2, II Corinthians 9:6-15.

Hymn—"Something for Jesus" (vs. 1).

As the pianist continues playing this hymn let all place their offering in the large box.

Close by all repeating Phil. 4:19.

### W. M. C. BREVITIES

The *Listie* W. M. C. has been busy this year. At one all-day meeting, ticks for Camp Keystone were repaired and clothing mended and sent to Kentucky and Arizona. At other times during the year the women met to sew and have sent five boxes of clothing to Europe. A special offering was received and sent to Mildred Kuntz for the purchase of a portable phonograph to be used in her work among the Navajos. This council has gained six new members in the past year.

The junior and senior councils at *Wooster, Ohio*, recently sent four boxes of clothing to Clayhole. The senior council also purchased a mimeograph and presented it to the church.

The *South Gate, Calif.*, council sent a fine report for the Herald in which they told of having a shower for Dorothy Dunbar and Betty Mason at Christmas time. They are looking forward to the return of Dorothy Wolfe Beaver from Africa and are planning to help her and her family with their wardrobe for their next term.

The junior council of the Ghent Brethren Church in *Roanoke, Va.*, recently carried out an interesting project. Twenty-five baby kimonos were made and trimmed and sent to Kentucky and the Navajo mission. Nearly all the members of this council work, and it is not easy for them to carry out such projects. A real blessing was realized in it.

Eighteen were present at the Mother-Daughter meeting at *Yakima, Wash.* Part of these were visitors from neighboring towns who brought special music and messages. A growth in membership is reported by this new council.



# PAUL--FITTED BY SUFFERING

By MRS. LOWELL HOYT

Perhaps no servant of God has ever suffered more than the Apostle Paul. His experiences as listed in II Corinthians 11:23-28 are almost unbelievable in their scope and severity; yet they were recorded years before his death and therefore are only part of what he endured.

There is a definite connection between Paul's sufferings and his service for Christ. This is indicated by the Lord's statement concerning Paul at the time of his conversion, "... he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great (many) things he must suffer for my name's sake" (Acts 9:15-16).

Paul's sufferings for Christ were the mark of God's approval upon his ministry and a means by which his own life was enriched and his ministry to both the saved and unsaved greatly enhanced.

## 1. *Paul's Sufferings in Relation to Himself.*

Early in Paul's ministry he was afflicted with a physical infirmity which he describes as "a thorn in the flesh" (II Cor. 12:7). Whatever the nature of this affliction, it was something that was both painful and humiliating to the apostle. Satan brought the affliction upon him, but it was permitted by God for His own good purpose.

Paul's reaction was to pray for the removal of the "thorn." He prayed until he received the answer, although that answer was not what he had first desired. Instead of removing it, God revealed His purpose in the affliction and promised grace sufficient for the trial. Paul had been given some wonderful experiences which might have lifted his heart up with pride and therefore God had permitted the affliction lest he "should be exalted above measure through the abundance of the revelations."

When Paul understood God's purpose he was satisfied, and yet there may have been a question in his mind about the effect his infirmity would have upon his ministry. This problem was taken care of by the remainder of God's answer, "My strength is made perfect in weakness." Paul's weakness was just the sphere in which God's power could operate. His weakness would manifest God's power in a way his strength could not have done. Therefore, Paul no longer desires the infirmity to depart, but rather glories in his infirmities that the power of Christ may rest upon him. In the years which followed, Paul proved the truth of the Lord's answer (I Cor. 2:3-4; II Cor. 4:7).

God's purpose in Paul's suffering was realized. His "thorn" saved him from pride and self-glory, for throughout his epistles we discover that he refers to himself with deep humility (I Cor. 15:9; Eph. 3:8). Furthermore, he testifies to the fact that what was accomplished by him was wrought by the power of God working in and through him (I Cor. 15:10; Rom. 15:19). Suffering brought for Paul two very necessary qualities of a servant of God: humility and power.

## 2. *Paul's Sufferings in Relation to the Church.*

The Christians of the first century were severely per-

secuted, and Paul was no exception. His life was constantly in danger among the Jews, among the gentiles, and even among professing Christians. This suffering Paul considered as a part of his ministry to the saved, for he speaks of his sufferings in behalf of the church (Col. 1:24; II Cor. 1:6). Through suffering he was fitted (1) to be an example of Christian suffering, and (2) to comfort those who were suffering for Christ's sake.

Jesus had informed His disciples that they would have to suffer for His name's sake (John 16:2-3; 15:18-21). Such suffering identified them with Him and indicated their separation from the world. Because of this, Paul willingly and joyfully endured persecutions. His life of sacrifice and hardship stood in sharp contrast to the easy, selfish lives of many who enjoyed the blessings of the Gospel but were unwilling to suffer for it (I Cor. 4:8-14; Gal. 6:12). Knowing the danger of such a course, Paul exhorted them to follow his example in suffering (I Cor. 4:16; II Tim. 1:8; Phil. 1:28-30).

In all his trials and afflictions the Apostle Paul found his heavenly Father to be "the God of all comfort: Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3-4). Thus by suffering Paul was not only an example for the believers to follow, but he was also enabled to help and sympathize with the people of God in their afflictions. He was constantly offering words of comfort and encouragement to those who were suffering for Jesus' sake (II Tim. 2:12; Rom. 8:17-18; II Thess. 1:4-12). From his own experience he was able to assure them that God had a purpose in their sufferings and would reward them for their patient acceptance of His will.

## 3. *Paul's Sufferings in Relation to the World.*

The opposition against Paul finally resulted in his imprisonment at Rome. It would seem that in such a condition the apostle would be greatly hindered in his ministry, but such was not the case. He was in bonds, but the Word of God was not bound (II Tim. 2:9). Writing to the Philippians Paul states that the things which had happened to him had "fallen out rather unto the furtherance of the gospel" (Phil. 1:12). The Gospel was advanced (1) by his own efforts, and (2) by the efforts of others.

It has been said that Paul made a pulpit out of his circumstances. How true that is. He regarded his imprisonment as an opportunity to reach more souls for Christ (Acts 28:30-31), and requested the saints to pray that he might give out the Gospel with boldness (Eph. 6:18-20). Onesimus, the runaway slave of Philemon, was one of his converts during this time (Phile. 10). His witnessing bore fruit also in the hearts of some who guarded him, for he states that his "bonds in Christ are manifest in all the palace (palace guard)."

Paul's imprisonment not only gave him opportunity to testify for Christ, but it also emboldened others to give out the Word without fear (Phil. 1:14). Seeing



Paul's courage and the results of his witnessing, they lost their fear of what man might do to them, and preached Christ boldly. Some of these, Paul states, preached because they were envious of him and sought to gain followers for themselves, but nevertheless he

rejoiced in the fact that Christ was being preached. Paul's great desire was that Christ should be magnified through the preaching of the Gospel, and in order for this to be accomplished he was willing to endure any suffering.

## *The Navajos Need Christ*

By DOROTHY DUNBAR

The road up the hill was very slippery and we prayed that we would reach the top. The road had not been dry for weeks so the mud was deep and we saw tracks where others had tried to get up the hill but could not make it. God heard our prayers as there were people He would have us reach that day. Slipping from side to side we reached the top of the hill and started on. Very few cars travel that road and the Navajo wagons had cut deep ruts in the mud. There are many people living up on the mesa and the nearest Gospel witness is 40 miles away. The missionary goes out once every two weeks to visit these people in their homes. He would like to go more often, but there are others in other directions who also need the Gospel. I was glad for the opportunity of making this trip with him and seeing some of the camps of this side of the reservation.

After several miles we reached a camp where there was much activity. He stopped and the interpreter talked to two girls who were skinning a sheep. There were several people in the camp but all were too busy to stop and listen to the Gospel. They were getting ready to have a ceremony, to pray to the sun, the earth, and the mountains. How pitiful! The love of God so near, yet so very far from the blinded eyes and the darkened hearts of these people. We realize anew what Paul meant when he said, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Satan has so blinded their eyes that they do not realize their sinful condition before God. They spend the greater part of their lives trying to appease evil spirits. They do not know the one true God. Our hearts were burdened for these people as we left the camp and went on to visit others.

A light snow was falling and we debated going home before the road got worse and we sunk so deep in that we couldn't go either way. We had heard of a camp a few miles on where just the week before a little four-year-old girl had died. We trusted the Lord and went on. In that camp, too, a ceremony was going on. The mother is a professing believer and had objected to the heathen rites but was so ill she couldn't stand up against the rest. The mother was in a tent several yards away from the hogan. We went into the tent and three girls and a man came in while we had a short service, singing, reading God's Word, and praying with the people.

The mother was lying on a sheepskin and apparently was disinterested. I watched her as the service continued and realized she was very ill. The ground was

damp and the tent leaked; the mother lay on the sheepskin and shivered. After much persuasion she consented to come home with us. The first night she stayed at the home of a friend; the next morning she went to the hospital with pneumonia. In a few days she was better and was strengthened spiritually by the fellowship while she was in town. That day we had visited only two camps and held one service. We had started out early in the morning and reached home just at dark. The work of visitation here is a long, hard and tedious one.

These people must be reached with the Gospel, "for how shall they believe in him of whom they have not heard?" Only about two per cent of these people profess to know our Lord, and comparatively few have heard of Him. There are places where the missionary has never visited. At the present time the reservation is closed to new missionaries, so many of us must work from the edge, which means that our sphere of service is limited. Will you join with us in praying that the reservation will soon be opened so we can go out and live nearer to the places where the Gospel has never been told?

During the past few weeks the Navajos have been given a good deal of publicity. Much has been done in the way of food and clothing and these are greatly appreciated. But how much greater is the spiritual need. As the Ten-Year Plan is discussed and contemplated for the Navajos, let us all join in praying that we missionaries will have the privilege of evangelization that many may have an opportunity to know our God.

The Brethren Church has been represented here for nine months and there are many opportunities to give out the Word. At the present time I am studying most of the time on the language so that I may reach more Navajos for our Lord. Fifty-seven per cent of the Navajos know no English and must be reached in their own language. God has made possible these months of study. There is also an occasional trip out into the camps. The language is difficult and only through lots of hard work and much prayer will knowledge of this language be gained.

As John Elliott wrote on the flyleaf of his grammar in 1666, "Prayer and pains through Jesus Christ will do anything." Will you pray much as we plan for an established Brethren mission to the Navajos? We are going into Satan's territory and the opposition is great but we represent the victorious Lord who has given us the position of "more than conquerors." Will you help to give the Navajos the Word of God that they, too, may become "more than conquerors" in Him?



## IS GOD ANSWERING OUR PRAYERS?

By DORTHA DOWDY

Almafuerte, Argentina.

In Philippians 4:6 Paul tells us, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

During the past year the W. M. C. has been publishing prayer requests to remember in daily prayers. It has been a pleasure for us to help furnish these requests. On many of the beautiful birthday remembrances you have sent us, you have told us how you are daily remembering our work here in your prayers. We appreciate this cooperation and we realize that without it our work would be even harder than it is. Now it is only reasonable to expect that God has answered us. I know that you would like to know about some of these answered prayers in regard to our work here in Argentina.

One of the most important items on the prayer list has been for the unsaved. We are happy to tell you that every one of our missionaries and national workers could relate some happy experiences during this past year of how some souls have been saved. During our recent annual conference 16 of these persons were baptized.

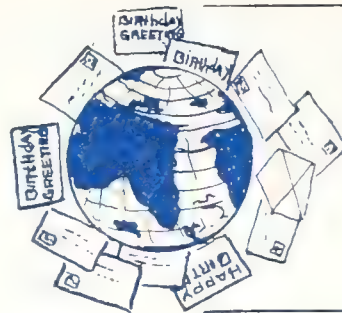
We've also asked the Lord to deepen the spiritual lives of our Argentine believers. We want to praise Him for some definite manifestations of this. The fine way in which our young people and some of the older ones too have responded in the Bible Institute is one way. The institute was carried on as an extension program and by correspondence too, thus being able to reach more people. We were happy to see so many faithfully doing their work and enjoying it too. Some of these students have helped us very nicely in our daily vacation Bible schools this summer.

Not only are they growing spiritually but our believers are catching a vision of supporting their work financially. Last year they freely gave for some new cots and mattresses to be used at conference time and also for the camp. Only one announcement was made in the "Heraldo" about it and no pastor needed to keep the matter before his people. The offerings came in until there was sufficient to buy a considerable number of cots. This year the delegates of the various congregations had a meeting at conference time and discussed plans to better equip the Rio Cuarto property to accommodate the many people who come to our conferences, and to buy a camp site in the Sierras for the young people's camp.

We've all prayed for our young people's camp and the annual conference of these recent months. Those are now history but we praise the Lord for the victories and the pleasant memories everyone shall have who attended either or both of these events. I shall not mention more of them here for undoubtedly you will be reading reports of them elsewhere in the Herald.

We've prayed for the health of our missionaries and our national workers. Every one of us has full heavy schedules and plenty of work yet to do. But the grace of our Lord has been sufficient. Each one who has been sick during the year can testify that our God does hear and answer prayer. His mercy toward us has been abundant in every case.

We thank the Lord too for having in our midst once



## Missionary Birthday Reminder

### Africa—

Miss Estella Myers.....August 9  
Dr. Floyd Taber.....August 16  
Rev. Joseph H. Foster.....August 20  
Rev. Jacob P. Kliever.....August 21  
Miss Ruth Kent.....August 21  
Miss Elizabeth Tyson.....August 25

### South America—

Ricardo Wagner.....July 16  
Mrs. Solon Hoyt.....July 29

### United States—

Lester W. Kennedy.....July 4

more Miss Nielsen and the Wagners. As workers are always so few, the coming of new missionaries or of those returning from furlough means a great deal. Perhaps we could all be more constant in our prayer for more workers, both North American and nationals.

May we not let up on praying but rather be encouraged to continue steadfastly in prayer. Our problems are not all solved. There still remain many things to pray for. Watch the prayer requests and continue the good work. If there are those who have not yet taken part in this prayer program, get into it as soon as possible and see what a joy it is to pray for others.

## THE HINDERED CHRIST

The Lord Christ wanted a tongue one day,  
To speak a message of cheer  
To a heart that was weary, worn, and sad,  
And weighted with doubt and fear;  
He asked for mine, but 'twas busy quite,  
With my own affairs, from morn till night.

The Lord Christ wanted a hand one day,  
To do a loving deed;  
He wanted two feet on an errand for Him,  
To run with gladsome speed;  
But I had need of my own that day;  
To His gentle beseechings I answered, "Nay."

So all that day I used my tongue,  
My hands and my feet as I chose;  
I said some hasty, bitter words,  
That hurt one heart. God knows;  
I busied my hands with worthless play,  
And my wilful feet went a crooked way.

And the dear Lord Christ, was His work undone  
For lack of a willing heart?  
It is through men that He speaks to men,  
His men must do their part.  
He may have used another that day,  
But I wish I had let Him have His way.



# With the Gribbles in Establishing a Work

(CHAPTERS 21 and 22, "UNDAUNTED HOPE," BY DR. FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

As time went on, James Gribble was thrilled with the new recruits coming to help with the work. He not only was busy with plans of buildings and the general lay-out of the mission points, but in getting the new missionaries properly trained in language and necessary custom procedures, and in getting them established in the various points on the field and happily working with each other and with the natives.

However, his heart was sorely grieved when the Lord saw fit to take Allen Bennett home to be with Himself, even before Mr. Bennett had reached the mission station proper. Mr. and Dr. Gribble loved young Bennett as if he were their very own son. And, of course, his going left a big void in their lives which only the Lord could fill. They prayed that this death among their ranks would be a great boon among the young people in the homeland who had been thinking about serving the Lord in foreign lands.

The other missionaries sympathized deeply with these two pioneer folk, and did all they could to help lighten their tasks and burdens. Miss Myers took on most of the nursing and clinical work. Others helped with the building and the housework. About the most cheerful thing to occur at this time was the receiving of a letter from the west coast of America with good reports of the activities and health of little Marguerite. Mrs. Weed wrote them concerning her growth and told of the joy in their hearts at the opportunity to cherish and love such a dear little one.

Of course, entering new fields for the Lord meant much planning. Then there was the task of training native helpers and getting them to be efficient and willing workers. Many logs needed to be cut and prepared; many bricks must be made; many buildings must be set up. The garden must be made and land cleared for the general mission compound. James Gribble's heart was gladdened when one of the native boys proved so faithful that, without fear, they were able to leave him in charge of the materials, the stores, and even the money. But Satan was busy, and upon the death of the child of this faithful servant, he and his wife lapsed back into sin. The man stole building materials and money. He was mean to the other natives and finally the government officials were against him. He became violent, and when he was pursued, took up his stand against those in authority by arming himself and standing aloof in Dr. Gribble's bedroom, where she lay ill of fever. As the soldiers were closing in upon him, and the missionaries were about to move the doctor's bed to another house, the native offender fled from a window. Later he came back to start the worst fire they have had on the mission station. It was during the dry season, and the raging fire destroyed not only the old and new mission buildings, but also much of the missionaries' personal property—things which had been given them by friends in the States and which could not be replaced.

All Christians both at home and abroad were praying

diligently for the protection of the missionaries, especially from the mad native who had threatened to kill if apprehended. As the missionaries were having private devotions one morning, a native runner came saying the feared one wanted to talk to Mr. Gribble. As the fellow-missionaries prayed harder and more earnestly, James Gribble went out to face the angry native. He told the native he would go with him to surrender to the government if the mad man would obey orders and go humbly. The native was so ill and weary from such a desperate life that he was willing to comply. After that things quieted down and the life of the mission was back to normal.

Many trips into the bush for services were held. Classes in school work and religious instruction were resumed. Reports of the work were compiled, and the households were in order again.

The medical work was difficult for they had no dispensary building. The natives were treated out in the open each morning, and then given a Gospel message. The medical workers were very thankful for the newly made bicycle road, for it made their necessary trips to the village easier.

It was an urgent desire in the hearts of many of our missionaries that the Gospel would soon be translated into all the different dialects and that the native boys would be well-trained and willing to print it. Miss Myers was working hard on the translations and she had a few natives who were willing to help her, even though the task was a long, tedious one.

Just as the work was getting back to its normal stride, the great servant of the Lord, James Gribble, was stricken with black water fever. It was his third attack and the Voice and the Hand were ever present to help him through the valley of the shadow of death. His loosing away upward was a triumphant entrance into glory but a sad departing and separation on the part of the missionaries who were left. With gentle hands they prepared him for burial. Mr. Jobson preached the funeral service and used for his text, "Absent from the body, present with the Lord."

Thus ended the career of a great pioneer missionary, but his influence has never died. More folk got the vision of praying, giving, and going. The missionary enterprise in the Brethren Church began to rise and rise. We are still thanking the Lord for a man like James Gribble, and asking the Lord to raise up many more fearless, dauntless servants of His to do bigger and greater works than Gribble was permitted to do.

## CAN YOU ANSWER?

1. What material things were necessary for building a mission station?
2. Why did the hearts of the Gribbles rejoice as they viewed the big task before them?
3. What was the burden of their prayers?
4. What frightful experiences were they subjected to?
5. Who preached James Gribble's funeral service?



# Letter From Marguerite Dunning

Bossembélé, par Bangui, F. E. A.,  
February 1, 1948.

Dear Friends in the W. M. C.:

Most of you know by now that we are in Africa, but I thought perhaps you would like to know about our trip and just what station we are on. We get mail from you forwarded from several different stations.

We left Paris one hot day in September, the fourth to be exact. There were a group of missionary friends to see us off, and one French family who had been more than kind to us during our stay in France. It seemed a little like leaving home again, as we had formed several warm friendships, but the sting has been removed from saying goodbye to fellow believers, as we *know* we'll meet again. Really, I do believe it will be soon.

The trip itself was interesting but uneventful. The huge Air France plane lifted itself about 4 o'clock, and at last we were on our way. It was a wonderful feeling after so many delays and a variety of experiences to know that the next time our feet touched ground it would be African soil. Before long the children had settled down to sleep, it having been a long hard afternoon for them, and we were free to think. The verse that kept going through my mind was, "The Lord hath done great things for us, whereof we are glad." Indeed He had! The greatest was that at that moment He was permitting us to return to what seems to us to be His choicest vineyard to gather more fruit for Him. Up there with the motors humming and the air rushing through the ventilators was a wonderful time for soul-searching and communion with Him.

We had a smelly, unappetizing dinner that evening at Dakar. The drinking glasses looked positively murky, and it did no good to wipe things on the napkins because they were even worse, if possible. Breakfast the next morning was on English territory at Kano. We had toast and lots of butter, ham, bacon, kidneys, liver, and eggs! And good old grapefruit to begin with after not having even seen one in months! Then up again and down again, this time at Lagos, the place I had hoped we'd never have to see again. That was where we had spent three awful weeks on our way out of Africa, and where it looked as if we'd have to spend months and months and months. I said to Harold, "I'm certainly glad that we know this time we are taking the plane out in just a few hours."

After lunch we waited and waited and waited in the lounge. Finally a car came to take us to a hotel where we were to spend the night, the plane we were to take for the rest of the trip having been delayed. Perhaps you can imagine the misgivings I had as I thought, "Oh, no! Not again!" However, we had only 24 hours there this time which gave us an opportunity to shop a little. Harold got some needed tropical clothes. Our next stop was Douala, our seaport. There we were happily surprised to see friends of ours awaiting us. They had driven to Douala to meet us instead of Yaoundé as we expected. So the next day we had a very pleasant trip to Yaoundé with them instead of having to make it in that hot little corrugated plane that makes me think of our huge African grasshoppers.

These friends, the Zelles, are missionaries in the

American Presbyterian Mission, working at Elat. When we routed our trip in Paris we were told that by changing planes in Lagos we could have a week's stop-over in the Cameroons which would give us our longed-for opportunity to visit our friends there. We had often in the past wanted to visit this mission, too, as they were a much older mission than ours and we have heard many fine reports from our different missionaries who have been entertained there on trips through, or on medical or business trips to "the coast." However, two days before our scheduled leave from Paris we were told that the service from Yaoundé to Bangui had been canceled. They gave us our money back and offered to find direct passage for us; they were sorry but they could not get three seats on the same plane before we were well into the winter again. We decided to go as far as they could take us and try to get to our station some other way from there. Not only did we not want to be any longer away from the work, but we could not face a winter in Paris with the children having already outgrown their last winter's clothes.

Consequently we had two very pleasant weeks instead of just one at Elat Station. Then Mr. Marvin Goodman took us to Bozoum from there, having driven out for us. How good it was to be home again! We were so excited we could hardly sleep, although we certainly should have been (and were) tired enough after bumping over terrible roads for a thousand miles in a ton-and-a-half truck. The next day we drove on in another one of the trucks to Yaloké. For a long time we had carried the picture in our hearts of the natives lined up on both sides of the road for a long distance waving goodbye to us as we left. Now as we went bumping and honking up the road, they came darting and running out of huts and tall grass on all sides to welcome us. Half way up the mission road we picked up Misses Tyson and Mishler out for their evening walk. They jumped on the running board and rode with us to the Taber house where we met them and the Hills. Some of you know the joy of large family gatherings at Christmas or Thanksgiving time. But as cries of "Happy Fourth of July," "Merry Christmas," "Welcome Home," and "Bala Mingui" filled the air I thought no family gathering could beat *this* for sheer joy. How good it was to be *home* again!

We stayed at Yaloké a week while Harold moved the rest of our things to Bossembélé, part of them having already been moved for us. Then October 4 we left Yaloké and arrived at Bossembélé. How good it was to be *home* again! The next day was Sunday, and the church was overflowing. At first we thought it was a crowd to welcome us, and how glad we were when we learned it was only their regular group. How much the Lord has done at Bossembélé in the last three years!

After two days of struggling, trying to get things unpacked and put away in our packing-case cupboards, I gave up and went to bed while Harold drove back to Yaloké (about 40 miles) for Dr. Taber. It turned out I had amoebic dysentery which kept me in bed for two weeks. We were not in the least surprised as we remembered the dirt and lack of sanitation at Lagos, but rather we marveled that three of us had escaped! After



that we got settled as well as we can with scanty furniture and considering the fact that our outfit has not yet arrived. Life has settled itself into a more or less regular pattern once more.

There is one more thing we want to mention to show the wisdom of the Lord. Although our outfit had been delayed, the Lord foresaw we would have much more need of our grocery order than of new sheets or even clothes for the children. So He had our groceries here waiting for us. Really, I don't know what we would have done without them. We had practically nothing left over from last term in the way of canned goods, many of the few jars we did have had fermented. Tabers had started a garden for us here, but arriving as we did just at the beginning of the dry season, we have reaped little from either it or the seeds subsequently planted. It is even hard to get native vegetables or greens during dry season. Around the middle of December the humidity dropped. With from 10 to 20% humidity with constant winds, it is hard to carry enough water to make things grow. Today it is an even 7%. However, the rainy season has begun as far as the spiritual work is concerned, and we do praise the Lord for the showers of blessing that He sends. As long as the spiritual work grows one doesn't mind too much the other things that dry up.

From time to time I've written to different local W. M. C.'s thanking you for the birthday and other cards you send us. They are always gratefully appreciated, especially when you have written to us about yourselves or your activities. We do thank the many of you, too, who have so thoughtfully inclosed packages of needles, seeds, buttons, handkerchiefs and sticks of chewing gum, balloons or hair ribbons for the children. It is so nice when your remembrances come on these anniversaries or in time of sickness to know you are holding us up before the throne of grace. We do thank you for your prayers, and as we have received your greetings, it has also reminded us to pray for you.

Yours in His Faithfulness,

Marguerite G. Dunning.

### WILL CIRCULATION REDUCE COSTS?

With a constantly increasing circulation, the Missionary Herald might be expected to get along without an offering. This would prove true in a business that sold its product at or above cost. But the facts are that every new subscription to the Herald actually increases the need for a Publication Offering. The subscription price does not even pay the *additional* cost of the extra magazine.

When the Foreign Board sends out a new missionary, or the Home Missions Council opens up a new church, we do not suppose that their need for an offering is reduced. Both the new missionary and the new church will bring *some* additional income to their respective boards, but in each case the new expenses are always greater than the new income.

So it is with the Missionary Herald. Every copy is a missionary. It does not pay its own way. It must be supported by a missionary-minded people.

### HOW SEVEN SOUL-WINNERS DID IT

A *business man* in Wales spoke to his office boy about his soul, and from that word a work began that won his entire office force to Christ.

A *merchant* in England determined that no day should pass without his speaking to someone about Christ; in one year he led scores to the Master.

An *invalid Christian woman* in Australia, for thirty years unable to put her foot to the floor, by means of her pen and prayer led forty people to Christ in a single year.

A *Christian gentleman* spoke to his caddie while they were waiting together on the golf links; the boy became a Christian and later on a minister of the Gospel.

A *Sunday school teacher* took one of her class of boys for a walk on Sunday afternoon when the session of the school was over; she told him of her concern that he should become a Christian, and had the joy of seeing him take his stand for Christ.

A *father* traveled one thousand miles to tell his son that he was concerned about his soul and had the joy of winning him to the Savior.

A *business man* in one of our large cities makes it the rule of his life to speak of Christ to all with whom he has business dealings, if there is the slightest chance for him consistently to do so; he has always been thanked for his kindness, and has never been repulsed.

As the followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to Eternal Life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not fail.—*Gospel Herald*.

### THE WEAVER

My life is but a weaving between my Lord and me;  
I cannot choose the colors He worketh steadily.

Ofttimes He weaveth sorrow, and I in foolish pride  
Forget He sees the upper, and I the lower side.

Not till the loom is silent and the shuttles cease to fly  
Shall God unroll the canvas and explain the reason why.

The dark threads are as needful in the Weaver's skillful  
hand

As the threads of gold and silver in the pattern He has  
planned.  
G. D. Tuller.

### EAST DISTRICT SPRING RALLY

The East District W. M. C. Spring Rally was held at the Yellow Creek church. Miss Ruth Snyder, returned missionary, was the rally speaker and her message was enjoyed by all. Mrs. W. A. Ogden, the national W. M. C. president, gave some very helpful instructions to aid in the understanding of our national and district work. The district prayer chairman, Mrs. Caleb Zimmerman, also spoke, encouraging the women to maintain a greater and more faithful prayer life in their homes, churches, and councils. One hundred thirty-four ladies were present and the offerings totaled \$250.99.





THEME FOR 1947-48

## "CHRISTIAN SERVICE"

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON "UNDAUNTED HOPE"

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

Theme Verse—Colossians 3:23, 24—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

### SUGGESTED PROGRAM FOR JULY

Topic—"The Crucified Life and Christian Service"

LET'S SING.

SCRIPTURE LESSON—Mark 8:27-31.

PRAYER CIRCLE—Remember Prayer Requests.

DEVOTIONAL STUDY—"The Crucified Life and Christian Service."

SPECIAL MUSIC—Develop S. M. M. talent.

MISSIONARY LESSON—

Senior—"With the Gribbles in Establishing a Work."

Junior—"A Little Girl's Four Years in Africa."

S. M. M. BENEDICTION.

BUSINESS—Letter from "Jim."

**JULY 31ST**—Again the time has come to send in our Sisterhood offerings. Can it be that the Sisterhood year is almost over? Be sure you get your offering to the treasurer before the 31st. She goes by the postmark on your letter, not by the date on your check or money order. This is the busiest time of the year, so let us help her all we can. Also, when you send in your offering don't forget to tell her whether it is for the Junior or the Senior Sisterhood.

**FIGURE THIS OUT**—Contact all your former SMM members and patronesses and invite them to join the alumni society.

**SOMETHING FOR YOU**—For all the Sisterhoods who get their offering in on time and whose offering for the projects tops their last year's offering, we have a souvenir picture of "Jim" with Evelyn and Elaine. We hope that your Sisterhood will get one of these pictures. Be sure you read the P. S. on Jim's letter.

### PRAYER REQUESTS

Remember the Sisterhood classes at summer camps, and our National S. M. M. meetings at Camp Bethany next month.

Remember the daily vacation Bible school classes in our churches and the S. M. M. girls that are helping, especially the Bible schools in New Mexico.

Remember the requests of your local groups.

### LETTER FROM "JIM"

dear S. M. M. girls,

school is over 4 the sumer. and thars no teachr 2 help me rite 2 u. so plez xcuse. i can hardlee believe it is sumer time. just a few weeks ago everything was brown and dead lookin. but now all the trees have leaves and its so pretty down har. y don't u all kum c me?

we had 2 Bible schools this spring. miss evelyn, bro. sewell, mrs. hazel, miss elaine was the teachrs har at Clayhole. thar was an average of 85 a day. not bad when it rained every day but 2 out of 2 weeks. after that school, miss evelyn and miss elaine piled me full of stuff—sandbox, backbored, clay, and some boxes (i cudnt c what was in them or id tell u). that school was smaller, but the children had a good time and learned lots. on the last day of that school they all went on a picknik up on the hill. i wanted to go 2 but no body took me.

i sur am proud of myself. miss elaine took me across a real deep creek. some thought id drown out (what-ever that means) but even when the creek came inside of me and got some feet wet, i kept going. miss elaine bragged on me cuz i crossed without stopping.

just call me taxi JIM. the last friday night of every month i go up and down the road picking up Sisterhood girls. one month they had a birthday party 4 me. i sat outside the door and listened in. they had a good meeting. wish i cud have had a piece of the gren and white cake miss evelyn baked.

in may thar was 214 in S. S. i heerd a lot of people rejoycin about it. i did 2. miss evelyn and miss elaine take me callin and i like to tell people to cum to church and heer about Jesus.

do u have a JIM pin to wear? better git one.

time to close now. hope to see lots of u girls at national conference. i hope to be at Bethany camp. cee you thar. rite me.

ur Kentucky man,

JIM.

P. S.—id sur like to be payd 4 by conference. hint, hint.



# THE CRUCIFIED LIFE AND CHRISTIAN SERVICE

By REV. MARK MALLES

We want to consider together this month a matter regarding Christian service that is overlooked by a great many Christian people, at least in practice, if not in teaching. It is my earnest prayer that you who are serious about wanting to serve the Lord will consider this matter carefully and prayerfully. Whether or not the Lord will be able to produce real spiritual results through you depends on whether or not you will permit Him to make the *crucified life* your experience.

In Mark 8:27-31 Jesus drew forth from the disciples the great confession concerning His deity and Messiahship. After receiving this confession the Lord began to make clear to His disciples that He was going to die at the hands of the leaders of Israel and that He would rise again from the dead.

In verses 34 and 35 He lays down a three-fold requirement that must be met by any who would follow Him. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Do you want to follow after Jesus in real service? Then three things you must do: Deny yourself, take up your cross, follow Him. Let's look at each of these.

"Whosoever will come after me, let him deny himself." What does it mean for me to deny myself? Is our Lord talking about denying things to ourselves; giving up this and that? Is He talking about observing periods of self-denial that are practiced by many professing Christians? No, these things are far from what Jesus was talking about. The statement is so plain that we miss the meaning. He is not talking about denying things to self but is telling us we must deny *self*. Let the one who would follow Jesus deny his *self*.

The second requirement is, "take up his cross." Have you wondered what Jesus meant when He said that you are to take up your cross? We hear people talk about bearing their crosses. They have in mind certain burdens and trials that they are called on to bear. But to refer to burdens and trials as "crosses" is to miss the mark. The Word of God does not speak of "crosses." There is but one cross.

What came to the minds of the Lord's followers when He said they must take up their cross and follow Him? The cross meant but one thing to men of that day. It was the *instrument of death*, the instrument used to execute criminals. Jesus had just told the disciples about His coming death. He knew He would die on a cross. Now He tells them that if they would come after Him they too must take up the instrument of death. The cross that was the instrument of death to Him must be the instrument of death to us also.

The third requirement is, "follow me." Where are we to follow Him? If we have met the first two requirements we have denied our own selves and we have taken up the instrument of death. Now we are to follow Him. Where did Jesus go when He took up His cross? He went to the place of death. And it is to the

place of death that you and I must go if we are to come after Him and serve Him. Before I can enjoy any real victory over sin and before I can see any real spiritual results from Christian service I must willingly deny my old self, the old fellow that I am outside of Christ; I must take up the cross and die.

Why must you deny your *self*? Can't that old self serve the Lord and do good once you have been saved? No! The Word makes clear that the old self is totally depraved, no good, fit only for death. Here is a picture of your old self—"Now the works of the flesh (the old sinful self) are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like" (Gal. 5:19-21a). That is a list of the works of your self and my self. Not pretty, is it? The apostle says in another place, "For I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18a).

The old self is capable of doing nothing but sin. Are you ready to recognize this? Then you will see why Jesus said self must be denied.

Now does the Lord mean that we should actually take up a cross and die on it as He died that day on Calvary? Romans, chapter 6, answers our question. Would you take the time to read the chapter? Verse 6 says literally, "We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin." And verse 11 says, "So you must also consider yourselves dead to sin and alive to God in Christ Jesus."

Christian young people, Jesus said every one of us must deny our old sinful self and die if we are to come after Him. Then when He went to the cross we were identified with Him and God says we did die with Him on the cross of Calvary. He says also we have been raised with Him to a new life and sin doesn't have dominion over us any more. It is no longer the old self that lives but Christ. Christ, living in us, will be our victory over sin. He will love lost souls through us. In His strength a life of real service and holiness can be lived.

Do you want to get rid of that life of defeat and failure, that life of ineffective service? Do you want victory over sin; do you want a life of holiness that will please God; do you want to see lasting results from your service for the Lord? The crucified life is the only way of victory.

How may the crucified life become our daily experience? Only by faith. Just as you were saved simply by trusting, so you can live a life daily that is dead to self and alive in Christ simply by trusting. God says, "Consider yourself dead to sin and alive to God." By faith accept the truth that the Lord Jesus dwells in you and will live His life out through you.

This was Paul's experience. He said, "I have been crucified with Christ; it is no longer I who live, but



Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."

Perhaps some of you are tired of defeat and long for a life of holiness and worthwhile service. I pray that God will open your eyes to what He has for you in the

life that is fully surrendered to Him. Don't be afraid of God. There are great things ahead if you will allow God to show you the absolute worthlessness of self and if you will reckon that old self dead and by faith receive the life of the indwelling Christ as your life of victory and service.

## A LITTLE GIRL'S FOUR YEARS IN AFRICA

Carnot, French Equatorial Africa.

My Dear Little Friends:

I wrote you last a long time ago. A whole month it has been and now I am afraid I cannot remember all that has happened!

We were sitting in the little dining room at Bania on Saturday evening, when suddenly a soldier stood in our midst with mail. My long letter for you was just ready and we were so glad to have this unexpected opportunity for sending it. It is three months today since Aunt Mary died. We are so sad. We are learning to live without her, but the lesson is such a hard one for us all!

We tried to be quiet and restful that Sunday at Bania, but it was hard for two of the boys were sick and we were to make an early start the next day for Ikaya. That night it rained and it was not until 8 o'clock that Mamma and I started. There were several boys carrying "chop boxes" (food and cooking utensils). Bigene was carrying me and Mamma was walking. It took us just two and one-half hours to walk, and when we got there we were very tired. The reason we had to walk was on account of the rapids in the river.

One of our canoes was taken empty over the rapids and met us at Ikaya. When Mamma and I arrived at 10:30 we were tired. After resting and eating a little lunch, we went to see the chief and tried to buy a chicken and some eggs, for we knew the family would all be hungry. The chief wouldn't sell us a chicken, but he gave us a few eggs for salt. Shortly before noon Aunt Toddy came in with her sick boy, Aba. We ate the eggs and the chief gave Aunt Toddy four more. Then the porters, belated by the heavy rain of the night before, began to arrive.

There was only one room in the little rest house, but we piled boxes up in the center for a partition and made two little bedrooms. In the middle of the afternoon, Uncle Antoine, Marie and Julia came in. Uncle Antoine had brought Marie and Julia on the bicycle and was very tired. We had another little meal served, and Uncle Antoine began to look up our "fleet" for the next day. Two "baleineries" were lying at the shore, the pirogue came in shortly after, and we were able to rent two smaller perogues of the chief, Bakulu. The baleineries, wide steel boats, were to carry the passengers and had to be fitted with little canopies to protect us from the sun. The pirogues, narrow wooden boats, were to carry the excess baggage.

At 4 o'clock Daddy arrived tired and hungry and another time we gathered around the little table. Daddy ate, and we all talked at once, for there was much to be done and many plans to be made. Daddy couldn't get all the boxes over, so he left Gila at Bania to watch them and trusted the promise of the chiefs to bring them over the next morning. The many porters had to be paid, everybody had to go and inspect the "fleet"

again, and although we had several meals so many times that day there was still supper to be eaten.

At last we children were safe and sound in our little beds, but not to sleep soundly, for a little child died in the village that night and the hopeless wails of the mourners were heard all night long. It was a Pande village, we did not know their language and it was so sad to have them sorrowing without hope and not be able to tell them of Jesus. Ever since we left Bolobo, the English Baptist mission on the Congo, four days after Brazzaville, we have passed through tribe after tribe of people who have never had a missionary and who have no thought of God or hope in Christ. Mamma and I hope that some of you will come to tell these people about our Savior.

Tuesday morning was a busy one. Breakfast, the arrival of the remainder of the baggage, the paying of the remainder of the porters, the putting of canopies on the steel boats, the packing of the baggage and the final embarkment at noon (for the last stage of our voyage from Ikaya to Carnot). All came not in order, but in the usual confusion of Africa. The men didn't want to leave that day at all! The chiefs wanted bigger tips, each boat was fearful of getting more than its share of baggage, etc., etc. We children were tired and when Mamma was packing the lunch it made us feel hungry, so we had to have a "foretaste"—too small, we thought. But because God rules we actually did leave Ikaya that day. We tried to sink back under our canopies with a sigh of relief, but it's rather hard to sink comfortably into a boatload of boxes. So we tried to straighten up with a breath of hope, but our helmets hit the low canopies and curved our backs like a rain-bow. Mamma groaned inwardly as she thought of the six days ahead. But we were glad to be off and turned our attention to our lunch, which was devoured all too soon. Between 5 and 6 we pulled into our first little camp.

Uncle Antoine and Marie and Julia decided to put their mattresses on the boxes, put up their mosquito nets and sleep on the boat. We put up our tent, and Aunt Toddy and Mamma and I slept in it, while Daddy slept in his canopied bed outside. It was damp and dark and cold, but our beds were warm and we slept soundly. For supper we had "sundu soup," made of a native grain which tastes something like the peanut. Mamma thought that was all we were going to have but as she and I were sitting by a little camp fire, a native came up with some fish and eggs and gave them to us. Mamma asked the price but he said, "Am I not a 'gaza wan,' a big chief?" Mamma thanked him, but he didn't go and after some time meekly suggested that a small present of salt would be acceptable in return. It didn't take long to fry the fish and boil the eggs. We laughingly decided that there would be an egg for each girl including Aunt Toddy. But when Aunt Toddy broke



her egg last of all it was very bad. Very often we are given presents of bad eggs and afterwards asked for something in return.

The days of the journey were very similar. Each morning we left at 6:15, eating breakfast and lunch on the boat. In the evening we arrived at varying hours, once after dark. In the morning it was very difficult for us to get on the boats quickly enough to suit the men who were very anxious to leave camp. Some days we would ride all day long in our cramped canvas with very little food, as it was very difficult to buy of the natives as there were very few villages along the shore. We were anxious to reach Carnot by Saturday night that we need not travel on Sunday, but it was not until Sunday noon that we finally arrived. On Saturday I had fever and much pain. It was hard to be sick in the little boat and hard to nurse me, but in answer to prayer, Jesus took my pain away and made me well, so I was able to be dressed on the day we reached Carnot.

Pray for us children, especially that we may help to win the little ones to Jesus.

Lots of love,

Marguerite.

1. What was the matter with Aunt Toddy's egg?
2. What made the boat trip so hard?
3. What caused them to leave part of the baggage?
4. On what did Marie and Julia travel part of the way?
5. What happened to the canoe?
6. What in the river made Dr. Gribble and Marguerite walk?
7. What happened to Marguerite just before the boat trip ended?

## WHAT OTHER SISTERHOODS ARE DOING

Dear Sisterhood Girls,

Greetings from the Senior Sisterhood girls of the First Brethren Church of Los Angeles. We are having a wonderful time in the Lord in Sisterhood this year. Pray with us as we try to reach our girls in our church for Sisterhood.

Our Sisterhood held its first meeting last June with only six girls. We now have 15 members, having just lost three of our girls to the Second Church of Los Angeles, as they are starting a Sisterhood of their own.

We have a devotional meeting each month and at the close of the meeting we roll bandages. Every month a different girl is in charge of serving and getting bandage material ready.

We have the honor of having the California District president in our Sisterhood. She is also the president of our Sisterhood, so you see her job is double. Pray for us.

Yours in His Service,

Jean Farmer.

Dear Sisterhood Girls,

This brings you greetings from the Senior Sisterhood girls at Washington, D. C. We hope you are enjoying

Sisterhood as much as we are here. Let us tell you of a few of our activities.

In February our Junior and Senior Sisterhoods presented, to the Youth Fellowship group, a play entitled, "A Greater Vision." We were then asked to give it again to the entire Sunday school. This was just before Easter and our foreign missionary offering—so worked in very well.

In an effort to interest more girls in Sisterhood work, we had a St. Patrick's Day meeting and invited the Sunday school classes of Sisterhood age. We had a good turnout for this meeting and of course a lot of fun. For our local benevolent work we are remembering a Grace Seminary family on birthdays and holidays, etc. In March we had a "talkative" bandage rolling. We are always happy to do this little service for our missionaries. This month we are planning to have an African party for our local Junior Sisterhood. Of course, all the girls must come in African costume from which we will pick "Miss Africa of 1948." Try this in your Sisterhood some time.

Remember us in prayer as we strive to "Do God's Will."

In His Service,

Alice F. Beem.

Greetings,

The Ghent girls at Roanoke, Va., have been rather busy with our district project—making wordless books for Elaine and Evelyn at Clayhole, Ky. We usually met on Sunday afternoon to make them and planned to have the Hollins girls with us. But it seemed every time we set a date, it snowed too hard so we were unable to meet. In spite of that we have them made now and sent to Kentucky.

Since we reorganized this year we have only six girls. But they are doing things. At Christmas time we had a party and exchanged gifts. We collected quite a lot of money for "Jim." To encourage daily Bible reading and prayer we have a system whereby each girl pays three cents if she does neither, two cents if she does only one, and one cent if she does both. The money goes toward our local project, which is running the Sunday school library.

We are praying that we will always have God's blessing with us and be used by Him.

In His Name,

Fayth Conner.

Dear Sisterhood Girls,

Just a few lines from the S. M. M. at Sharpsville, Ind. We have a fine Sisterhood here with eight dependable members. We have been having a wonderful time working for our Lord through Sisterhood.

Last fall one of our girls went away to school, so we hiked to her place for a picnic on her birthday. We had a wonderful time. We have a bandage rolling meeting every month and we nearly always include a potluck supper too. When school is out and the weather nice we are planning an African party. Our patroness, Ditha Dickison, seems to be just full of ideas for projects, etc. The first part of this year we made a layette for Kentucky. This last half we are making toys for the Navajos or for some orphanage.

We are not a large group, but we ask your prayers that we might grow in the knowledge of our Lord.

Yours in His Name,

Margaret Seller.



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for June 27, 1948.

Luke 20, 21, 22, 23, 24.

### JESUS' MISSION ACCOMPLISHED

(Exposition of the Lesson, Word Studies, and The Lesson in God's Plan of the Ages will be found in the BRETHREN QUARTERLY)

#### The Lesson and You

"It is finished," cried the Savior from the cross, and His mission was accomplished. He had come into the world to give His life for us that we might live, and He completed this task on the cross. That was His mission for His own. But He also had a mission in His own. That mission was not accomplished until the disciples asked each other, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32). Not until that divinely given heartburn was evident, had He succeeded as a teacher.

For six months we have been studying the life of Christ as it is presented in the Synoptic Gospels. We have seen Him work miracles, preach the Gospel and lay down His life. Has our study been confined to our heads, or has a new flame been kindled in our hearts by these lessons? When Jesus taught the Word, hearts burned. How has it been in your class? in your heart?

The three portions of this lesson afford splendid examples of the need for the burning heart in the study of the Word. First, we have an outline of the course of this age. For the Jews it would mean "great distress," "wrath," death, captivity, and gentile dominion over them throughout the age. Previously, as Jesus was approaching the city of Jerusalem, He "wept over it" (Luke 19:41). He could not meditate on the sufferings

of Israel without shedding tears! Yet how many times have we studied the awful facts of the Great Tribulation with dry eyes and cold hearts! We need to have heartburn when we think of Israel today.

For the gentiles, this age would bring "distress," "perplexity," and heart failure. True to this prophecy, the nations are groping about in darkness today, with no way out. But God is not simply rejoicing in "fulfilled prophecy"; He is concerned. His heart is touched. So He is visiting the gentiles, "to take out of them a people for his name." Yet how often are the alarming conditions of juvenile delinquency quoted among us merely as statistics that prove the world is getting worse, without a tear being shed for the thousands of boys and girls who are plunging to their eternal doom. We need a divine heartburn as we behold the distress of nations.

For the Christian, the progress of

the age brings the coming of the Lord nearer. If he has a heart burning with love for the Lord, he will be watching, praying, and occupying.

The second portion of the lesson recounts Christ's passion. No believer should be able to contemplate the arrest, trial, and crucifixion of Christ without having a fire kindled in his heart.

The third portion for study deals with the ministry of the Lord to the two disciples on the way to Emmaus. Notice that He did not expound the Scriptures. "He expounded unto them in all the scriptures the things concerning himself. The disciples said, 'He opened to us the scriptures.'" It is possible to expound the Scriptures, with a cold heart. But when we find *Him* in the Scriptures, our hearts are made to burn.

Are you just studying the Bible, or are you seeing Christ? Does your heart burn?

#### Questions

1. What special sign preceded the destruction of Jerusalem?
2. When did the "times of the Gentiles" begin? When will they end?
3. Are signs for the Christian?
4. What charges were brought against Christ in His trial?
5. How much of the Old Testament speaks about Christ?
6. What permanent values have you gained from your study of the life of Christ during the last six months?

#### BIBLE-READING SCHEDULE

Monday	June 14	I Chronicles 17, 18, 19	I John 3
Tuesday	June 15	I Chronicles 20, 21	I John 4, 5
Wednesday	June 16	I Chronicles 22, 23	II John 1
Thursday	June 17	I Chronicles 24, 25	III John 1
Friday	June 18	I Chronicles 26, 27	Jude 1
Saturday	June 19	I Chronicles 28, 29	Rev. 1
Sunday	June 20	II Chronicles 1, 2	Rev. 2, 3
Monday	June 21	II Chronicles 3, 4, 5	Rev. 4, 5
Tuesday	June 22	II Chronicles 6, 7	Rev. 6, 7
Wednesday	June 23	II Chronicles 8, 9, 10	Rev. 8, 9
Thursday	June 24	II Chronicles 11, 12, 13	Rev. 10, 11
Friday	June 25	II Chronicles 14, 15, 16	Rev. 12, 13
Saturday	June 26	II Chronicles 17, 18	Rev. 14, 15
Sunday	June 27	II Chronicles 19, 20	Rev. 16, 17



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# GARVEY DEDICATION SERVICE

By J. C. M'KILLEN, Pastor at Garvey

Grace Brethren Church of Garvey was duly dedicated on Sunday afternoon, April 4th, in an atmosphere of overflowing crowds, California sunshine, a traffic jam, a public-address system, flying flags, at least 14 Brethren preachers, and half a dozen neighboring pastors, church delegations, huge baskets of flowers, and a joyous Christian fellowship that continuously leaped the bounds of formal dedication programming.

The apple-green stucco building, white-trimmed, riding low and sturdy in a wealth of brown California soil, soon to be transformed into a dark-green sea of lawn, looked every inch the seaworthy craft she was being launched to be in the stormy waters of sin that surge on every side.

The musical program was presided over by Mrs. George Goff at the piano, and her son, Herbert Goff, sang, "Beside Still Waters." Three "Garvey Girls," Billie and Bathlyn Evans, and Karen Thompson, of the Junior and Junior High groups, sang, "Love Lifted Me" and the "Garvey Chorus." Miss Celia Shoemaker played several numbers on the accordion. She and Miss Ellen Anderson, who was also present that day, were the Bible Institute freshmen who first came to help when this work began in 1944. They graduate in June. Perhaps a dozen other of these students, who are teachers or former teachers in this Bible school, were here this glad day.

The blessing of almighty God on the service and the work at Garvey was invoked by Rev. J. Keith Altig, pastor of the First Brethren Church at Whittier, which church has been used of God in setting up the Garvey church on dedicated ground. Rev. Frank E. Benson, pastor-emeritus of University Congregational Church, St. Paul, Minn., as representative of the many fine ministers who have preached the Word of God from this pulpit, read the Scriptures in I Kings 8. The pastor led the congregation in the dedicatory ceremony, then stood among his people while his own former pastor, Rev. Herbert R. Bruce, of the First Brethren Church, Los Angeles, offered the dedicatory prayer.

In the dedicatory sermon, Rev. L. L. Grubb, Home Missions Council Secretary, spoke from I Kings 8 and II Chronicles 6, emphasizing the sacredness of the building, the sacredness of the task, and the necessity for us, the living epistles, to maintain personal relations with God on the purified and purifying basis of the shed blood of our Lord and His incessant intercession for us today.

The fine photography accompanying this article is the gift of Miss Orissa Van Brocklin, of Alhambra.

Dedication is a fine thing, but it could not have happened had there not been something to dedicate. The following are cited for outstanding pre-dedication service, and even as they are named we are sure to be

## OUR FRONT COVER

The picture of the crowd on the cover was taken on Dedication Day at the Garvey, Calif., Grace Brethren Church. The inset at the top is a view of the church itself. Bottom picture shows Rev. and Mrs. J. Keith Altig and Pastor and Mrs. J. C. McKillen.

omitting others who also have served voluntarily in these many months of labor and toil.

First, neighbors who are not members of the Brethren Church, but who have served as unto the Lord: E. R. Evans, of Monrovia, who designed the building; Bud Sanborn, Emmet Pearce, and Mr. MacKenzie, carpenters; Mr. Culp, Willis Butler, Harold Thompson, and Russell Pritchard, cement work; also John Holtrust, Perry Cosner, Art Raymond, and Fred J. Mery.

Second, all the membership of the First Brethren Church of Whittier, who unanimously committed themselves to this task a year ago, of whom the following have borne especially heavy burdens in its accomplishment: John E. Richardson, building materials collector de luxe, and his fellow trustees, Royce Shultz, Earl Miller, carpenters; E. L. Culp, carpenter and cement worker; Clyde Irwin, heating; Dick Kelly, plasterer, and many other Whittier folks including Glen Miller on carpentering, Brother Pinnard, plastering; Leonard Kuns, mechanic, and Preacher Altig, who dips a neat paint brush.

Bible Institute fellows: Lee Burris, Gerrit Zwall, and Clarence Nieusma, on roof, doors, and flooring.

Lastly, Brethren folk at Garvey, the whole Earl Fueling household for the sacrificial service of just living next door to the church, putting up with it in their garage, driveway, and whole home for almost five months; the two other trustees, Willis Merrihew and George Shoup, and their families; Mr. and Mrs. Jack Fraley, Mrs. Alice Merrihew, Mrs. Mae Kendall, Mrs. Ethel Longshore, Mr. and Mrs. "Buss" Dawson, Ed, Emmet, Bob, and Hubert Adams, and the Christian Endeavorers, Letha Duke, Lois and Lola Watt, Terry Fowler, Dick Hayner, Alan Hedrick, Ralph Sanborn, and Johnny Winkler. Also John and Jane Doe for anyone missed.

"Except the Lord build the house, they labour in vain that build it" (Psa. 127:1). "This is the Lord's doing; it is marvellous in our eyes" (Psa. 118:23). "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee" (Psa. 84:10-12).

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SOUTH GATE, CALIF., Brethren send greetings to the Brotherhood. In the center picture (top) are the pastor, Dr. Elias White, and his family. Other pictures show various groups and classes, while the lower right is a view of the church.

### A NEW CHURCH IN GARVEY, CALIFORNIA

Just before leaving California it was our great joy and high privilege to speak at the dedication of our new church in Garvey, Calif.

For a number of months the Home Missions Council has worked and counselled with the First Brethren Church of Whittier in the development and expansion of the work at Garvey. The members and pastor of the Whittier church are to be commended for their vision

and sacrifice in making this Home Mission project possible. All material needs were met by the local church. A fine location has been purchased and a very comfortable building erected on it. This procedure could be followed by many of our churches across the nation. Any pastor or church interested should contact Rev. Keith Altig for information.

Rev. and Mrs. J. C. McKillen, the congregation, and members of other Brethren churches in the area must be commended for their work, prayers, and faithfulness in the establishment of the church.





# As the Editor Sees It



By L. L. GRUBB

## THIS ALCOHOLIC WORLD

Information released some time ago reveals the alcoholic plans and designs of the Brewer's Foundation of America for 1948. A determined and expensive effort will be made to glamorize and glorify beer and intoxicating liquors.

Many outstanding publications, which previously have not carried such advertising, have now sold out to the liquor interests. Evidently money talks! The brewers have it and spend it without restraint.

*McCall's* magazine, which, to this time, has refused all beer and liquor advertising, now falls in line with its 3,600,000 circulation. Because of its many readers in small towns and cities this advertising will carry a powerful punch. Since *McCall's* carries many ads on food it will be possible to tie in the beer and liquor advertising with juicy steaks and french fries.

*Collier's*, *United States News*, *Look*, and *Woman's Home Companion* will carry these ads and pictures 10 to 13 times during the year.

Approximately 72,000,000 readers will see these ads each time they appear. This means that every other family in America will be faced with a bottle of beer or liquor each time they open one of the magazines and the subtle suggestion to join the "wet" crowd will be related to a meal of good, nourishing food.

Outstanding artists from advertising agencies will tie in the abominable stuff with wedding celebrations, moving pictures, baseball, television, croquet, week-end scenes, swimming-pool scenes, Thanksgiving and Christmas advertising.

The reason for all of this is that the beer industry is afraid of the return of prohibition. This hardly seems logical in view of the fact that sales have grown in six years from 56,000,000 to 85,000,000 barrels per year. We have had some information to the effect that the nation is again turning dry. Surely the beer interests are not dumping their products in the lake, and their sales are rapidly increasing.

It might be a strategic action for every Christian subscriber to cancel his subscription to any magazine carrying these lying and deceptive alcohol ads. With the cancellation a letter should be sent to the editor giving the reason for the action. Maybe some of the money-hungry publishers would return to earlier scruples and principles.

Christians have a tremendous responsibility in such matters, which is too often passed off lightly or justified on some illegitimate basis. We are stewards of the material things God has placed in our hands. Not a penny of money should be lent to the support or propagation of the liquor interests.

Recently the *Baptist Times*, London, came out with

a very revealing statement, which shows the inconsistency of the British government.

"How can anyone accept the Prime Minister's presentation of the urgency of the national situation when only two days before his broadcast the Press reported that the Food Minister has just arranged for the importation of 3,000,000 bottles of rum, additional to the other millions of bottles of wine purchased from France? Clearly we are not short of money for injurious luxuries, for everybody is perfectly aware that neither rum nor wine will help to increase the productive capacity of our people.

"This year the Government has connived at more acreage being devoted to growing barley for beer and less for the growing of wheat for bread. Because we have a sufficiency of wheat? Oh no! Millions of bushels of wheat are being imported, for which we are expending dollars!"

Apparently the British are endeavoring to immerse their nation in alcohol. We just loaned them several billions of dollars. Could it be that they are buying French rum and wine with the money?

It hurts to be reminded that in the Marshall Plan is included an item of 142,000,000 gallons of American wine. Apparently the starving Europeans also need intoxicating drinks with their steaks and bread. We are also sending \$1,000,000,000 worth of tobacco to Europe under the same plan.

Very evident is the fact that this plan to assist the starving millions of Europe is also especially designed to assist the interests which have done as much, perhaps more than any others, to break down the moral, religious, and social life of America. If we are to help starving Europe, let us give them something that will "stick to the ribs," and then not immerse it in alcohol and cover it with nicotine.

It is not surprising that well-thinking Christian Americans often become dissatisfied with their Government almost to the point of rebellion.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

"They they tarry long at the wine; they that go to seek mixed wine.

"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29, 30, 32).

How abundant has been the evidence of this truth! Yet, the world continues to fly in the face of God and His Word, failing to realize that His judgment will fall upon them in devastating power.

We should fight this menace of our lives, homes, and nation at every opportunity.

## SOME INFORMATION FOR FRIENDS OF DR. E. STANLEY JONES

Recently a brief article appeared in *Prophecy Monthly* based on clippings sent to the editor by friends in vari-



ous communities where Dr. Jones had been giving the plan for the Church of Christ in America.

Of the Roman Catholic Church, Dr. Jones said, "if that great body were to acknowledge itself one of many branches of the Church of Christ, we would admit it. We do not close the doors, although we know that if they met this condition, they would be profoundly changed. We must no longer segment our truths, but place them together."

The only way the Catholic Church would ever consent to any such relationship would be with the absolute knowledge that she would control and administer and dictate every belief and policy of the organization. This would not be outside the realm of possibility since we know that the R. C. Church will have much to do with the religious picture of the end time and with religion under the Antichrist.

Regardless of this, the bars are now down so low, that all the Catholic Church would need to do to have admission in the proposed new world organization is "acknowledge itself one of many branches." Dr. Jones says we must place our truths together and not segment them. The quickest way to segment and cut away everything of value in doctrine is to enter such an alliance.

We have some quotations from Dr. Jones' book, "The Choice Before Us."

He says concerning Communism:

"I know that some of the objections to Communism are based on partial knowledge or misunderstanding. For instance, the statement that Communism loses sight of the individual in the mass is obviously not true of a theory that culminates in the words, 'To each according to his need, and from each according to his ability.' The fact is, as someone has said, 'Communism is the only political theory that really holds the Christian position as the absolute equality of every individual.'"

Dr. Jones says further:

"Life on a collective scale must be born again. Cannot be done? Absurd. Russia has done it. She has had a secular new birth. [It certainly was not a spiritual new birth.—Ed.] The very basis of her life has been changed and changed profoundly, and the result of that change has been so startling that John Gunther, in his penetrating book, 'Inside Europe,' ends the book by saying, 'Give Russia ten more years of peace and she will be the most powerful nation on earth.' Why? Because she has hold on a higher principle, cooperation, and it is working out in higher results than we can work out in a lower principle, competition."

It is not difficult to see that Dr. Jones is an ardent advocate of Communism. Words could not be plainer. Yet there are those who would take his words on spiritual subjects as practically equal with the Word of God in authority and who, at the same time, refuse to admit his "red" leanings.

The Committee on Un-American Activities may do well to investigate Dr. Jones and also many churchmen with him for great church organizations are preaching and propagating Communism under the guise of Christianity. It is high time that many deluded Christians arouse themselves and see these "wolves in sheep's clothing." When men of the world see the fallacies and the wrongness of Communism it is not cause for wonder that they look askance at the so-called Christian church as it champions the Red cause.

God said, "I am against thee, O Gog, the chief prince of Meshech and Tubal."

Without doubt the reference is to the northern land and its ruler. If God is against Russia, then all Christians should be so, and when men champion a way of life which is contrary to the Word of God and embrace its theories, *then we must be against them*, regardless of personalities.

#### WHAT IS ANTI-SEMITISM?

Lloyd George gives us the answer and a fine one it is. "If they (the Jews) are rich, they are birds of prey. If they are poor, they are vermin. If they are in favor of war it is because they want to exploit the bloody feuds of the Gentiles for their own profit. If labor revolts against capital, as it did in Russia, the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own he must be prevented."

Everybody and everything seems to be against the Jew! This condition has been produced by his own disobedience against God. The covenants and promises all provide the same conditions in essence. For obedience and worship God promised blessing. For disobedience and sin He promised cursing and judgment. The Jews have disobeyed God and rejected His Son, their Messiah, and God has no alternative but to judge them. The present conflict in Palestine is simply the chastising hand of God resting again upon His people. The setting up of the Jewish state is premature in God's plan. It is done in unbelief. The Jew cannot substitute the energy of the flesh for the plan of God which includes acceptance of Christ as Savior and Messiah.

In spite of this, or we should say, because of it, each Christian must consider it his solemn responsibility and privilege to love the Jew as Christ loves him, and to assist in his evangelization. Anti-semitism has no rightful place in the life of any child of God. Jew-baiters and oppressors are not Christian. May we let our prayerful thanksgivings to God include a note of petition for Israel through whom the living oracles of truth came for our blessing.

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#### THE CHRISTIAN AND HIS BIBLE

I find my Lord in the Bible, wherever I chance to look;  
He is the theme of the Bible, the center and heart of the Book;

He is the rose of Sharon, He is the lily fair.  
Wherever I open my Bible, the Lord of the Bible is there.

He, at the Book's beginning, gave to the earth its form;  
He is the ark of shelter, bearing the brunt of the storm;  
The burning bush of the desert, the budding of Aaron's rod.

Wherever I look in the Bible, I see the Son of God.

The ram upon Mount Moriah, the ladder from earth to sky,  
The scarlet cord in the window, and the serpent lifted high,  
The smitten rock in the desert, the shepherd with staff and crook.

The face of my Lord I discover wherever I open the Book. Sel.





### ARE BRETHREN YOUTH CAMPS REALLY WORTH WHILE?

Look at this picture and count the Brethren boys and girls at Camp Buckeye (Camp Craig, Medina, Ohio, in 1936) who are now in Christian service as missionaries and ministers, or part-time workers. In the back row alone are several pastors and two missionaries to Africa.



#### *A VISIT TO THE SECOND BRETHREN CHURCH IN LOS ANGELES*

We enjoyed a splendid meeting with the Brethren in the Second Church on a Wednesday evening when they produced a large congregation to hear of Home Missions and see some pictures of themselves and other churches. Our former friendship and fellowship were continued.

Bro. Allen Fast is leading the church to new victories in Christ in a very needy community.

#### *SUNDAY MORNING AT FIRST LOS ANGELES*

We greatly appreciated the splendid hearing given to our Home Mission message in this fine church, which has experienced some splendid progress under the ministry of Rev. Herbert Bruce. The building is no doubt one of the most beautiful and functional in our entire Brotherhood.

See the pictures of this fine Sunday school in this issue.

#### *A FULL EVENING AT LA VERNE*

Through both the Christian Endeavor and the church period we were privileged to show pictures, preach, and stress Home Missions at La Verne, Calif. This church has been most liberal in the work of Home Missions and

very largely made possible the fine new addition to our mission home at Clayhole, Ky., which has so comfortably housed our missionaries.

Rev. Conard Sandy, the pastor, was absent doing Home Mission work in Santa Barbara with our mission congregation.

#### *PHOENIX, ARIZ., A GREAT NEW FIELD FOR A BRETHREN CHURCH*

First stop on our return trip from California was Phoenix, Ariz. While there we conducted a thorough investigation of the city with the purpose of determining the possibilities of establishing a church.

The results were thrilling for we found at least five Brethren families who are ready and willing to start a Brethren church on a moment's notice if provided with a pastor and some financial assistance. Our fellowship with these people was indeed sweet and refreshing. We never saw more real enthusiasm for a church among any group of people.

Phoenix is a city of 200,000 souls, most of whom are needy spiritually. It is located in a beautiful valley and enjoys a great deal of tourist trade. The assessed valuation of the city is \$101,000,000 which proves the



wealth of the community. Many folks move to this section for reasons of health.

After seeing the great possibilities and facing a thrilling opportunity it was quite disconcerting to remember that *absolutely no funds were available for the work*, even though quite likely a pastor could be secured. If the means were available we may have already built a Brethren church in Phoenix.

When opportunities such as this are faced time after time Brethren people should not wonder at the intensity of our appeal for funds in the Home Mission offering. May God grant that somebody or some church shall be raised up to foster and support this project.

#### A VISIT WITH THE NAVAJO MISSIONARIES

At present our Navajo missionary, Miss Dorothy Dunbar, is located at Farmington, N. Mex., where she is both doing missionary work and learning the Navajo language. The latter is a very large task in itself.

The plight of the Navajo is no better now than when Congress first began to discuss the matter. Again politics are responsible for conditions among the American Indians which beggar description. While sending food-stuffs and clothing to Europe, the Marshall Plan should also include a little material help for the American Indian.

On this recent trip we passed buildings which formerly were Navajo schools, but which are now boarded up and closed because of no funds to operate. Hospitals

are needed and also other material help for these people who have been left to fend for themselves.

It is a blessing that the Brethren Church may have a part in not only alleviating the spiritual suffering of these people, but may also help from a medicinal and material standpoint. Write Dorothy Dunbar at Farmington and ask about the needs of the Indian. Perhaps God can use you to advantage in meeting it. Our first need is more missionaries and funds to support them.

#### GREAT GROWTH IN THE SPANISH WORK

Our next stop was Taos, N. Mex., where we met with the missionaries to make future plans and look over the work in general.

We found splendid growth in the work. Rev. and Mrs. Albert Kliever, our superintending missionaries, and Rev. and Mrs. Rubel Lucero, our itinerant missionaries, have done a wonderful piece of work in reaching the Spanish people for Christ. Many souls have been saved and much Gospel literature has been passed out.

A Bible class has been started in the city of Albuquerque, just about 150 miles south of Taos. This we expect to grow into an English-speaking church.

Great interest has been shown in this work by many Brethren across the nation.

Recently two members of the La Verne church gave \$500 toward doubling the size of our present building at Taos which is crowded out and lacks one of the most important functions of any church building—Sunday

GREETINGS from the First Brethren Church of Los Angeles, Calif. Below are various groups and classes that make up the Sunday school and church.





school rooms. This gift was made by Mr. and Mrs. Doyle Montz in memory of Mr. and Mrs. Ira J. Trostle. We were most thankful for the gift which made possible the immediate construction of a new building. Brother Kliwer writes that all adobe bricks have been made by the congregation and most of the work will be done by them including our preacher-carpenter, Brother Lucero. (A restaurant owner said he could pound more nails in five minutes than any carpenter he ever saw.)

Just twelve miles north of Taos in Arroyo Hondo we have a new work in full swing where Brother Lucero is doing most of the preaching. This work is also producing precious fruit in the salvation of souls. We had the joy of seeing five adults come forward there, including a Pueblo Indian woman.

There has been a great need for a church building in Arroyo Hondo. This need was met by two of our Home Mission friends in Los Angeles, Mr. and Mrs. Chester McCall, who gave us \$500 to purchase a lot and a small adobe building, which is now rapidly becoming the Arroyo Hondo Brethren Church. Again we praise God for the vision of these folks in assisting us to reach out for the lost.

The field is so great and the possibilities so large that this Spanish work could literally mushroom, but we are limited in what we can do by the smallness of our denomination. May we pray that the Lord will use the Spanish work as basis also for several English churches?

During our recent stay in Taos we went to Black Lake, high in the mountains, where another mission point is always in progress during the summer months. The spacious adobe building there has already housed our young people's summer camp. There will also be daily vacation Bible schools there.

Watch for reports of these camps and schools in the next issue.

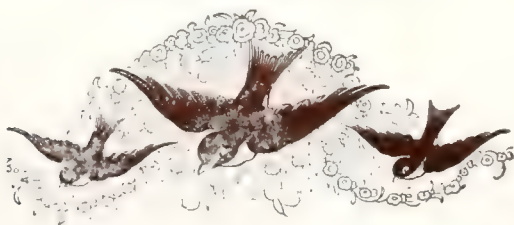
#### OUR NEW BUILDING IN CHEYENNE

After a very difficult and tiring trip and battling bad weather and muddy roads we finally arrived in Cheyenne on a Sunday for fellowship with our mission group.

It was a thrill to see how some skilled hands had transformed the little army barracks into a lovely, attractive building. Both interior and exterior are pleasing. The basement provides some classrooms for Sunday school. Brother Horney, our energetic and faithful pastor, has secured a record player and amplifier which he uses to broadcast chimes before each service.

The attendance was excellent, the little building being almost filled. The spirit was fine and it was satisfying to see some visitors present at the service.

The Cheyenne field has been a difficult one because of the fact that quite a few of our families have moved into other sections of the nation, usually just at the time when we felt we had a good nucleus. In spite of these discouragements people and pastor have worked hard and produced lasting results.



## Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

#### THE FOUR PILLARS UNDER GOD'S PROMISES

1. *His Justice and Holiness*, which will not permit Him to deceive.
2. *His Grace and Goodness*, which will not suffer Him to forget.
3. *His Truth*, which will not suffer Him to change.
4. *His Power*, which makes Him able to perform and accomplish. (*Herald of His Coming*)

#### WE MUST PREACH

1. Not human experience, but divine redemption.
2. Not economic ideals, but the Gospel of Christ.
3. Not culture, but conversion.
4. Not personal reforms, but liberation from sin.
5. Not law of progress, but forgiveness of sin.
6. Not social reform, but spiritual salvation.
7. Not a new organization, but a new creation.
8. Not benefits of civilization, but the blessings of Christ.
9. We are ambassadors, not diplomats. (*Hagerstown, Md., Bulletin*)

#### CONFESSION

1. *Private Confession.*

Where the sin has been committed against God alone it need be confessed to no other but God, I John 1:9; Psa. 32:5.

2. *Personal Confession.*

Where the sin has been committed against another it must be confessed not only to God but also to the one who has been wronged. Nor will there be any peace until the confession has been made and forgiveness sought, Matt. 5:23-24.

3. *Public Confession.*

Where the sin has been committed against the church, that is to say, the entire congregation, a class, organization, or company of people, the confession must be as public as the transgression. As long as iniquity among the people of God is covered over and unconfessed, just so long will the Spirit of God be unable to bring about a revival. Men must get right with each other in order to be right with God.

(*Herald of His Coming*)

#### THREE CALLS OF GOD

1. The Call to Salvation (John 6:37).
2. The Call to Separation (II Cor. 6:14-18).
3. The Call to Glory (I Thess. 4:16, 18).

(Charles W. Mayes, Long Beach, Calif.)

# New Pews Dedicated at South Bend

By W. H. CLOUGH, Pastor

At a time of great need in the life and ministry of Paul, his heart was encouraged as he stood before Agrippa, when he recalled the following words, "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16). These words were as precious to him then as they were when he first heard them fall from Jesus' lips at the time of his conversion. In making his defense before the king, he made it clear that no matter what they might do to him, he would trust God for his defense and continue his ministry. Note the words in verse 22, "Having therefore obtained help from God, I continue unto this day, witnessing both to small and great." As faith cometh by hearing, and hearing by the Word (Rom. 10:17), like Paul we too find great encouragement today in God's Word for the work He has called us to do here in South Bend.

We began our work with the Sunnymede Brethren Church December 1st, 1947. Despite the fact that we have been forced to live over ten miles from the field (due to the housing problem here) God has blessed and does continue to bless His Word and His work. The attendance has steadily increased, for which we are grateful. For the quarter ending December 31st the average in Sunday school was 58. The average attendance in morning church was 50 and the evening attendance averaged 49. For the quarter ending March 31st the average attendance at Sunday school was 79, while the morning church attendance averaged 67 and the evening attendance averaged 58. The seven weeks of this quarter show that in the Sunday school there is an average of 91 and for the morning church 71 and in the evening 74.

During the six months of ministry in this field, we do rejoice in the many blessings from the Lord. We have been privileged to have a one-day missionary conference, a five-day Jewish Bible conference, and a two-weeks revival meeting. The interest as a result of these special meetings has greatly encouraged our hearts. Many new friends have already been made and dozens of homes within the community are opening up to the church and the Gospel. The offerings for both Home and Foreign Missions have greatly increased. One of the greatest joys of the work came when two of our young people went out to Brazil as missionaries under the South American Indian Mission Board. While their support will be cared for by another church, we do rejoice in having a part in assisting them, encouraging them, and knowing they are Brethren and are our missionaries. Six others of the young people of this little church are in college and Bible institute preparing for full-time service, and two others will join this number in the fall.

For over one long year the people here have patiently waited and prayed for their new church pews for the auditorium. The hearts of all were made glad and made

to praise the Lord for wonderful answer to prayer when on April 25th the pews arrived, were installed, and dedicated. Rev. James Dixon, former pastor, was the dedicatory speaker. The total cost of the pews, which included three beautiful pulpit chairs, amounted to \$2,650. The pews, pulpit furniture, with a lovely curtain across the 48-foot balcony (the curtain being a gift of a kind friend), were all dedicated free of any debt. Only those who saw the auditorium before and after the new pews had been installed can appreciate the beauty, the comfort, and the real attractiveness of the church.

The pews and the pulpit furniture were made and furnished by the Don Endicott Church Furniture Co., Winona Lake, Ind.

The Lord has not only rewarded this small (but faithful) group of his children by giving to them one of the most lovely and beautiful brick church buildings, and in a section of this city which could not be better for location, and also providing us with the most beautiful and comfortable solid oak pews. But with all of this, He has added to our number 25 new members, 17 of whom are adults and eight fine young people.

The above report (and we could write much more of the Lord's blessing on the work here in South Bend) has been given at the request of the Home Missions Council. We here in South Bend do praise the Lord for His faithfulness, and we also praise the Lord for the Home Missions Council. Without the Council, its vision of the field here, the love for lost souls, and very generous financial support, this work could not have been started. This church building never could have been ours (because it was owned by an insurance company) without the Council and the church could not have gone forward. The goal we have is to be able to be self-supporting within two years. Much work is ahead, and many new families will need to be added, and above all, we shall need to keep close to Christ.

Our encouragement is not in man nor from man, but in God and from His Word. Our prayer is that we shall be made and kept humble, kept close to God, always willing that God have the glory and others the credit, and to be able to know both the peace that comes from God and the victories we know He has for us and will give to us.

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## WHAT THINK YE OF CHRIST?

1. *Youth*: Too happy to think—time yet.
2. *Manhood*: Too busy to think—more gold.
3. *Prime*: Too anxious to think—worry.
4. *Declining Years*: Too aged to think—older hearts harder to get.
5. *Dying Bed*: Too ill to think—weak, suffering, alone.
6. *Death*: Too late to think—the spirit has flown.
7. *Eternity*: Forever to think—God's mercy past. Into hell I am righteously cast, forever to weep my doom. . . .  
(The Baptist Evangel)



# Visitation Pays . . . and Pays!

By CLYDE LANDRUM, Pastor Leesburg Brethren Church

"How much time do you spend calling on your people?" a pastor was asked. His reply was, "I am so busy preparing messages that I don't get to do very much visitation." In talking further with this pastor it was discovered that his church was just about holding its own, with very little noticeable growth. The personal day-by-day contact so essential to growth was lacking.

The preparation of good, spiritual, Bible messages is of great importance to any pastor and there is nothing that will take the place of the Word of God as it goes forth. However, I fear that there is a trend away from pastoral calling that ministers will do well to watch. A proper balance between the two is the most satisfactory solution.

From the day, late in 1946, when three Christian laymen purchased an unused church building and opened the Leesburg work up to the present time, personal calling has been stressed. Hundreds of calls have been made. This calling has paid big dividends. It was discovered early in the work that calling, to be most effective, must be well planned. Our system is not perfect, neither do we claim that it should be followed by any other group. But it has worked at Leesburg.

In order to be effective calls must be the outgrowth of the leading of the Holy Spirit, and also the calls must be followed up by the Spirit. We read in Psalms 32:8, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." We have this promise from God and we must claim that promise in prayer as we make the calls.

We have found from experience that it pays to make a clear and definite statement of the purpose of the call. People are curious, and so naturally when one comes to the door they wonder just what is up. In the first calling at Leesburg the people were informed of the new church which was being started and they were invited to attend the services. At first they were skeptical, as all people are of something new, so the message had to be positive and inviting. People hesitated to line up with this new work because no one wants to be in on a losing proposition. But as time went on and new friends were made and souls were saved, the calls were related to particular services and messages at the church.

Tact is basic in calling. By tact we do not mean compromise. We simply mean that as calls are made, the one calling is to treat people as human beings with feelings all their own. One should try to put himself in the position of the one being called upon and see what his own reaction would be in the same situation.

Furthermore, there must be an attitude of love and personal interest. The world is hungry for such love and personal interest and will respond thereto. Jesus loved the children to the extent that he talked with them and was considerate of them. He loved the sick to the extent that He healed them. People seem to be able to sense the fact that we are genuinely interested in them or that we are not interested in them and their problems. Don't we like for others to take an interest in our children? Don't we like for them to share our burdens

with us? These people that pastors and laymen are calling on from day to day are no different. They are human.

We meet different situations in the homes but every situation demands personal, sincere attention. Sometimes we deal with a soul in an effort to get a decision. At other times sickness in the home may cause us to just read the Bible and pray. And at still other times there is the problem of an unsaved wife or husband about whom we can get some information and for whom we can pray later. But regardless of the situation, we seek the guiding of the Spirit to know what we should do. An interest in the affairs in the home gives them an interest in us, and in God's work which we represent.

Calling is useless if we fail to get the facts. It is imperative to know the names of the parents and their correct addresses. How many children are there in the home and what are their names and ages? Are the members of the household saved and if so what is their church affiliation? These and other questions should be asked and the information recorded for future use.

Records must be kept of the information gathered. A card file is advisable. Record on this card the date of call and the pertinent facts. This point is vital and essential to the proper handling of the case at hand. As later calls are made, record them, too, on the card.

There must be a follow-up on each call made. The first of these follow-ups in our plan is a card or letter. In this communication expression of appreciation for their interest is given. In case of sickness a desire for their speedy recovery is expressed. Once they start coming to the services we put them on the mailing list to receive communications from time to time. In case of absence thereafter we have an absentee system whereby they are followed up. More than once folks have said, "I received your card and thought I ought to come to the service today." They very often express appreciation for the cards. Thereafter we follow up with personal calls. Don't neglect these follow-ups!

It is a bit hard on the leg muscles but we find that persistence in calling is essential. Just don't quit. The first call is just a starter. Find some reason to make the second call. Even if the person is attending services it is good to make an occasional call as time will allow. Keep in touch with the prospect! People like to know that others are interested in them. Last summer there was a man in the community that had been called on at least three times. He finally came to church. After the service everyone greeted him and expressed happiness that he had come. Later (after he had come into the church) he said that it just overwhelmed him that people were so interested in him.

The objection is offered, "The pastor just can't find time to do all that calling," and that is true. He can't. Everyone must visit. Calling is not the exclusive work of the pastor. There are places where the pastor should make the initial call and the follow-up can be made by laymen, and vice versa. But there are places for all in the calling program. Very often it is good for the

pastor and a layman to go together on a call. This makes for good fellowship and also instruction.

Use every legitimate means to get next to the people wherever they may be found. Use the personal call, the mail, and the telephone. We have used, and are still using, a phonograph with loud-speaker attachment as a means of contact. This is not actually a method of calling but it is a builder of good will preparatory to calling. The church is right across the street from the consolidated school. At the noon hour, before special events and at other times, we play Gospel music. This also reaches people on the street and reaches into the surrounding homes.

Our aim is to take advantage of every possible situation which will gain entrance into the homes. Recently the Leesburg church purchased a Sunday school bus. On the Sunday afternoon preceding the Sunday on which we were to start using the bus several people rode in the bus around the proposed route to inform people of the new service and to invite them to come along on the bus to Sunday school. This proved very effective, since the bus was right there to be seen.

One Sunday during February all the churches of the county were closed due to a smallpox scare. This provided the pastor with an excellent opportunity to do some visitation work. So, armed with the Sunday

school papers, tracts, and Gospels, he made the rounds, calling on most of the members of the church. By reading the Word and having prayer in the homes they were kept in touch with the work without too much of a break.

A few weeks before our recent revival services an extensive visitation program was launched. Cottage prayer meetings were held in the homes of members and other Christian friends at which the unsaved were prayed for. The visitation committee assigned all these names to different people so that every person who was being prayed for was contacted and personally invited to the services. A number of decisions have already come from this group.

Does visitation pay? It has paid at Leesburg. The Spirit has used the calls to spread the Word and to increase the number of persons who come out to hear the Gospel preached from Sunday to Sunday. A comparison of figures for March 1947 and March 1948 indicates that it has paid to do a considerable amount of calling. This comparison shows an increase in attendance for March 1948 over March 1947 of 127 per cent. A similar comparison of D. V. B. S. attendance shows a gain of 71 per cent over 1947. Now it is true that calling alone has not been responsible for this increase. But calling in person, plus regular weekly calling by card, have been responsible for the increase. Visitation really pays!

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# ISRAEL CALLS!



## "GIVE YE THEM TO EAT!"

*Editor's Note:* The following material is reprinted from *The Trumpeter for Israel* and is worthy of the careful perusal of all who are interested in the evangelization of Israel.

Philip, Andrew, and the other disciples must have been greatly astonished and perplexed to hear their great Master say to them, "Give ye them to eat." A vast multitude of hungry, fainting folk were all around them. Their own resources were practically nil, and yet the Lord expected them to feed that thronging crowd. Surely, He could not be joking, nor could He have made a mistake. Philip did not understand his Master, just as he failed to do later when the Lord had to reprove him, "Have I been so long time with you, and yet hast thou not known me, Philip?" He had grasped the pressing need, but did not realize that there was One in their midst who was superior to all impossibilities and able to deal effectively with all emergencies.

We are in a similar position today. The fainting crowd throngs all around us. The dead formalism of Judaism, the fierce hatred of Islam, the dark savagery of heathenism the bitter sorrows of afflicted Armenians and Jews, the hunger of an unsatisfied world, all call loudly for our help, all look to us for sustaining food.

The Lord Jesus Christ is standing in our midst and says, "I have compassion on the multitude." This compassionate heart brought Him down to earth and it was this love that commissioned us to "give them to eat." This is the charter and the object of our mission. As it is Jesus who has given us this charge we may rely on His ability and resources. We are told, "He himself knew what he would do." If He had not been there, hunger would never have been stilled, and the disappointed people would never have seen the evidences of His might. But with Him there was ample provision for all.

Can we not rejoice that the Lord in giving us His commission to go to all nations with the Gospel, adds immediately, "And lo, I am with you alway, even unto the end of the world"? His presence insures success and brings satisfaction, joy, and life.

The Lord could easily have fed the multitudes by Himself, but He graciously made use of the help of His disciples. "Give ye them to eat," He says. What a privilege to be thus associated with Him in this work!

### *We Are to Give*

The disciples might have argued "We ourselves are in the wilderness and have nothing to eat. We must look after ourselves. Even Elijah told the widow of Zarephath, 'Make me a little cake first, and bring it to me, and after make for thee.'" But, the Lord never studied His own comforts, never gave grudgingly. He came "not to be ministered unto, but to minister," and He wishes us, like Himself, to give with all our heart, to empty ourselves, really to give till we feel it. Giving is love's expression. "God so loved . . . that he gave,"

By DR. JOHN GOLDSTEIN, London, England

Christ has loved us and has given. Giving is the prerogative of love.

It should be our inestimable privilege to spend and be spent for others, even if it entails suffering, loss, and death. Could we but feel as Moses, who was willing for his name to be blotted out of God's book, if his people could not be forgiven! Or could we have that burning love of Paul who could wish to be accursed from Christ for his brethren's sake!

We cannot, of course, be all as heroic as these saints. It was only a mere boy who gave his five barley loaves and few fishes. Thank God, we may all cooperate—the rich and the poor, the mighty and the mean. The least we bring out of love is graciously accepted. If we have no treasure or gold, we can bring our integrity, our example, our faith. The world needs it and is watching for the reality of our devotion. Let us not disappoint it. Let us give freely, gladly, our very best!

### *What Are We to Give?*

"Give ye them to eat." That is, we are to give something vital to life, something that will really sustain in times of need and sorrow, restore in failure, satisfy in want. Alas, there are many today who give stones instead of bread, serpents for a fish. Empty words, however eloquent, theories, however astute, fables, however cunningly devised, will not be enough to satisfy the cravings of a soul, nor will they stand in the hour of distress. Nor will hard words be what is wanted. Contentions and strife engender hatred; intolerant views are a barrier to love. The true food is He who declared Himself to be "the true bread from heaven." What the world needs is Jesus, His salvation to free it from sin, His presence to sweeten life's bitterness, His Spirit to unravel life's perplexities, His Word to guide and elevate men's thoughts. Let us give the hungry multitudes not platitudes, not rebukes, not intricate theories and fancies, but the living Christ, the Manna of God! Theories change, words are forgotten, but food is assimilated and builds up the system, fostering health and growth.

"Now none but Christ can satisfy,

None other name for me;

There's love, and life, and lasting joy,

Lord Jesus, found in Thee."

### *When May We Give?*

Only when Jesus gives to us. "Bring them hither to me," He commands. What else could we do? Our resources are so minimal. Without Him we can do nothing. But, praise God, Jesus stands in the midst of all our difficulties. He did not withdraw Himself when the need became pressing. No, He remained to cope with it. He is accessible at all times and every child of God can confidently approach Him for help and counsel. He is willing to receive, multiply, and bless all that we bring. The unspeakable distress of the world we bring Him, the burden of individual souls, the

problems of our missions, the perplexities of daily life.

Every one of those 5,000 hungry persons "did eat and were filled." Five thousand separate needs and 5,000 separate blessings. The boy who gave up his little store of food was not left to go hungry. He received far more than he could ever have imagined and was far more satisfied than his limited supply could ever have accomplished. Thus no one is left out. "From his fulness have all we received."

But all these benefits must go through His hands. Nothing is too small or insignificant to be placed there. It may only be a little loaf and a few little fish, but He does not disdain so small a gift. If our gifts, great or small, do not first pass into His hands they will not reach the right people nor be used for the right purpose. Our own boastful efforts, our own wise strategy, our own vaunted successes, are all doomed to utter failure if they have not first been sanctified by the pierced hands.

The work is His, not ours. He it is who performs the miracle of the mission field, He supplies all the needs. We are only the channels to pass the vital food to the starving multitudes. We confess gratefully, "That thou givest them they gather: thou openest thine hand, they are filled with good" (Psa. 104:28).

What an inexhaustible supply Jesus has! The loaves keep on coming from His generous hands. There is enough and to spare and "all did eat and were filled." No one need go away hungry. He withholds no bless-

ing. When we have brought every tithe into His storehouse, He "will open the windows of heaven and pour us out a blessing until," as the Hebrew says, "there be no more." That is, until God's treasury is exhausted, until God's storehouse is empty, until He has nothing more to give. Thank God for this impossibility! However much He has given, and however much we have received, so much, and more, is still left in the heavenly granary and we may continue to draw grace upon grace.

To be able to pass this endless blessing on to others we must remain constantly in the closest touch with the Savior. As the loaves are handed over, the hands of the disciples touch those of Jesus. The nearer we live to Him, the closer and more intimate our contact, the more He will fill our hands and lives to pass His love on to others.—*Trusting and Toiling* (January, 1948).

## HOW TO REACH THE JEW (SEVEN DON'TS)

By the Late REV. THOMAS CHALMERS

1. "Do not urge baptism. Never speak of it to a Jew until you are sure he is born again and shows signs of being an earnest follower of the Messiah. The Jew has a horror of baptism that has arisen from the persecution of the centuries. Many workers feel that it is wiser to let the convert come with the request for baptism. When he truly finds Christ, he will. If he has not truly been converted, he should not be baptized.

2. "Do not expect more from a Hebrew Christian, young in faith, than you would ask from a gentile Christian. Remember the darkness of the centuries past. Remember the darkness of the present day—remember the misguidance of their rabbis and their books. 'Love never faileth.'

3. "Do not forget that in Jewish work, as in other work, handpicked fruit is most precious, and while the Jew may listen collectively to a message, it is the private talk afterwards that leads him to decision.

4. "Do not be sparing of your home or of your table. A warm welcome into the worker's home has often been the first turning toward the eternal home.

5. "Do not 'despise the day of small things': Do not sow without expecting fruit. A bit of work here and there, a word spoken in a class of boys and girls may bring a rich harvest in eternity. Concentrate your efforts on individuals and families, and do not give up until they are in the fold of Christ. Individual workers are needed all over America to reach the scattered Jews whom no missionary can reach.

6. "Do not refrain from witnessing to Jews because you may lack some quality mentioned here. You are responsible, it may be, for bringing the Word of Life to some unreached Jew. Learn to witness by witnessing. Prayer will secure wisdom and power. Do not attempt to do anything without earnest prayer. Prayer softens hearts, prayer opens blind eyes, prayer unstops deaf ears. 'Not by might, not by power, but by my spirit, saith the Lord.'

7. "Do not be discouraged. Our Lord has held on for over eighteen centuries. His footsteps are now heard in Palestine, and the end is in sight. The first national mission to reach its goal is the mission to Israel. When that is gained 'All the ends of the earth shall see the salvation of our God.'—From *"The Personal Approach,"* by Rev. Elias Newman.

## HOW OLD OUGHT I TO BE?

"Dear Mother," said the little maid,

"Please whisper it to me:

Before I am a Christian,

How old ought I to be?"

"How old ought you to be, dear child,

Before you can love me?"

"I always loved you, Mummie mine,

Since I was tiny wee."

"I love you now and always will,"

The little daughter said,

And on her mother's shoulder hid

Her golden curly head.

"How old, my girlie, must you be

Before you trust my care?"

"Oh, Mother dear, I do, I do—

I trust you everywhere."

"How old ought you to be, my child,

To do the things I say?"

The little girl looked up and said,

"I can do that today."

"Then you can be a Christian, too;

Don't wait until you're grown;

Tell Jesus now you come to Him

To be His very own."

And so the little maid knelt down,

And said, "Lord, if I may,

I'd like to be a Christian now."

He answered, "Yes, today."

—*Sunday School Times.*



## News Briefs

Both Dr. Alva J. McClain and Rev. Russell D. Barnard seem to be improving rapidly in health in the unequaled Indiana climate.

Two more churches should be added to the list of 100% subscribers. The new church at Chico, Calif., sent 15 subscriptions recently, following a visit to the church by Rev. Conard Sandy, member of the Missionary Herald board. The church at Radford, Va., of which Rev. K. E. Richardson is pastor, was omitted from the list by error. This makes 87 churches with 100% circulation of the Missionary Herald.

There is a demand for several copies of two Brethren books which are out of print. If you have either Holsinger's "History of the Brethren Church" or Yoder's "God's Means of Grace" which you would be willing to sell, please notify the Missionary Herald Company of condition and price.

Bro. George W. Wogaman, father of Mrs. Homer Kent, died at Dayton, Ohio, June 5, at the age of 87 years.

Some slightly used song books may be purchased from F. B. Miller, Winona Lake, Ind. There are 44 Tabernacle Hymns No. 4 and 50 Good News in Song.

The church at South Gate, Calif., has purchased two buses for the use of the Bible school.

At Harrah, Wash., there were 65 who participated in the spring communion service.

Born to Rev. and Mrs. Curtis



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REV. F. G. COLEMAN, JR.

Just as we were going to press the word came from California that Rev. Frank G. Coleman, Jr., pastor of the Second Brethren Church of Long Beach, died at 4:00 p. m., June 8, following a heart attack. The Herald family joins in expressing our deepest sympathy to Mrs. Coleman, their sons and daughter, and the congregation.

Morrill, May 26, a son, Dwight Allan. The Morrills are located at Cannon Beach, Oreg.

Rev. Edward Lewis and family, of Clay City, Ind., are vacationing in Philadelphia.

The Pleasant Grove church of North English, Iowa, announces that Rev. Victor Rogers, who recently graduated from the Bible Institute of Los Angeles, has accepted the call of the church to become its pastor. Brother Rogers will begin his ministry in Iowa on July 4. He is a member of the Leamersville, Pa., church. Since the former pastor, Rev. Allen Fast, resigned, Sunday morning services have been led by Mr. Art Lang, a Baptist layman; Bro. Fred Miller has conducted the midweek prayer and Bible study hour. The local W. M. C. has purchased new lights for the church auditorium.

Kenneth Sheldon wishes to thank those who sent him birthday greetings. During the past year he has been attending the night school of the University of Cincinnati. He is hoping to be able to attend a Christian school next year. He tells us that his parents, Rev. and Mrs. Chauncey Sheldon, are having difficulty in securing boat passage from Africa which may make it necessary for them to come by air.

The Canton, Ohio, church is con-

templating the purchase of a parsonage. Rev. Jesse Hall has been granted a month's leave of absence to regain his health. Dr. Raymond Gingrich preached at the church, June 6.

Monroe Mellinger, of Spokane, Wash., died May 29, at the age of 65. Brother Mellinger was a charter member of the Spokane church, and the first Brethren Sunday school to be held in the city was in his home. In more recent years he remained faithful to the services of the church in spite of failing health.

The Sunday school at Covington, Va., reached 285 one Sunday in May, with an average for the month of 255, and an average Sunday morning church attendance of 175. The church cooperated in a union evangelistic campaign led by Dr. Bob Jones, Sr., receiving 17 decisions from the meetings.

Prof. Robert D. Culver's sermon, "How Does God Forgive Sin?" preached last fall on the Gospel Truth broadcast and printed at that time in the Missionary Herald, is the leading article in the June number of *The Evangelical Christian*.

A recent issue of the *Brethren Evangelist* lists 15 churches as being 100% in subscriptions.

The new church building at Bell, Calif., will be dedicated at 3:00 p. m. on Sunday afternoon, June 27. That night the revival meetings will begin with Rev. Charles Ashman as evangelist, and the next day the summer Bible school will open. There were 37 present at the spring communion service in this new church.

The spring W. M. C. rally of the California District, held in the Third Church, Los Angeles, Calif., was attended by more than 200 ladies.

Rev. J. L. Gingrich, former pastor, was the speaker at the Anniversary Day services in Allentown, Pa., May 30, when the 52nd anniversary of the church was celebrated.

Rev. Elias Zimmerman will speak at the Flora, Ind., church, July 8.

### The Brethren Missionary Herald Circulation

A week ago .....	7,048
A month ago .....	6,992
A year ago .....	6,166
Two years ago .....	5,509



## The Sheep and the Shepherd

"And when he putteth forth his own sheep, he goeth before them."



IN CHRIST WE HAVE A PEACE THAT CANNOT BE UNDERSTOOD

By REV. W. A. OGDEN

With a key and a kite in a thunderstorm, Benjamin Franklin proved that the air was charged with electricity. The electricity was there millenniums before, but man had not discovered its nature and did not know how to harness its power.

Men take up the Word of God and read from Luke's Gospel the proclamation of the angels concerning the influence Jesus was to exercise over men and ask, "Where is the promised peace for the earth, or the good will among men?" Such a question confirms the subject of this article.

Four times in the Bible the phrase "the way of peace" may be found. To deny that there is such a thing as "on earth peace" is to confess that "the way of peace" has been missed. Our Lord, in His lament over Jerusalem, makes this point clear. The city could have saved itself from utter destruction "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Peace is built into the very structure of the universe by the hand of God, but men know it not because they reject the hand of Him who came "to guide our feet into the way of peace" (Luke 1:79).

This is a most practical matter. A man cannot do his best in the shop or in the office when his mind is troubled and his heart is not at rest. As a consequence an accident may occur bringing him serious bodily injury, or even death. We hardly dare to mention the matter of peace in relation to the nations of the world. It may seem trite to mention it (and we hardly expect these words to get into the councils of the United Nations organization), but the way of peace was abandoned by Israel when she sought to save "both our place and nation" (John 11:48) by getting rid of Jesus. Each time the heads of nations get together to map out a "way of peace" they eliminate the Prince of Peace as effectively and as disastrously as did the Jews when they delivered Him up to be crucified.

The benefits of electricity cannot be enjoyed unless the laws by which it is governed are known and obeyed. We are told that there is a "kind of electrical timing apparatus called the 'peacemaker' which normally generates, 70 times a minute, a tiny electrical impulse which sweeps down and across the muscle fibers of the heart, causing them to contract." But we read in a greater Book of a greater power that moves upon the spiritual life of man and so creates a greater influence upon him. We might well call this power a peacemaker, too, but it should be spelled with a capital "P." "For he is our peace . . . so making peace" (Eph. 2:14, 15).

Peace is a very desirable thing. As we write, the newspapers and the radios are filled with peace talks. Russia, we are told, wants peace. So do the Arabs, and the Jews, and the whole world. Nevertheless, the shooting continues and the development of more deadly implements of destruction moves on toward another, and perhaps final, holocaust. How can peace be obtained? We answer that it must come first to the individual before there is any hope of world peace. But it is at this point that men are beaten. They fail to find personal peace and so conclude there is none to be had.

One man's testimony is, "I looked at Jesus and the dove of peace flew into my heart. I looked at the dove of peace and she flew away" (Spurgeon). The peace of God cannot be experienced in the heart until the God of peace has been enthroned there.

It is said that Dr. Cotton Mather formed a society of peacemakers, whose professed business it was to compose differences and prevent lawsuits. Such a thing, commendable as it might be, has no power to reconcile man to an offended God, or to bring peace into the heart that is beset with the convictions of sin. The "way of peace" is the way of righteousness. "Therefore being justified by faith, we have peace

with God through our Lord Jesus Christ" (Rom. 5:1). It is only when this experience has come to the believer that he can know in his heart "the peace of God, which passeth all understanding" (Phil. 4:7).

One of the indications of the general unrest in society today is the growing demand for the services of the psychiatrist. I do not say that in many cases this is the wrong approach in seeking a cure for mental and nervous ills. However, I feel that some pertinent things are being said, even on the secular pages of our magazines, to the effect that in most cases the trouble is moral and spiritual rather than mental and nervous. There has to be some escape from the gnawing conviction of sin in the heart. Regardless of the brave front and the indifferent attitude for sacred things being assumed everywhere today, we live in a moral universe, and God does not leave Himself without a witness, even in the hearts of the most flagrantly wicked. A good old-fashioned confession of sins and turning to God for forgiveness and restoration will do more for most of us than will all the mental treatments and psychological evasions we can employ. If a man is not at peace with his God he cannot be at peace with his own heart, nor yet with his fellow man.

The Apostle Paul had a great deal to say in his epistles about peace. He lived in a time when peace was no more than a dream for most men, yet from his quarters in a Roman dungeon he sends out his greeting of peace to all the churches. One of the greatest marvels of the Christian church has been the tranquility of those who have gone forth to meet a martyr's death. The peace of God does pass all human understanding, but it does not bypass the experience of the true believer. "I looked at Jesus and the dove of peace flew into my heart." As long as I look to Him she will remain there. This does not have to be understood, but, thank God, it can be experienced.





# Studies in Revelation



## STUDY NO. 36

### *Why the Godly Suffer*

"And it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11).

And is there mystery here? Is it possible that our Lord delights to see the sufferings of His people? Is it His delight to stand idly by and hear the stifled cry of pain, and see the tender flesh quiver as every diabolical means of torture that evil men can invent is applied to the helpless bodies of His saints? Yea, He not only sees, but deliberately waits until their fellowservants also shall be killed.

This brings us to the age-old question, Why do the godly suffer? But the answer is simple and easy. Just five short words—it is good for them.

To reign with Christ speaks of honors that are high indeed. To be an immortal king requires strength of character and steadfastness of purpose; it requires qualities that are not natural with mankind.

### *Precious Trials*

One of these most precious qualities is patience or steadfastness, and this can only be obtained through sorrow, and suffering, and testing, for "tribulation worketh patience" (or steadfastness) (Rom. 5:3). Thus our afflictions work for us "a far more exceeding and eternal weight of glory" (II Cor. 4:17). Note how these words pile up—a "far"; a "more"; an "exceeding"; an "eternal"; a "weight" of glory. Verily, we should "count it all joy" when we fall into divers testings (Jas. 1:2). Alas, we usually count it all joy when we fall out.

"The trial of your faith" is much more precious than of gold that perisheth (I Pet. 1:7). Note again how these words pile up. Some spend an entire lifetime in the pursuit of gold, but here is something that is "much," and "more," and "precious" even

than gold. Verily, the child of God should "despise not" the chastening of the Lord, for He does it that we might be "partakers of his holiness" (Heb. 12:5, 10).

### *Contrary Winds*

When men build a ship and want a mast that will weather any storm, they do not go out into the thick forest and select a tree that has stood with its fellows. Rather do they go to the clearing and select a tree that has stood alone, a tree that has been torn and twisted and bent by every wind that blew, for it is the contrary winds that put fiber into the wood. And so with the child of God. The contrary winds of life put a fiber into his being that nothing else can do. Tribulation worketh steadfastness.

Some firms, who wish a young man for an important position, will choose the one who had to work his way through college, feeling that the hardships of such a life have instilled qualities into his character that others would not have.

### *Precious Temper*

I was in the shops of a railroad company when they were making an arm for the drive wheels of a great engine. It takes tremendous strength and strain to pull a train over the Horseshoe Curve, and if the arm were to break it would mean disaster. Therefore they heat and temper and test it in every conceivable way before it is given the responsibility and honor of a place on one of the great engines.

They bored a hole in the end of the great arm and took out a small piece of metal about the size of my little finger. Then they placed it in

a testing machine and put on the power. The hand on the dial moved round, and then there was a crash as the metal broke. But the workmen shook their heads; the break was not right, so the great arm must go back into the furnace where the heat would be turned on and it would swelter and burn and bake. Then it would be cooled and tempered, and to reduce the inward strain, it might be beaten and pounded until it was pronounced perfect and ready to be given its place of honor where men would even risk their own lives upon its strength.

And so is God seeking those who can fill a high and lofty position. But such a position requires a fiber and a temper that only troubles and testings can produce. Therefore God chooses us "in the furnace of affliction" (Isa. 48:10) and only those that endure the heat will be qualified to fill the position.

### *Satan Broke*

Once God created Lucifer and gave him a throne and a realm to rule, but alas, he lacked steadfastness and broke under the strain of his own pride, and his mind snapped because of his own beauty and he rebelled and brought a countless host of his subjects into rebellion with him (Ezek. 28:17).

And now again is God seeking those whom He can place upon a throne. But never again will He permit a rebellion. Rather will He beat and bend and treat and temper until steadfastness is so much a part of their being that they will never fail, even when given the honor and responsibility of reigning with Christ forever.

### *BROTHER HUMBERD SAYS—*

A series of Bible Chart Lectures on the Book of Revelation would do your church good. A different chart every night.

Humberd Press, Flora, Ind.

*The Brethren Missionary Herald*





# The Christian's Seal



By Rev. Charles H. Ashman

## THE SWORD OF THE SPIRIT (EPH. 6:17)

In the description of the Christian's armor in Ephesians 6, the sword of the Christian soldier is said to be "the word of God." The command is, "Take . . . the sword of the Spirit, which is the word of God." The armor would be worthless without this sword. Let the loins be girt about, put on the breastplate, let your feet be shod, take the shield and the helmet, but without the sword what a failure in both defensive and offensive warfare! According to the illustrative background, using the armor of the soldier of that day, without the sword, the soldier would be defeated for sure.

*The Bible. The Whole Bible.  
Nothing but the Bible.*

That our motto in the Brethren Church. These words anchor us to the solid rock of the Scriptures. They call us back if we wander. They challenge us to be faithful. How essential it is that we remain true to this motto, come what will. Regardless of the sacrifice entailed and the persecution heaped upon us, we must remain true to this motto. We have been falsely charged, maliciously libeled by the Ashland group with having departed from the Bible. It is claimed we have laid aside the Sword of the Spirit. I deny the charge! For over 40 years I have been a minister in the Brethren Church. We can defend every doctrine we have ever preached, from the Word of God. When we were ordained as an elder in the Brethren Church, we were charged with the privilege as well as the responsibility of preaching, teaching, and practicing anything and everything found in the Word of God. The Scriptures are the supreme court of appeals, not the courts of the land. We defy our false accusers to prove from the Bible that we have departed from the "faith once for all delivered unto the saints."

*"Put Up . . . Thy Sword" (Matt. 26:52)*

Not the Sword of the Spirit, but the carnal sword of man is to be laid aside, Peter! The Christian has no right to wield the carnal sword. "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 12:6). Our weapon, the Word of God, is sharper than any two-edged sword, according to Hebrews 4:12. We Brethren need to remember that if we lay aside the Sword of the Spirit, which is the Word of God, and take up carnal weapons, we shall perish! "They that take the sword shall perish with the sword" (Matt. 26:52). If we seek to either defend or attack with any other sword than the Word of God, we are doomed to defeat and shall perish as a people. We are in this world but not of it. We cannot expect to have the world as a friend, for "the friendship of the world is enmity with God" (Jas. 4:4). In this world we can expect to find tribulation and persecution and fiery trials. Our trust must be in God!

*"Faith Is the Victory"*

In these days of false accusations and persecutions for our loyalty to "the Faith," we need to read and reread the 11th chapter of Hebrews again and again, especially that portion of the "unnamed heroes and heroines of faith" from verse 33 on. Faith won for them through the power of the Spirit what the sword of man never could have won. It made them victorious over the "edge of the sword" of carnal man. Some

conquered in what seemed like certain defeat as they passed through "mockings and scourgings . . . bonds and imprisonment." But whether in life or in death they obtained a "good report through faith." "Wherefore seeing we also are compassed about with so great a cloud of witnesses," let us be true to "the faith once for all delivered unto the saints," come what will! Even if it means the loss of all church and personal property, yea, even our lives. Beloved Brethren, forsake not the Sword of the Spirit, the Word of God. Do not lay it aside and accept the devil's substitute, the sword of man.

*Faith, Not Force*

The Spirit blesses faith, not force. If we desire the Holy Spirit's guidance and blessing, we must forsake force and exercise faith. We will face this decision more and more as we go deeper into the shadows of this age. The world has discovered and captured the force of the atom. The temptation to depend upon all types of force is becoming greater and greater every day. The devil would seduce us into trusting in government instead of God, force instead of faith. But if we desire the power of the Spirit, who is greater than Satan, the god of this world, then we must put our trust in God and the Word of God.

*Noncombatant*

The Bible has not changed. The position of the Brethren Church has not changed. If you have changed from a noncombatant to a combatant position, then you have forsaken the Sword of the Spirit, which is the Word of God, and the motto of the Brethren Church, which is "the Bible." Better lay aside that carnal sword and take up again the Sword of the Spirit!





# YOUTH PAGE

RALPH COLBURN—National Youth Director

DOMBEK



## Responsibilities of Youth

### DON'T BE A COWARD!

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (self-control, R. S. V.)" (II Tim. 1:7).

One of the greatest enemies of Christian service, and one of the greatest hindrances to spiritual living, is fear. "The fear of man bringeth a snare," Solomon said, and he was certainly right. Too many of us are afraid of what people will think, so we are snared into silence when we ought to be boldly witnessing for Him. Or we are snared into compromise for fear we will be thought queer, for not doing the things in which the world delights.

Fear is not of the Lord, so it certainly must be of the devil. And fear makes us believe his lies rather than God's truths. *But God has not given us the spirit of fear.* He has given us a new spirit, one of power, love, and self-control. Now that is a good combination. Power without love produces disaster. Love is the harness that controls and guides power.

The Gospel is power. In Romans 1:16 Paul describes it as the "dynamite" of God. Prayer is power, for prayer moves the Hand that moves the world. Faith is power, for Jesus said that the right kind of faith could move mountains. The Word is power, described as living and powerful. And above all, God is all-powerful. "Is anything too hard for the Lord?" No, for with God all things are possible. Now all these things are our resources. The Spirit of God lives within us, if we are children of God. We are to let the "word of Christ dwell in you richly." We are saved by faith, and are to live by faith, which comes through the Word of God.

Love is an antidote for fear, for "perfect love casteth out fear." Love is trust, and we cannot trust and fear at the same time. Love is understanding, and ignorance is an ally of fear. Love is confidence, and peace, and these, too, cannot dwell

with fear. And the love of God is manifest to us, shed abroad in us, and cast round about us. When we are children of God, His love strikes a responsive chord in our hearts, and we love Him, because He first loved us. Just as a note struck on a piano will make a tuning fork of the same pitch vibrate, even though weak, so the melodies of God's love find a corresponding, though weaker, love echoing from blood-washed human hearts.

This spirit that God gives is not only a spirit of power, and of love, but also of self-control. Notice that self-control is God-given. When we try to master ourselves, we get all tangled up, but He can help us. An old colored saint was once asked how he got the mastery of the devil. He replied that he "nebber could get de mastery ob de debbil, but I'se got de Master ob de debbil." And you and I have the Master of Satan, and self. Let's let Him handle these problems of ours with sin, and self, and Satan.

God has given us the antidotes for fear—power, love, self-control. Let's lay hold of these possessions, and use them.

*Don't be a coward! Be a conqueror, through Christ!*

## News Notes

### MARTINSBURG B. Y. F. FEASTS

The Martinsburg young people were guests of the Sunday school at a banquet on Saturday, March 20. The banquet room of the Eldon Inn was beautifully decorated with pussy willows and the tables were lovely with forsythia, daisies, and jonquils. Tall yellow candles gave an air of warm friendliness as the happy young folk enjoyed a delicious turkey dinner with all the trimmings.

The real dessert was served when a splendid program was given by the young people. Violin trios, readings, vocal solos and duets were ably rendered and enjoyed. The dessert meringue was in the person of Dean Walter, pastor of the McKee Brethren Church. His message from the

Word dealing with Pilate and his part in the crucifixion of Christ was a genuine challenge to each person present. We thank God for this wonderful time together.

We plan, the Lord willing, to have a similar banquet each year for our Christian young people, who have proved themselves very capable.

Pastor and Mrs. Robert Miller and Superintendent and Mrs. Joseph Beach were special guests of the evening. We recommend to other Bible schools in Brethren churches the sponsoring of such a fellowship gathering for their young folk.

Invest in the young people; they are tomorrow's church leaders as the Lord tarries.—*Alice Snider, Sec.*

\* \* \*

### WHEATON, MOODY STUDENTS BANQUET

Tuesday and Wednesday, May 11 and 12, it was the privilege of the Youth Director, with Dr. Paul Bauman, to visit the Brethren students at Wheaton College and Moody Bible Institute. A fellowship dinner in the fireside room was arranged at Wheaton, with Carol Primmer, librarian, and Dorcas Barnard decorating the tables and arranging a fine program.

Though a few of the Brethren group could not be present, a fine time was had, and good fellowship enjoyed. After flute trios, and a solo by Louise Richardson, Dr. Bauman spoke briefly and showed colored motion pictures of Navajo Indian work.

Brethren at Wheaton include: Louise Richardson, Lois Hoffman, Bob Phillips, Dorcas Barnard, Ray and Pauline Lytton, all from California; John Stuber and Rowena Shorb, of Indiana; Miriam Smith, Beth Seifer, Charles Eagle, Grace Stone, and Marilyn Such, of Ohio.

At Chicago, we were entertained in the apartment of Mr. and Mrs. Dale Beery for a buffet supper with all the M. B. Ites present. Similar fellowship and pictures were enjoyed. Students there include: John Hood, Dale Beery, Ellen Vander Molen, Marvienne Royer, Ima Jean Cothern, and Frances Eikenberry.



# THE BRETHREN PULPIT

## AFTER BIRTH, WHAT?

By REV. GLEN WELBORN, Albany, Oreg.

Many books, pamphlets, tracts, and articles have been written on "After Death, What?" Some of this written material has come from the pens of godly men who have dared to declare the "thus saith the Lord" on the subject of what happens to a person after physical death. However, much has been written on this subject by men who have been deceived by Satan to believe his lies and are writing the false doctrines of some sect, ism, or cult. And so these many writers, some true, some false, have written to tell us what happens to the body, soul, and spirit of man after he dies.

Upon such a subject a preacher could preach a powerful message of warning to the lost, and also a message of great joy to the saved. And as a believer, it is wonderful to know what will immediately happen after one leaves this sinful benighted earth. Believers often look hopefully forward to their day of departure to go home to be with their Savior. On the other hand, unbelievers come to the dark valley of the shadow of death with great distress and extreme fear. Why? Either because they feel in their empty hearts that all is over for them, or that on the other side waits something more terrible! These need to be born the second time! And it is of this second birth and of what follows that we want to write.

In order to be saved, Jesus said, "Ye must be born again." All who are Christians today have been born again. All who have not been born again, whether professed Christians or otherwise, are not in any way, shape, form, or degree Christians and cannot go to heaven in that condition. But this message is directed to those who have been born again; to those who have been born of the Spirit; to those who have been born into God's family.

After a sinner is convicted of his need of Christ to save him from sin, death and hell, and he comes to Christ and is saved, why doesn't God

take His new child home? The saved person has been made a new creature in Christ Jesus. He has been taken out of Satan's kingdom and placed into the kingdom of God's dear Son. He is no longer of this world. His citizenship is changed from the earthly to the heavenly. He becomes a stranger and a pilgrim here below. God makes him His ambassador to represent his heavenly country in a foreign country. "Now then we are ambassadors for Christ . . ." And that, my brethren, tells us why we are still down here in this foreign country after our new birth. What are you doing with your ambassadorship? What am I doing with mine? How are you representing your heavenly country? Are you following the orders given you by your King? Or have you neglected His order and message and have entered into the affairs of this world?

Right here is where the Christian church needs to be shaken today! Many of us have often wondered why our local cities cannot have a real heaven-sent Holy-Ghost revival. Many of us sometimes grow a bit weary because it is so extremely difficult to reach and win a host of the unsaved who dwell in our immediate vicinity. The reason is because most Christians are not true ambassadors. True ambassadors love their country and are loyal to it. True ambassadors are faithful in delivering the message sent by them from their King. Brethren, we are in the world, but are not of the world. Let us not try to look like the world. Let us not try to walk like the world. Let us not try to walk with the world.

In case this is not clear enough, let us give some specific examples. To some this may seem harsh, but may God grant that His ministers shall become filled with the Holy Ghost and speak boldly the whole counsel of God even though some will charge that we are narrow. Jesus was thus charged. "And many of them said, He hath a devil, and is mad; why

hear ye him?" The apostles after the Day of Pentecost were also thus charged. That was when they were filled with the Holy Ghost. If we are as faithful as they in our preaching, we will also be charged of the same. May God use this to help us all to improve our ambassadorship, is our prayer.

Some of God's women could improve their ambassadorship by looking less like the world. Cosmetics are vain and worldly. Why do some of you hang ear rings on your ears? Try going into your closets alone with God and tell Him your reasons for putting on such things. If God repents and confesses to you that He made your fingernails the wrong color, then you can feel justified in changing their color. Some of God's men could improve their ambassadorship by talking less like the world. Watch those stories and all vain language. A child of God should never be caught on a dance floor or in a theater. A child of God should never be caught with tobacco in his mouth or cigarettes hanging from his mouth. Everyone knows that the world lives and wallows in these and such like. My beloved brethren, has not God called us unto a life which should be separate from the unsaved world? God is appealing to His children to "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . ."

Because of the unseparated walk of God's blood-bought children, it is difficult to win lost and dying men and women to the Lord Jesus Christ! The people of America have no fear of God in their hearts. The unsaved can and too often do point to inconsistencies in the lives of Christians and wonder about the saving power of the Gospel of Christ which we preach. Yes, this is used as an excuse, but why must we present them with these excuses. If we march these inconsistencies daily before their eyes, we can certainly

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# NEWS FROM OUR BRETHREN CHURCHES

## SOUTH BEND, IND.

This Home Mission church has been established under adverse conditions. It has passed through "troubled times." There have been many disappointments. But the Lord has given to this group of believers a beautiful church. It is located in an excellent residential section of the city. It is rapidly becoming known as a center for Bible teaching, evangelistic and missionary endeavor, and real spiritual worship.

Brother Clough and his people had prepared well for the opening of this Good News Revival. Brother Cashman did much personal visitation during the first week of the meeting. Our son, Robert, held "Happy Hour" meetings, which attracted many children to this new church. Much publicity was given to this new work and many prospects were secured. The music was good and a spirit of Christian fellowship prevailed. Much Gospel seed was sown.

We have great faith in the future growth of this Home Mission church. We prophesy that it will become self-supporting within two years. Under the able and energetic leadership of the present pastor with the loyal and united support of the group of believers, even though small in numbers now, souls are going to be won to Christ and added to the church. We believe the revival better prepared the church to "go forward." The pastor will give the numerical report and other facts of interest.—*Charles H. Ashman, evangelist.*

The two weeks of Good News Revival with Rev. Charles Ashman, evangelist, and Rev. Robert Ashman, song leader, at the Sunnymede Brethren Church in South Bend closing Sunday evening, May 23, surely were two weeks of blessing to the church. We praise the Lord for the faithfulness of Brother Ashman and his willingness to cooperate with us and the church in every way. His powerful preaching of the Word and the very timely and soul-stirring way he presented the Word not only encouraged the people but challenged us all to a greater faith-

fulness to Christ and a love for the souls of lost men.

There were 25 decisions in the two weeks. Of this number two families with nine members came by relation the first week. Four will be baptized and received this week. Others we have reason to believe will follow a little later on. A "Happy Hour" for the boys and girls with "Bob" Ashman leading was held each afternoon of the two weeks. The attendance at Happy Hour was as high as 76. The average attendance of the revival was 65.

Preceding the first week of the revival 2,600 revival folders with a Gospel tract were placed in that many homes in our section of the city. Cottage prayer meetings were held several months before and leading up to the meeting, hundreds of calls were made before and during the meeting. The evangelist and pastor called during the meetings, and Rev. A. D. Cashman who assisted us during the week before and first week of the meetings, called throughout the day and evening, making fine contacts for the church. While only a comparatively few of the unsaved attended, yet much seed was sown and scores of very fine prospects found. We praise the Lord for the revival blessings and the "Two Ashmans" whom the Lord sent to help us.—*William H. Clough, pastor.*

## FORT WAYNE, IND.

The Fort Wayne Brethren Church has recently made sweeping changes in the church building which add greatly to its beauty, adaptability to worship, and practical service. These improvements are not yet all finished, but when completed will give the congregation a building adequate for the growing needs. We believe this church is entering into a period of growth, stability, and powerful testimony and leadership in the city and in the Brethren Church.

The "New Life Campaign," as it was called, became a real revival of prayer. Private and public prayer received a great impetus. Many hours were spent in prayer by the pastor, evangelist, and many members of the congregation. Many

people were prayed for. This resulted in the quickening and deepening of the spiritual life of those thus engaged.

There was an evident revival of spiritual interest in the lives of many. Those publicly renewing their vows came in tears and with genuine repentance and prayer in the inquiry room.

In every way the Holy Spirit was permitted to take the leadership and control of these services. Had we resorted to general invitations and high-pressure methods, we feel certain that large numbers would have stepped forth in certain services, but we sought to have none come unless they had been called by the "still small voice of the Spirit." This makes for permanency.

Much visitation was entered into, many calls and contacts were made, a long list of prospects was secured, and the pastor plans for a definite and persistent follow-up of these. He will report the other facts and figures of the meetings.—*Charles H. Ashman, evangelist.*

Due to the remodeling program which our church has passed through, this was the first revival meeting in nearly two years. It was that. Brother Ashman brought challenging and convicting messages which the Lord used in the hearts of His people. Thirteen of the fourteen decisions were on the part of professing Christians.

Brother Ashman is a real yoke-fellow in the Lord. He was tireless in visitation and prayer. His fellowship was a blessing to the pastor and his presence in our home was a benediction.

Since the meeting the interest in the services has been growing, attendance is better in the prayer meeting. There are several awaiting baptism, which will be observed upon completion of the baptistry.—*John M. Aeby, pastor.*

## "FIFTH AND CHERRY"

(First Church, Long Beach, Calif.)

Attendance was up at the morning worship service, May 9th, Mother's Day—690. It looked like a lot of the Bible school children were on the

job in inviting their parents to stay to church.

Rev. Peter Deyneka, of the Russia Gospel Association, under the auspices of Youth for Christ, spoke Sunday evening, the 16th, to a filled auditorium. His dynamic and sincere presentation of the physical and spiritual needs of Slavic Christians, and their thankfulness for what little they had, brought contriteness to our hearts! We in America, at Fifth and Cherry, have so many blessings from the Lord that we should render thanks unto Him every moment of our lives. An offering of \$325.00 was taken after the service to purchase New Testaments for the spiritually hungry in European countries.

Hearts at Fifth and Cherry are sad that Rev. and Mrs. Alan S. Pearce will be leaving the work here soon after July 1st. Brother Pearce has answered a call from the Lord to work with Keith Brooks and the American Prophetic League, Inc. Words cannot express the loss that we feel as Mr. and Mrs. Pearce leave us, and yet we are comforted that the Lord has a blessing in store for them in their new field of endeavor. So we comfort ourselves and them with the words, "God bless you and keep you."—Mrs. Floyd Strawsburg, reporter.

## AS THE PASTOR'S WIFE SEES IT

"Did you pray for your pastor today? You didn't? That's why I saw him staggering under a load. The load was your cold, indifferent attitude to things spiritual. As you sat in your pew last Sunday you were completely unmoved by the Word as it spoke the truth to your heart. The sermon seemed to fit someone else in the audience.

Prayer meeting Wednesday meant nothing to you. Were you honest before the Lord you'd have to say that the prayer service finds no responsive chord in your heart. Rather than being a power in the church you are a problem. Your pastor wonders how to "put the fire under you."

At one time you gave great promise of being a blessing to the local work. Almost imperceptibly a change came over you. You show evidence of spiritual illness. When you are sick you promptly call a physician and, if you really want to

get well, do as you are told. But when you feel a coldness creeping over your spiritual life, instead of going to your Lord, and to His under-shepherd, your pastor, you stay away from them. The pastor prays that he has not inadvertently hurt you, although he cannot tell since you refuse to go to him but prefer to talk to others about him.

There are two groups of men who know more about human nature than any others—physicians and pastors. The sordid results of sin are exposed both physically and spiritually. The physician can help to check the physical decay of the body but has nothing to offer for the decay of the soul unless he be a Christian and points you to Christ.

Your pastor knows the cure for soul sickness but he cannot force you to take the remedy. Being in constant contact with the sordid sinfulness of sin will drag even the strongest of souls into depths of despair. That's why your pastor needs the constant prayers of his faithful co-workers in the congregation.

Have you prayed today? You will, won't you?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

## THE BRETHREN PULPIT

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expect them to take every advantage of them.

One day I was out of the city calling on rural folks, seeking to lead some lost sin-sick soul to the Savior. I knocked at a certain door. A man opened it and I presented him with my business. The conversation was short. He withdrew himself from the doorway, and as he was pushing the door shut, he said, "I am just as good as the rest of them." I left that home with two truths before me. God says none are good, which took care of the goodness he was talking about. The other truth was that perhaps his moral life was just as good as some of the moral lives of those within the church I was pastoring. And frankly, his moral life would not have had to be outstanding to be just as good as many of the members.

Today I was driving back to Al-

bany and I stopped about five miles out to pick up a lady who was walking toward town. This lady is a Christian who teaches child evangelism in Albany. Think of it! Here was a consecrated woman with a separated life walking five miles to tell children about Christ. I know her unsaved neighboring family, and asked her about them. This family is high in morals as compared with the average American life, and when approached about Christ and their souls, the wife of the home pointed on down the road to a family in the church I was pastoring and said, "Mrs. — wears lipstick and goes to shows." In other words, there was no evident difference in the lives of the two families. But by way of contrast, let me give you another example. Near Albany is another unsaved family (there are thousands of them around here), and the words of the husband came to me today as follows: "If I could have what that woman has, I would like to become a Christian." The woman he referred to is a consecrated child of God who bears a constant separated testimony for her Lord and Savior. In other words, she is a good and true ambassador.

Christians, God alone knows how many souls will spend a lost eternity in hell because of our inconsistent and unseparated lives! Paul, in writing to the Christians in the church at Corinth concerning one of their inconsistencies, says, "I speak to your shame."

"If we live in the Spirit, let us walk in the Spirit."

## SEVEN THOUSAND MISSIONARIES

Seven thousand missionaries are going out each week "from house to house" heralding the Brethren message.

They are missionaries because they carry the Gospel message wherever they go. They emphasize faith in Christ, and obedience to all of His commands.

They are missionaries because they must be sent: they cannot pay their own way, and those to whom they minister do not fully support them.

Yes, they are real missionaries, these seven thousand. "Missionary" is their middle name.

Who are they? Are you helping to send them?



# The Christian's First Commandment

(Mark 5:18-20)

SERMON PREACHED ON "THE GOSPEL TRUTH" PROGRAM  
REV. JOHN M. AEBY, Fort Wayne, Ind.

## Introduction

One of the most pitiable persons whom Jesus ever healed was the Gadarene maniac. In the first part of Mark 5 we are told that he was "a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." He was a victim of the kind of insanity that calls for a padded cell in today's treatment and was demon possessed as well. But the Lord Jesus Christ, with whom nothing is impossible, set him free! The next time we see "him that was possessed with the devil, and had the legion," he is "sitting, and clothed, and in his right mind." This hopeless victim is now back to normal. It is a mark of sanity to be found sitting at the feet of Jesus. Here alone can any man be said to be "in his right mind." For Jesus is the only begotten Son of God who came into this world to seek and to save that which was lost, and only those who are still lost do not know what it is to bow before Him.

Everyone who has experienced the delivering power of Jesus Christ from sin can appreciate the—

I. *SINNER'S DESIRE* as expressed in verse 18 to be *with Him*. What a thrill it is when we first realize that "our sins are all pardoned and our guilt is all gone"! We feel a little like Peter did on the Mount of Transfiguration when, not knowing what to say, but feeling the impulse to say something, he said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." It was so wonderful that he didn't want to leave the place. Even so, the one who had been set free felt that there

could be nothing more desirable than to be with Jesus wherever He went the rest of His earthly journey. But Jesus had another plan for his life which was better.

II. *THE SAVIOR'S DENIAL* is found in verse 19. "Howbeit Jesus suffered him not." For the same reason the proposed tabernacles on the Mount of Transfiguration were never built. Jesus said, "No." And the Lord Jesus, in the same way, forbade His disciples by His angel to stay at the empty tomb. The angel's words to the women who first beheld the scene of the resurrection were, "Come! See!" and then "Go, tell!" So with us. We may feel like we would like to stay with Him always when the thrill of making His acquaintance first floods our souls. But it isn't long till we learn that there is more to this new life than being at His feet. After the mountain top comes the valley. However, there is one promise which we today have, which this man didn't have, at least on this occasion. Our Lord tells us to go but He also says He will go along. "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Notice now—

III. *THE SAVIOR'S COMMISSION* (vs. 19). "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion."

The Christian's first commission is to witness to what has happened to him. And that testimony has a divine order in which it is to be given. Jesus said, "Go home—to thy friends—and tell them!" Often those who decide for Christ feel they must move to new surroundings if they are to live for Him. This is the devil's deception. It's not a new location God wants you in: it's a new life He wants you to live in the same old place. A trip across the continent or across the ocean won't make you a missionary if you don't first "Go home and tell your friends."

## TUNE IN

National Brethren Radio Hour

## THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (PST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

But, someone says, "I'll let my life speak. I don't believe in talking about my religion." Friend, if all you have to talk about is your religion, then perhaps you ought to keep quiet. But this man had experienced the delivering power and compassion of Christ. It wasn't what he had done for the Lord that he was talking about. It was how great things the Lord had done for him. If Jesus has really saved you, you will want to tell others the story.

Jesus' last words to the disciples just before He ascended into heaven were, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." He didn't instruct them to formulate their own religious philosophy and propagate that, but He told them to tell others what He had taught and done.

Follow the apostles through the book of Acts and what do you hear them say? Over and over again they tell how the Scriptures had promised that Messiah should come and suffer and rise again from the dead. They then give their own eyewitness experience of these events in the life of Jesus of Nazareth. Their testimony was blessed by the Lord to the conviction and conversion of multitudes. And Paul, in writing to Timothy, reminds him that he had given him the Gospel which was committed to himself first of all. Now Timothy is charged to commit

the same unto faithful men who shall be able to teach others also. By the inspiration of the Holy Spirit, this testimony has been committed to writing and we have a reliable account of what was seen and heard in our Bibles. Jesus, in His prayer recorded in John 17, says, "Neither pray I for these alone, but for them also which shall believe on me through their word." In other words, in addition to praying for the disciples, He prays for all who down through the centuries have listened to their testimony and have believed on Him. They have told us what great things the Lord did for them, and what great things He will do for us, if we will accept Him. This is the word of our salvation.

Now, lastly, let us notice—

IV. *THE SINNER'S CONFESSION* (vs. 20). This restored sinner immediately obeyed the word of the Lord. "And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." He had wanted to stay with Christ, but when Jesus said, "No," he did what he was told. This is what is involved when we confess Jesus Christ as Lord. It is not *saying* the word "Lord" but *obeying His Word as Lord*.

I like the way the record puts it here. People didn't have to come to him and ask, "My, what has happened to you?" You know some of us are like that. We don't do some of the old things we used to do. We don't talk like we used to talk. At length those who knew us before say, "What's the matter with you? You don't do anything any more. You don't seem like yourself." Then we 'fess up and say, "Well, I accepted Christ," or "I went forward in meeting." This is testifying under pressure and it is better than no testimony at all. But this man went home and began to *publish* in Decapolis how great things the Lord had done for Him! Decapolis is not a town but a whole territory. Up and down through the same land in which he was known in his old life he now walks in his new life! His testimony was genuine and men marvelled. If ours is, they will do the same today.

*Conclusion*

Several years ago it was my privilege to lead an uncle of mine to the Lord. He was 55 years of age and had

had a pitiable experience in life. He lived in a little Indiana town of about 150 inhabitants and had lived there for about 20 years. I had lived in the same town as a boy. About six months after he accepted Christ I was called to preach his funeral. I went to the mortuary about an hour before services began for special prayer, since I knew that everyone who lived in the little town would be there. Many of the boys I used to know and persons who used to know me would come, and I wanted the Lord to use the message to reach their hearts.

As I stood alone before his casket in meditation and thanksgiving that the Lord had led me to him before it was too late, suddenly the door opened and in walked a man who used to run a little food shop in the little town when I was a boy. I greeted him. He said, "John, I want to thank you for what you did for your uncle." I said, "O, did he tell you about it?" "Yes," he answered. "he told the whole town." I said, "Thank the Lord." Then, with tears rolling down his face, he said, "But John, the thing that troubles me is, that I have known him ever since he moved to town, and I have known

the same story that you told him all that time and I never once told him. I pitied him and felt sorry for him, but I never told him about Christ, and how to be saved!"

Friend, if Jesus has saved you, "Go home and tell thy friends what great things the Lord hath done for thee."

GOSPEL TRUTH MAIL BAG

Little Valley, N. Y.—We enjoy your broadcast and were especially impressed Sunday with the message on divine healing. I would appreciate at least one copy of that message if available.

Modesto, Calif.—Enclosed is my monthly offering for radio work. I am so glad to be able to send it.

Davidsville, Pa.—Our prayers go with the gift we send. May the name of Jesus be glorified through your efforts. We know it is through our serving Jesus that the Father is pleased, for Jesus said, "He that will serve me, him will my Father honor."

Akron, Ohio—I heard your program Sunday morning and I surely did enjoy it. I am enclosing \$1.00 toward your broadcasting.

ALBUM OF THE WEEK—

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THE BRETHREN MISSIONARY HERALD COMPANY  
Winona Lake, Ind.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for July 4, 1948.

Acts 1, 2.

## THE BEGINNING OF THE CHURCH

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

During the Lord's earthly life He did the will of God and taught the Word of God, and He continued this two-fold ministry right up to the very day of His ascension. But in that short time He only "began" His doing and teaching. There was much yet to be done, and much remained to be taught when He went up to heaven. Did the ascension bring His unfinished work to an abrupt close?

No, what He began to do in the days of His flesh, He continues to do throughout this dispensation. Only the instrument of His ministry has been changed. Then He worked through His physical body; now He works through His spiritual body. In His own time He will come again physically and minister to men, but now, between the ascension and the second coming, He is doing God's will and teaching God's Word through men whom He has chosen.

It is important that we should see the place of Spirit-filled men in God's program for this age. Christ is continuing to work, but He does it through men that He has chosen. The Holy Spirit is working in the world today too, but He does it by coming upon men and working through them. When the Holy Spirit came upon men on the Day of Pentecost, those men *received power* and *they* became Christ's witnesses.

The business of these men was to witness for Christ, to be His witnesses. The sermon of Peter is typical. After a few introductory statements, explaining that what had happened to the disciples was *spiritual* intoxication, Peter began, "Jesus of

Nazareth . . ." and he preached Christ right through to the closing word, ". . . Lord and Christ." The Lord Jesus Christ was still teaching men, but now He was doing it through a Spirit-intoxicated man.

Nor was this the experience of Peter alone, nor of the apostles only. "They were all filled with the Holy Ghost." Peter's introductory remarks showed that this was a fulfillment of Joel's prophecy that God's Spirit would be poured out upon "all" flesh, sons and daughters, young men and old men, servants and handmaidens. The rank-and-file membership of the early church were Spirit-filled people who had *received power* from the Spirit of God to witness effectively for Christ.

It is useless to say that we get all of this automatically when we are born again. Our churches today are filled with born-again believers who do not have the *power* of the Spirit for fruitful service. Our barren lives are eloquent testimony that we do

not have all that the early church had. But what we so sorely need today is exactly what happened to the disciples on the Day of Pentecost.

It should be possible for Brethren to avoid the excesses of Pentecostalism, while at the same time escaping the barrenness of a cold orthodoxy. There is power for the church today in God's provision; let us seek it in our experience. This is the heart of God's program for this age.

### Review Questions

(Based on the Brethren Quarterly)

1. What is the scope of the book of Acts?
2. Who wrote the Acts? What other book did he write? To whom is it written?
3. What question did the disciples ask Jesus, and what was His answer?
4. What did Jesus say would happen to men when the Holy Ghost came upon them?
5. What promise did the "two men" give to the disciples?
6. What was the original meaning of Pentecost, and when was it celebrated?
7. What were the disciples doing when Pentecost came?
8. What happened to them, and what did they do?
9. Name some of the lasting results of Pentecost.
10. Compare Christ's ascension with His coming again.

### Discussion Questions

1. Why has the church lost much of its power?
2. Is this power still available? How?

## BIBLE-READING SCHEDULE

Monday	June 21	II Chronicles	3, 4, 5	Rev.	4, 5
Tuesday	June 22	II Chronicles	6, 7	Rev.	6, 7
Wednesday	June 23	II Chronicles	8, 9, 10	Rev.	8, 9
Thursday	June 24	II Chronicles	11, 12, 13	Rev.	10, 11
Friday	June 25	II Chronicles	14, 15, 16	Rev.	12, 13
Saturday	June 26	II Chronicles	17, 18	Rev.	14, 15
Sunday	June 27	II Chronicles	19, 20	Rev.	16, 17
Monday	June 28	II Chronicles	21, 22, 23	Rev.	18, 19
Tuesday	June 29	II Chronicles	24, 25	Rev.	20, 21
Wednesday	June 30	II Chronicles	26, 27, 28	Rev.	22
Thursday	July 1	II Chronicles	29, 30	Matt.	1, 2
Friday	July 2	II Chronicles	31, 32	Matt.	3, 4
Saturday	July 3	II Chronicles	33, 34	Matt.	5
Sunday	July 4	II Chronicles	35, 36	Matt.	6, 7



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**The Brethren**  
**Missionary Herald**

FOREIGN MISSION NUMBER



# What Hath God Wrought!

(Dedicated to James S. Gribble and to Those Who Followed "in His Steps")

By MRS. MARTHA SNELL NICHOLSON, Wilmington, Calif.

The suffering land lay sprawled beneath the tropic sun,  
And there was none to hear her piteous weeping, none  
Save God alone. Her tears became a very tide  
Of human woe, as men were born and lived and died  
In dreadful darkness. Centuries passed over her,  
But never to the lost land came a messenger  
Of light and hope, and none will ever know but God  
The teeming millions buried in that bitter sod.  
And none but He will know how many souls went down  
To Christless graves because His Gospel was not known.

And then God moved at last! He laid His mighty hand  
Upon a humble toiler in a far-off land,  
And lo, the man became God's man because God's will  
Became his will! And as he waited, hushed and still  
Before the Lord, against his heart he felt the beat  
Of pulsing hearts in Africa. He saw the feet  
Of multitudes march down to everlasting doom.  
He heard an urgent Voice: "These too are they for whom  
I gave My Son." And down through all eternity  
Will ring his answer: "Here am I! Send me! Send me!"

And so, he set his face like flint toward that far land,  
And it became his passion and his glory and  
His shining goal—his dream! The land for which at last  
He laid down his tired life. In glory unsurpassed  
He dwells with God! But other servants of the Lord  
Were with him when he entered in. They, too, had heard  
The Macedonian cry and caught a vision of  
Dark faces glowing with a knowledge of God's love.  
They took the blazing torch from out his failing hand,  
And marched forward to possess for God the land.

Now after five and twenty years we pause and look  
With reverent memory, down that long road they took.  
Brave soldiers of the burning heart and bleeding feet,  
Who walked with God a thorn-strewn way and found it sweet!  
Closed doors and darkened pathways, grief and toil and pain,  
BUT GOD, to guide and comfort, strengthen, teach, sustain!  
Sometimes they felt privation's pinch, but fed upon  
His faithfulness, and they were filled! O days long gone  
How sweet it is, on looking back, to see at last  
How sure and certain was His leading, how the past

But shadowed forth the glorious future! Hark, to skies  
Once closed and alien, songs of praise to God arise  
From bright-faced, black-skinned crowds who throng the house of God.  
O precious fruit, tear-watered, grown from seed once sowed  
By husbandmen of God! Behold the homes and schools,  
The hospitals of mercy! Surely only fools  
Could fail to see how God worked here. Tho only He  
Knows now how many souls were saved eternally.  
Yet brother, sister, all who had the smallest share  
In this great miracle, when you behold them there,  
Before the throne of Christ, a multitude blood-bought,  
With thankful wonder you will say: "What hath God wrought!"

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# JAMES S. GRIBBLE, *Servant of God*

By LOUIS S. BAUMAN, Editor

One wintry night (February 25th, 1883), on the hills of Pennsylvania, a baby was born in a humble home—James S. Gribble. That name may never appear on the tablets within any “Hall of Fame” on this earth, but wait until you step inside the “Hall of Fame” that will stand atop the everlasting hills of glory in the world to come!

James S. Gribble, street car conductor, walked into the First Brethren Church of Philadelphia on Sunday, February 14, 1904. When the invitation was given, James S. Gribble, a troubled soul, made the great surrender to the Lord Jesus Christ. At his urgent request, that same night he was buried with Christ in the waters of baptism. And, from the moment he arose from that sacred fount, James S. Gribble, like Enoch of old, henceforth walked with God. Such is my testimony concerning him. I was the pastor of that church at that time. From that night, I followed the course of his life closely, until the great Captain of his soul called him to “stack arms” and report in glory.

Yes, James S. Gribble walked with God, and no single act or word comes within our remembrance of him that can dim that testimony. He may have made some mistakes. If so, they were of the head and not of the heart. Enoch probably made some mistakes, too.

The next evening after his baptism, young Gribble came to me and declared that God was calling him to go to Africa to preach the Gospel that had saved him. It would seem that his decision was a little premature. But, was not the Apostle Paul struck down, converted into a missionary, and told where to go to preach, all in a moment of time? Why think it strange that God should call James S. Gribble away from the world, into His service, and give him his traveling orders, all within twenty-four hours or less? Well, God did it—that’s all! However, Mrs. Gribble, writing the story of his life in the book, “Undaunted Hope,” was right when she said:

“That evening he again sought the pastor in his study. But this time he did not receive so hearty a response. To go to Africa as a missionary? Naturally the pastor opened his eyes widely as he looked at the would-be missionary, meanwhile regretfully assuring him that his denomination had no work in Africa. Yet the young applicant was not discouraged.”

The tall, gangling, red-faced Gribble, to his pastor then seemed rather odd, somewhat impulsive, over-enthusiastic, uncouth, uncultured, lacking in education. But I assured him that if God really called him, he should, like Paul, obey the Voice that called. I also assured him that if God really was calling, then in due time He would open the pathway in an unmistakable manner and make plain the way for his steps.

He left Philadelphia—and the next time I heard from him he was down in the mountains of Virginia, where he was doing some surveying, and also running a Sunday school—training for Africa! James S. Gribble never

lost the vision. Like Paul, he was absolutely “obedient unto the heavenly vision.”

Well, as for me, I admired his zeal—and waited! Next thing I knew, he rode up to my study in Philadelphia one day on an old bicycle that had seen better days (having ridden “the thing” all the way from his home up near Harrisburg) and told me that he was “on the road to Africa”!

“Funds?” Yes, enough to purchase a ticket as far as England, which ticket he had! “England! What then?” He gave me to understand that the rest of the way was in the hands of God, since God had told him to “go.” God’s “GO” always settled things for James S. Gribble. God’s resources were then his. And he went—all the way to Africa! How? That story must wait another telling.

But, he went. After many a battle in the wilds of Africa, seeking souls, wrestling with the great adversary of the souls of men, there came a day when James S. Gribble again heard the call of his God: “Go, preach the Gospel to the unevangelized multitudes in the great Oubangui-Chari heart of Africa. Go.” And, again James S. Gribble was not disobedient unto the heavenly vision. Again, he went!

A mighty nation—France—said, “No! You cannot enter there!” But Gribble was taking his orders from another source. France did not know the young, unknown, self-educated young man whose resource was always in his God. The “Siege of Brazzaville” began. For two long years it continued. God, and James S. Gribble, won the battle! The door to the great Oubangui-Chari, in French Equatorial Africa, was opened and Gribble and his little party passed through. And, a noble band has, ever since, “followed in his train.”

Talk about “toil, and sweat, and tears”! Gribble and his companions knew them all. Heart-break? Unfaithful companionship? Disappointments? Bitter separations? Discomforts? Loneliness? Fevers? Hunger? Perils? He knew the meaning of them all. But all these could not make him disobedient unto the vision. “Forward with God” seemed to be his motto. I can only join with the precious wife who was ever his companion in joy and in sorrow—faithful to him and to the task God gave him until God called her to the side of her husband in glory—I repeat, I can only join her in saying, as to James S. Gribble—

“Never saw I faith so high,  
In the Everlasting Lord,  
Courage to believe Him nigh,  
Courage to believe His Word.  
Faith on soberest reason based,  
Faith that with the thinking mind  
Life’s dark problems long hath faced,  
Yet trusts God and human kind.”

Finally, on June 4th, 1923, in the far-off wilds of Africa, James S. Gribble, weary and worn with the heat of the day, tired out, laid his fevered brow back

(Continued on Page 563)



# EDITORIALLY SPEAKING



By DR. LOUIS S. BAUMAN, Editor

## AN EXPLANATION

This F. M. S. issue of the Herald is being published out of the regular order. We yielded our date—June 5th—to Grace Seminary, they in turn yielding to us their date of June 26th. Next week, under date of July 3rd, we will print our regular issue for that date.

## EASTER OFFERING

As these editorials are being written, it is yet too early for us to state positively as to whether our Easter Offering will exceed or be less than last year's offering. From reports received, we are led to believe that it will amount to about the same figure as last year.

## MISSIONARY GENIUSES

A genius is one who laughs at circumstance, rolls up his sleeves and performs the impossible. And, there are more geniuses to the square inch on our foreign mission fields than you can find on any other spot of this old *terra firma*. For instance, read Mrs. Minnie Kennedy's story of "The Making of an African Songbook." Perhaps geniuses are the creations of circumstance. Anyhow, these missionaries not only astonish the natives, but they continually astonish us at home. They continually face needs that are "desperate," and when they do, they simply roll up their sleeves, "plunge in," and the deed is done! Good examples for us at home!

## A SIGNIFICANT AND GREATLY APPRECIATED EASTER OFFERING

Among the many especially appreciated Easter offerings that have come to the Treasurer, none is more significant or more appreciated than a check for 107 U. S. dollars (426.25 Argentine pesos) from the First Brethren Church of Rio Cuarto, Argentina. They certainly have given out of their great need. It would take a good many dollars, in the average Brethren church at home, to equal that gift as the Lord estimates the value of a gift. Remember what He said of the widow's mite? This offering from Rio Cuarto is for the work in Africa. Freely they have received, and now freely they give. Bro. Lynn D. Schrock is now caring for the flock at Rio Cuarto.

During the many years that the Brethren have been at work in Argentina, that work has passed through trials and discouragements, and sometimes, so far as the Treasurer is personally concerned, he has almost thrown up his hands in despair, and yet, when we remember that some of the greatest missionary fields in the world have seen missionaries labor from 25 even up to 100 years before any fruit of their labors was seen, we have held on, believing that, ere the return of the Lord, we would see a great revival in Argentina. We believe that we are now seeing the firstfruits of it.

Never before have we had such splendid reports, and have received such encouragement, in connection with the work in Argentina.

It must be remembered that the Argentine has been pronounced by great missionary statesmen as the most difficult field in the world, but nothing is too hard for the Lord. After all, He did not tell us to go seek for the easy fields, but to go . . . "preach the gospel to every creature," whether they will receive it or forbear. Our Foreign Board might be commended, anyhow, for tackling one of the most difficult fields in the world—a field in which the winning of one soul may represent as much prayer, "toil, sweat and tears," as the winning of a hundred souls does on some other field. But, if we understand the marching orders of our Lord, we are not to preach the Gospel merely where souls are most easily won, but we are to preach the Gospel "to every creature." Until we do that, the Church has not fulfilled her mission under God. So, pray earnestly for the faithful toilers that are standing by their guns, no matter how difficult the battle. The victory is the Lord's!

## NOW, AS TO WOMEN . . .

*The Gospel Messenger* (March 27, 1948) recently arrived at my desk. An editorial—"The Women: Shall We Fear Them or Love Them?"—interests me. We recall the day when a similar editorial in this leading "Dunker" periodical would have called for a "Church Meetin'" right away quick! And the editor would have been called to stand on the ecclesiastical carpet. But "the world do move," and for better or for worse, "Dunkerism" has moved with it.

In this editorial, the editor, in comparing the male with the female, says of the female:

"They are smarter; any college or university professor knows that! They are prettier; we men are mighty glad that they are! They are healthier; the insurance companies will reveal statistics about that! They are better at details; the assembly line proved that; we husbands knew it before! They have better memories, especially when it comes to anniversaries and birthdays! They are better drivers; that's what the policemen say, but most of us keep a foot near the brake pedal when we drive behind them! They can endure pain better; that is what the doctors say, but really we men just groan more because we like their kindly attentions when we are sick! They have more stamina and fortitude; some men say this shows up especially around Easter time! They are more artistic; this evidences itself particularly in headgear!

"There are other things that might be said about them. They now hold in their names considerably more than half of the nation's wealth. They spend up to eighty per cent of the nation's income. They comprise almost one-third of the gainfully employed of the nation. They



constitute more than half of the voting strength of the land.

"These things give to women an unusual power. They like to manage men by charm and indirection and they do it very well."

Well, the editor has given us something to think about, all right, and we must candidly admit there is much truth in what he says. But imagine a "Conservative" Dunkard saying that women "are more artistic . . . particularly in headgear!" "Artistic," says Webster, means "showing taste or skill." Yes, imagine a good Dunker brother saying that these contrivances women wear on their heads these days show "taste"! As for skill—there we certainly agree! Any woman who can keep the "headgear," so very much in evidence these days, hanging safely on one ear as she prances along the sidewalks, certainly does show skill! No further argument on that point!

The editorial continues to say:

"Now what is the point of an article such as this one? It is that women, with all their ability and power, have not done nearly well enough.

"1. They have only seven representatives in Congress and none in the Senate. This is less than they had a quarter of a century ago and *our country is poorer for it.* [Italics mine.]

"They have no governors; they have few county officials; they have few mayors and city commissioners; they are losing rather than gaining strength in the United Nations."

Apparently, our brother-editor is a bit distressed, and fearful of the future if women fail to exercise greater power in the affairs of the political world. Another departure, indeed, from the thinking of our Dunker forefathers! But it seems that the Almighty was moved with just the opposite feeling and fear. Hear *Him* speak:

"As for my people, children are their oppressors, and *women rule over them.* O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12). (And the 3rd and 4th chapters of Isaiah makes some further interesting comments on this whole subject.)

However, farther along in this thought-provoking editorial, the editor confesses:

"We have been disappointed to see women adopting the general weaknesses of men. It is no worse for her to breathe foul tobacco-laden breath into your face than for men to do it, but we had hoped she would be cleaner. It is no worse for her to smell like a discarded beer vat than for men, but we had thought her tastes would be higher.

"Good women, we thought that, if you were given power, you would make the world better. You thought so too; that was one of your suffrage arguments a hundred years ago. And now you have power. You deserve it. We want you to have the right to complete equality with men in every way. But during a hundred years you did not make the world much better."

And how absolutely right the editor is in these statements born of his disappointment. If we are to believe what we are hearing from our public officials and from the would-be reformers in these last days, women—especially in youth—are more hell-bent than men. Ask the judges in our divorce courts! Ask the men who stand behind the liquor bars! Ask the manufacturers of the many billions of cigarettes that Americans now annually consume. Ask the head of the Federal Bureau

of Investigation! Yes, the editor is right! Men are not all saints, and are in no position to be very critical of womankind. But the fact remains; a lot of men are tremendously disappointed in their sisters of whom we all expected so much when years ago they entered so largely into public life.

The fact remains that the God who created man, and then created woman, designed each to fulfil a special place in His great purpose and plan. And unless the king's English has no certain meaning any more, God gave headship to men and expects men to exercise it in the home, in the church, and in the state—not to the detriment of, but to the benefit and happiness of, our mothers, our wives, and our sisters.

The Scriptures are so plain that no right-minded man can question them. You may disagree with them if you care to disagree with the God that inspired them, but you cannot honestly deny their meaning.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22-24).

And in return for the Christian wife's obedience to her husband, the husband is commanded of God to give supreme love, care, and devotion to the obedient wife: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church" (Eph. 5:25, 28, 29).

And in all the sacred books on this earth apart from the Bible, there is not a command given to man to love his wife like that!

Again, the Holy Spirit directed the apostle to urge Christian women to "teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:4, 5).

Like them or not, these words are of God and cannot be misunderstood. It matters not if women are "smarter," "prettier," "healthier," and have "better memories," are "better drivers," are more enduring and are "more artistic." God bless them—we are not jealous of these fine attainments. But the fact still stands that when God made a needed companion for Adam, He made her to fulfil a certain purpose. And, the editor confesses, and human experience compels every fair-minded man and woman to confess, that when women forsake the fireside, and go out into man's domain and compete for rule, the world is not bettered. Indeed it hits the to-boggan physically, morally, politically, and spiritually. And, today women are not happier than when they accepted the place God gave them at the side of husbands, who in turn are obligated under God to love their wives, "as Christ loved the church and gave himself for it." Look about you and see if the happiest and most contented women you know are not the women who love their husbands, love their children, love their firesides, and love their homely duties more than they love the domains of men.

As for honor—the highest honor God ever bestowed

(Continued on Page 568)



# The Making of an African Songbook

By MINNIE W. KENNEDY, Bekoro, F. E. Africa

Solomon says, "Of the making of many books there is no end." And so it seemed when we started to make 2,500 songbooks on the mimeograph. The reason for undertaking such a task is, that three years ago the manuscript for a new songbook was sent to the printer and it is still there today. The need was desperate, so we plunged in.

Having received a new shipment of paper and with plenty of stencils and ink, the first requirements were met. The next step was cutting the stencils. Twelve full stencils to cut seemed such a big task. But that was only a drop in the bucket compared to what was to follow. In three days' time that seemingly great task was completed.



MINNIE W. KENNEDY

So with happy hearts and willing hands the first stencil was carefully put on the machine and soon was clicking out the printed page. When, lo and behold, on examination, every paper was double printed. Our nice paper was too hard and smooth to absorb the ink and so it blotted the next sheet. That would never do. It would almost take a code detective to decipher that job. So how shall we overcome that problem? The one and only thing to be done was to interleaf each sheet.

But what an endless job to be done by hand for 2,500 books! Then, too, that was one of the things not on hand. There are always old magazines saved up for some emergency, but the sheets weren't quite large enough to cover all the print. There was on hand, though, a package of sample sheets of mimeograph paper that would serve much better. Paper is always a scarce article in Africa, so the best possible use must be made of every package. Surely this would be the best use one could make of a package of 500 sheets. They would serve 30,000 times. That being settled, we can go on.

But hold up; the interleafer couldn't interleaf as fast as the one feeding clicked them through. So that meant find another helper. Now with two interleafers and one feeder we ought to be able to get something accomplished. "Clickety click"—and soon one ream of 500 sheets was printed with four more reams to go. But the sheets for interleafing were all used up. Just then the native pastor and a visiting pastor came to make a friendly call. There was no time for visiting, but here was a solution for our problem. Four more hands were just what was needed to take out the interleaf sheets to keep the two interleafers supplied with the necessary papers. Now with a staff of five, everything should go a-whizzing. For a while all went well, but the two sorters were too slow. We needed a third one. There were two little girls here who wanted to help, so that solved our problem once more. From then on the little

office of 8 by 12 feet hummed and steamed for several days.

The one native pastor wore shoes made from native tanned cowhide, and there weren't any gas masks on hand! But the momentum of the speed at which we were working carried us through without being asphyxiated! Then just as we were getting along famously, our two native helpers had to leave for a baptismal and communion service 15 miles away. So we had to round up the rest of the station force. Finally that stage of the job was completed, with a sigh of relief from every one.

But, "of the making of many books there is no end." The end was not yet. Next came the sorting and cutting of the 15,000 sheets. Many hands made quick work of the sorting. Like all print jobs some papers just simply must turn themselves upside down at the wrong time. The paper-cutting machine we have here is the work of a genius. It is made up of a machete, a piece of angle iron, an old automobile shock absorber spring, some friction tape and the end board out of a crate. But it does the work it's intended for and does it well. But for the making of many books it takes a brawny arm to cut the paper as quickly as possible.

Now that all are cut, we have twelve stacks of 2,500 sheets, or 30,000 pages to be put into booklet form. Had we had a revolving table, we could have saved some shoe leather. Someone else can figure the miles we covered, walking back and forth, gathering up 12 pages for every booklet. For the first two days it seemed that they were like the widow's cruse of oil, there would be no end. But two days later, they vanished to the next stage in the making of many books.

Now they had to be folded and pressed into shape. There was an old clothes wringer that moped around here for years because it had no work to do. So it was pressed into service. Had the booklets been wet, it would have shed tears of joy. Thus the 2,500 booklets went through the wringer. Our native helpers had returned and they enjoyed this part of the game immensely.

But the end is not yet. What shall we use for covers? A number of empty paper cement sacks were lying idle and being good stiff paper, they made strong covers. They weren't the most handsome covers but they were practical, which was more essential.

Now comes the finishing touch, the stapling of the books. But woe is us, our good paper is too tough! The staples just wouldn't go through. Now what can be done? The sewing machine may solve the problem. If not, they'd all have to be sewed by hand. The sewing machine did the trick, being a pedal machine instead of a hand-turned machine. Ere long, this difficult and seemingly endless job was completed. After a thorough cleansing and overhauling, the sewing machine was in good running order again. It must have felt like a cement machine instead of a respectable sewing machine.

Once again the booklets were pressed through the

(Continued on Page 565)

# Christianity in Action in Africa

From Congo Mission News, January 1948

Cobden once said, "All things shall yield to energy." There are two sources of inexhaustible energy: the atom and the soul.

The world is currently and depressingly aware of the energy of the atom.

The world is currently and depressingly doubtful of the energy of the soul.

Let me tell you a story. Last week my wife and I met again a woman we had last seen in 1918. She is from Iowa, corn-fed, solid, unemotional, a registered nurse who studied Greek to translate the Bible and who is now reading the proofs of the New Testament which the American Bible Society is to publish. She is a missionary, just home for leave from French Equatorial Africa.

There was an African tribe a week's walk west of her station that years ago had gone up into the mountains to resist the outside world. Access was only through a narrow, rugged pass. The government sent troops, conquering them and bringing them down into lowland villages. Missionaries preached and taught in the villages, sent African workers. They became discouraged, returned home. The Pana refused the Gospel. Again in 1943 this missionary went over to see them. She found one man, Albert, an African trader of the Laka tribe, not a constant resident of the villages, with his wife and helper, who listened to the story of Jesus. She told Philippe, the only African Christian teacher, about them, and left with him three primers in Sango, the trade language, to help them to learn to read. A year later Philippe left.

Last Autumn the missionary decided to go over again to the mountains before coming home, just to see. As she approached the first village, Africans peered at her and a murmur grew into a cry, "Here she is! She comes again!" The word ran before her. The villagers hurried to meet her. Albert happened to be there. Bit by bit she got the story, which I shall not repeat here except in its key points: Albert, the Laka trader, had taught Jean, a Pana, to read the primer revealing the way of salvation. Jean had believed. The chief had forbidden. The man stood. He told Jacques, his cousin. Another inquired. Another. Albert in his travels returned with a Sango New Testament. The circle grew, in secret. Finally the chief heard. His son was among them—Jacques. The chief raged, tore the clothes from Albert's body. Albert left, and the son with him, to learn to read the New Testament.

And then—the chief died. The people saw a portent. The son was sent for and returned. He did not want to become chief. He wanted time to learn and tell. The whole tribe was moved. Old men came timidly to ask to be told more clearly this great news that had come to the tribe. Old women listened and questioned. All wanted to read, to hear, to know.

When Miss Myers returned last autumn hundreds of Africans crowded around. She had brought some literacy charts to teach reading just in case. There was the case.

The government officer encountered her in the area,

wanted to discuss how such a tribe could become so changed, so willing to obey the rules, to work the roads.

She came away from her week's journey, leaving some of her literate personal helpers behind with all the charts, books, Gospels she had brought. Just before she left her station a few days later to take the boat home word came from them: the villagers were wearing them out to be taught to read and to be instructed in the marvelous Good News which—just imagine!—had come to the tribe. On Sunday the Pana had taken up a collection. It was for educating Jean and Jacques in the Christian way. The people were asking for the two to come to the mission's Bible Training School at Bozoum. They wanted them to come back then. For they wanted to build the Church in the Pana country. And also to tell the news truly in other villages.

The energy of the soul, fired by Jesus Christ!

There is the energy to which all things shall yield—the energy which has within it change for man, society, Africa, and the world.

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## JAMES S. GRIBBLE, SERVANT OF GOD

*(Continued from Page 559)*

onto the bosom of the Great Shepherd, and fell asleep.

How long we live, not years but actions tell. That being true, James S. Gribble far outlived most of the men of his generation. Forty years, as men count years, numbered the years of his sojourn on this earth. Therefore, his Christian activities were all crowded into a brief span of 21 years. And, what years they were! More than ten thousand souls have been transformed from the degradation and savagery of heathenism into the glorious children of God—changed to shine as the stars forever and forever. And the work he began has really just begun! The history of modern missions will record the name of James S. Gribble high on the roll of those whom God called to answer Livingstone's prayer for "blessings upon the head of every man who helps to heal this open sore (Africa) of the world."

The last message James Gribble ever wrote, so far as is known, was found by his wife after he departed for glory. It was scribbled upon the back of some antiquated "Montgomery Ward Invoices." Mrs. Gribble believes that the message was left unfinished. The message was captioned by him, "Steadfastness in Prayer." In that caption we have, beyond all doubt, the secret of his remarkable life. Steadfastness in prayer gave God the opportunity to show what He can do with a humble untutored youth who completely surrenders the little he does possess to the will of God.

The article jotted down on those old invoice sheets is even more needed today than when it was written a quarter of a century ago. Elsewhere in this magazine we print it—a voice that speaks to us again even from the realms of "the spirits of just men made perfect." "He that hath ears to hear, let him hear"—and he that hears shall be blessed!



# FOREIGN MISSION ITEMS

By RUSSELL D. BARNARD, General Secretary

## *Visiting the Churches*

Just one week from the Sunday when we were in Leopoldville and the Belgian Congo, we spoke in our two churches in Dayton, Ohio. After caring for a few necessary items in Dayton, we went to Sterling, Ohio, and spoke in the First Brethren Church there, the Brethren Church in Wooster, and the West Homer Brethren Church. This unit of visiting was on Palm Sunday, and Easter Sunday, immediately following that, we proceeded to Winona Lake, Ind., for the meeting of the Foreign Board on Tuesday evening. While in Winona, we spoke at the Winona Lake Brethren Church and at the Peru Grace Brethren Church in Peru, and gave six messages to the Seminary, showing moving pictures of the work in Africa for the first time.

Since quite a large shipment of hardware was being made from Sterling, Ohio, to our field in Africa, we came back into the Northern Ohio area for the boxing of this hardware, and at the same time to speak to the remaining churches in this area, so that in the latter part of April we spoke at the Brethren churches in Middlebranch, Canton, Ellet, Cleveland Heights, Wadsworth, Fremont, Hayesville, Mansfield, Ankenytown, Danville, Ashland, and Cuyahoga Falls. We must change this just a little, in saying that we spoke in all of these churches, for May 1st we became ill, and Mrs. Barnard completed the speaking engagements for us.

The response on the part of the churches was more than we had any right to expect. A very fine attendance greeted us at each of the churches, even many times on week nights, when the time was not so opportune for the local congregation. We want to thank the congregations and pastors for the fine way in which they have cooperated.

On May 1st, just as we were arranging for a schedule of speaking in the churches of the Indiana area, we became ill, and have been ill during the month of May with a difficulty which the doctors have said is a type of typhoid fever. As we write this on the 24th of May, we are feeling very fine, and have been just a day dismissed by the doctor, but with a warning that we must keep the schedule to a minimum for the next few weeks.

Our plans had been completed with those in Southern California that we were to return there for the District Conference the latter part of July, but, because of illness, these plans have been cancelled and we will spend the summer among the churches in the East, with our headquarters at Winona Lake, Ind.

## *The Beavers*

Brother and Sister Wayne Beaver and little Mary Hope landed in New York City on May 2nd. They flew home by way of Natal, Brazil, where they visited with Brother Beaver's sister, Mrs. Donald J. Hare. The Hares are missionaries in Natal.

The Beavers have been at Somerset, Ohio, are now in Winona Lake, Ind., and, in all probability, will proceed to California some time early in the month of July.

## *Central Bible School Projects*

Among other interesting things to present, Brother Beaver will speak of the new plans for the enlarged Central Bible School in Africa. We trust our people will accept the challenge of these projects which he will be presenting, and will enthusiastically and zealously help in the establishment of the greater Central Bible School in Africa.

## *Miss Ruth Snyder*

As you probably all know, Miss Snyder flew home in company with Dr. Kimmell and the Barnards, arriving in New York City on March 16th. She has had some months of rest and is now beginning some field work. Her first journey will be in the Northwest District, where she will be in the District Conference and visit the churches in that area. She will probably also contact the churches as she goes to the Northwest and returns therefrom. Anyone desiring to write her may address her at 211 Second St., Conemaugh, Pa.

## *M'Baiki-Boda*

For the present, a mining company's house is being rented in the Boda district of the M'Baiki-Boda Field. As you read this, the Dunning's will probably be living in this new location. Brother Balzer and his workmen will proceed immediately with the new building at M'Baiki. Pray for the intense activity in this new field in Africa.

## *In Panaland*

A new mud-block house is now under construction at the new concession near the village of Nzoro in Panaland in the new Bocaranga Field in Africa. Bro. Marvin Goodman is supervising the building, as he also cares for the spiritual and administrative problems in the new field. The house will be only of a temporary nature, the permanent buildings to be constructed as soon as Brother Balzer has completed his work at M'Baiki.

The Goodmans, with Miss Estella Myers assisting in the matters of language study and translation, will open this new and fruitful field. Pray for them. (See article "Christianity in Action" on Page 563.)

## *New Location*

They have found water at 44 feet, as they have dug a well on the new Central Bible School concession five miles east of Bozoum. There will be about 35 acres in the new concession, and it will house the Bible school missionary teachers, the classes and chapel buildings, and give ample room for about 100 native student families. A modern village of between 500 and 600 people will grace the Central Bible School project.

The Beavers and Miss Snyder will return to this great project when their furlough is completed. They, with Brother Jobson as the president of the school, will have the responsibility of organizing this great work.

## *At Bellevue*

We hear fine reports of the work that Brother Bob

Williams and Mrs. Williams are doing in the present term of Central Bible School. The school remains at Bellevue yet this year. The School for Missionaries' Children, also at Bellevue, is going fine, with Miss Ruth Kent as the enthusiastic teacher and Miss Marie Mishler as the house mother for missionary children. Miss Mishler will also be teaching the class of the wives of the Central Bible School students.

The Sheldons will be coming home on furlough and, we understand, will be leaving about the middle of July. During their time on furlough the Williamsses will be in charge of the Bellevue District as well.

#### *Tons and Tons of Freight*

Recently there arrived at Bozoum tons of freight and baggage—some of which was sent before the Board Delegation left for the field and it has just now arrived, almost a year later. There are new customs regulations and congested freight channels, and this is the explanation. Now tons and tons more of freight are on the high seas, or have been sent to our forwarding agent in New York City. Pray that in some way the customs and transportation problems may be solved, and that this material may arrive safely and speedily in Africa.

#### *Mimeographs*

Four new mimeographs are needed in Africa—one for each of the new fields at M'Baiki and Bocaranga, one for Bossembélé, and one for Bassai. These make excellent projects for interested groups here in America, and we are hoping that each of these new machines may be identical in make and model so that repair parts may be interchangeable. We will be very happy to correspond with any interested group or interested individual, so far as supplying this mimeograph need is concerned.

#### *Bible Institute in Argentina*

The second year is now in progress, the student body is reported as larger, and the national churches are showing greater interest in the school this year. It operates in three different centers, and meets in evening classes. Two missionaries or national pastors teach in each school.

The Bible schools and institutes are the hope of the future of our mission fields. Pray for them.

#### *Field Council Directs Work*

During the furlough of Bro. Clarence Sickel, the newly organized Field Council in Argentina will direct the work in that great field. That means that each missionary family will have a voice in the direction; and we are thrilled with every report and every prospect that we hear, in relation to our work in Argentina.

#### *The National Church*

We cannot refrain from a note of praise for the national church in Argentina. Recently, for the first time, they came together as a delegated body in a national conference. They are undertaking the administration direction and expansion of their own work with a new zeal and determination. And why should not the national church in Argentina and the native church in Africa help us in the evangelization of their own fields and of the new and unreached areas of the world?

#### *The Visit to Brazil*

There has been a longer delay than any of us real-

ized in the matter of Brother Sickel's visit to Brazil. But from every indication, he will be in Brazil as you read this item. Pray for him. So much will depend upon the findings of his visit. Pray too for volunteers, if the Lord would have us enter this new field. Also pray that this Easter offering will have revealed sufficient funds that your Foreign Board will see the way clear to proceed into Brazil, if every other line of investigation should indicate that the Lord would have us proceed.

#### *France*

Our visit to Africa is so recent, and the challenge so great, that our visit to France has almost been overshadowed. But we should remember that there are at least thirty million, and probably forty to fifty million people in Continental France without any acknowledged religious profession. Of course, many of them want no profession, but we need a headquarters in France, and we should be helping in the evangelization of that wonderful land. We are waiting for the Lord to lay this need on the hearts of capable, worthy, and willing young people. We have just exactly *no* prospective candidates now.

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### GIVING THE GOSPEL TO THE LOST

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if he finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. Gordon.

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### THE MAKING OF AN AFRICAN SONGBOOK

*(Continued from Page 562)*

clothes wringer and then tied in bundles of 25 each. Now they are ready to take their journey to the far corners of the district, to bring joy and gladness to the hearts of many. The aching feet, the tired arms, the blistered hands and sweaty brows—were they worthwhile? A thousand times "yes"! The smiles that will wreath the faces of those who will receive them, will drive away every lingering ache and put gladness in our hearts and strength in our bodies to press on.

The making of many books is ended for the time being, but the fruits of our labors will never end. The Book tells us that "his word abideth forever." It shall not return unto Him void but shall accomplish that to which it is sent and that which He pleases.



# A Letter From Mrs. Ricardo Wagner

Rio Cuarto, Argentina,  
March 4, 1948.

Dear Friends and Brethren in the Lord:

With grateful hearts we write these lines to let you know a little about our return trip to Argentina. Our boat pulled away on schedule at 5 p. m. on Jan. 15th. It was a bitterly cold day and we were really glad that there were none of our own loved ones to endure that long, cold wait from the time of "visitors ashore" until the boat was on its way. We ourselves were content to keep inside most of the time during the interval, although curiosity brought us out once in a while to see how things were progressing.

We were well satisfied with our accommodations. The *Argentina* is surely a large ship and with its 500 passengers was a real floating town. Elena, Mildred and I had one stateroom by ourselves. It was tiny, but while there was scarcely more room than for the beds, wash bowl, and closet, yet proved to be all that was really necessary, for the lounge and deck were large enough to accommodate everyone. Ricardo and Victor shared a cabin with two other men who proved to be congenial.

Most of the passengers were affected with seasickness for the first couple of days. The smell of fresh paint everywhere did not prove a helpful asset to our comfort along that line. Of our family, Ricardo and Mildred escaped with the least discomfort, Mildred being the best traveler of all of us, both in the air and on the water. However, after those first two days we were really able to enjoy the trip.

We were most pleased to discover that two other missionary families were on board. The Koppenhavers, Mennonite missionaries who were taking their first trip to Argentina, occupied the stateroom next to ours. They are acquainted with some of our Brethren pastors, particularly Brother Mayes. The Fewchuks were returning from furlough and had become acquainted with the Dowdys and Maconaghys here on the field. So it didn't take very long to feel right at home with them and we had happy fellowship together throughout the trip. By our joint effort, a Bible class for children was held daily (after we all got over being seasick) when we were traveling. It was also our privilege to have two preaching services: one Sunday in the second-class lounge, and the following Sunday in the first-class lounge.

We landed in Buenos Aires on the morning of February 3rd. We were detained there for two days and a half, largely in order to get our baggage through the customs. The Lord undertook for us so that by the time we could get reservations on the train our dutiable articles had been released from the customs and we could leave Buenos Aires with all of our business there taken care of. Had it not been so, we might have had anywhere from a four-day to a month's wait before being able to get things through.

The trip from Buenos Aires to Rio Cuarto was de-

cidedly the most tiring one of our whole journey. Since we were traveling during the day, we took second-class tickets. The accommodations in second class are wooden benches and I can assure you that before the day was over they were as hard as any I ever sat on. We left at 7 a. m. The train was crowded—people sitting on their suitcases in the aisles. That congestion, however, was gradually relieved as we traveled so that after a few hours all passengers had seats. We arrived in Rio Cuarto an hour late, about 10:30 p. m. Brother Sickel, Miss Nielsen and quite a group of the church folks were at the station to meet us, so for once we didn't have to worry about enough hands to carry our baggage.

We discovered that folks were already arriving in Rio Cuarto for the general conference, and, since a large crowd was expected, we were placed in the home of a family of believers where we could be together and where there was more room for our luggage. I cannot think of a happier event to come upon right on our arrival than general conference. So far as I know, it was the most largely attended conference in the history of our mission, insomuch that it was a problem to know just how to make room for everyone. My first problem was to get enough clothes together to go through the conference period without having to go too deeply into the month's accumulation of dirty ones. We were also without our hymn books and Spanish Bibles, since those articles are still packed away in Tancacha. But none of those things kept up from enjoying the fine spirit, the blessed Christian fellowship and the days of feasting on the Word together. How we do praise the Lord for the evidences of His blessings upon the work during those days!

After conference, we took a hurried trip to Huinca Renanco to visit relatives, as it seemed to be the best opportunity to do so for some time to come. We are now in Rio Cuarto waiting until the moving can be done and we can get settled again. We will be happy for your prayers on our behalf, that we may be granted a time of fruitful service in Cabrera, as well as in the adjoining towns of Las Perdices, Deheza, and Hernando. There are bound to be problems and hard places, but we know that the Lord is able to give strength and wisdom for every step of the way.

As we get back into the work here, we carry with us very precious memories of the blessed privileges and fellowship enjoyed during our recent trip. It is impossible for me to put into words how much I enjoyed getting to meet so many of you. The memory of the warm reception in our churches, the kind hospitality in the homes, and ever so many other enjoyable experiences gladden and refresh our hearts. We are only sorry that it was impossible to reach every one of our churches and meet more of you. But we are looking forward to the day when reunion will be complete and we shall have the unspeakable joy of knowing all of the Lord's own. Until then, may we be faithful in holding one another up in prayer and in serving Him as He gives opportunity.

Yours in the Blessed Hope,

Laura Wagner.

# BASSAI BAKOLALI

"The friends greet you" (III John 15)

By BEN HAMILTON, JR., Bassai, F. E. A.

School days (or is it *daze*?) have already come to Bassai. Coming up the hill from the garden, we heard some singing. Who was it? Miss Byron's class for vernacular school teachers. With more than twenty in the class it is to train some young native workers to become teachers in village church school classes. They have been recruited from among the Karré and Tali. They will be attending here for a month or two.

On or about April 5, Junior Bible School is slated to start at Bassai. Last year it was at Bozoum. But, due to the increased duties which Brother Jobson is having, the school is coming here. It is expected to have six Karré and six Tali students.

It is planned to have three classes Monday through Friday. The present schedule calls for one class on the book of John. Another will consist of Old Testament highlights. The third class is to be a doctrinal course on salvation. John is a book which is read by almost all converts and members yet it is surprising how little is understood in many parts of it. One goes into the bush to test baptismal candidates on their reading ability.

"Can you read the first chapter of John?" the missionary queries.

"Yes," replies the convert, slightly atremble. He is tested. Glibly he "reads" the first three or four verses of the first chapter of John, and then come difficulties. He stutters and sputters like a car with carburetor trouble. You see, the convert had memorized those verses. He had not read them; and, what is more, 99 chances out of 100, he did not even understand the content of those verses.

It is because of that, that the Gospel of John has been selected to be the New Testament book for study at this year's Junior Bible School. For, perhaps, if the native workers have a clearer understanding themselves of John's Gospel, they might be able to help the converts be better prepared for baptism. Ben Hamilton will have Junior Bible School.

French School will be resumed under Mabel Hamilton's direction. But it will be under a different setup. Students who attended Mabel's classes in 1940-41 are to return to receive training for taking government examinations to become monitors. Those who pass such examinations would be qualified to teach any village French schools the mission may wish to open.

*Actually, French School will not open officially until October.* But those who are to attend are being asked to come in around mid-April to prepare gardens and receive unofficial training.

Miss Myers has been assigned to the new station to be opened in the Bocaranga area. Brother and Sister Goodman are to be in charge of this new mission district. It is wonderful to know that at last the Pana, Pondo, and Mboum in that area—along with some Karré—will be evangelized on a full scale. The Karré workers that were sent up there in 1947 by the Bassai church report that there is a real interest on the part of the people in that area. Satan, however, is trying to get in his licks.

But, according to the report given at this morning's church service, many Pana are accepting the Lord.

An example of some of the difficulties occasionally encountered, and how handled by the native worker, is this incident. One Sunday a native soldier forced a couple of girls to carry some loads for him. As they neared a Panaland chapel, the girls left their loads and went into the chapel for Sunday service. The soldier went in to seize them. With his whip, the soldier threatened the native worker. Undaunted, the worker hurried through the bush to the commander and told the official what had happened. The soldier was ordered to appear at 8:00 p. m., taking no time out to eat or sleep. The native worker was told to return to his chapel with the whip, for the administrator would investigate further. The eventual outcome was severe discipline for the soldier. Thus one more attempted attack by Satan was thwarted by a native worker using the shield of faith!

Brother Jobson went to Bangui to see the Board Delegation off, which, we hear, arrived safely in the States March 16th, for which we rejoice. Later Brother Jobson was joined by the other members of the mission legal affairs committee, plus Brother Dunning, to select sites for missions buildings in M'Baiki and Boda. The arrival of Brother Jobson and the legal affairs committee is momentarily expected at Bozoum (they may even be there now). It is possible that they will go up into the Bocaranga section to choose the site for the mission buildings up in there.

Miss Myers' residence is to be at Bassai until housing facilities are available in the Bocaranga district. In the meantime, Miss Myers will have charge of the medical work at Bassai until her departure for Bocaranga. Also, in the meantime, Miss Myers expects to be doing translation work on the Old Testament in Karré.

We are looking for the Karré New Testaments' arrival as the Bible Society is able to get them bound. We hope to receive some Marks in Karré also. For the present, these are preparation days at Bassai, and in the not-too-distant future it is expected to have things under way.

Please pray for the following:

1. Miss Byron's vernacular teachers' class. Pray that through this medium there may be many well-prepared native workers go forth who are able to teach many to read the Word of God;

2. The Karré church, that there may be a true revival in the hearts of the people. Please pray that, as opportunity provides, the various chapels may receive Bible teaching from their Bassai missionary pastor that will help them to become truly Spirit-filled members of Christ's body;

3. That those who shall be attending French School shall be steadfast and have the one desire of serving the Lord faithfully;

4. That the courses at Junior Bible School shall enrich the catechists who shall be attending, that they may

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(Continued from Page 561)

upon a created being, He bestowed upon woman—motherhood! That, beyond argument, is the nearest approach to the accomplishments of God! That work, humbly accepted, and faithfully done, beyond all doubt, will bring to womankind the highest honors that heaven has to give. Lord Langdale was right:

*"If the whole world were put into one scale, and my mother into the other, the world would kick the beam."*

That Lord Langdale's mother was a sweet, old-fashioned homebody, goes without saying! For only that sort makes "the world kick the beam"!



## Editor's Mail Box

Ricardo E. Wagner, recently returned to Rio Cuarto, Argentina, from his first furlough in the U. S., wrote on March 2nd to the editor:

"I have been thinking a good deal about you, and also so many other people in the States, these last days. But thoughts alone do not do you any good, so I decided that I must change my procedure, and write.

"I am not able to express with words how thankful I am to the Lord, and then to you and all, for the privilege I had in visiting in the States. Specially I want to express my deep gratitude to you who always have been so kindly interested in such an insignificant people as the Wagners are. And I say this of you not in the Argentine way of saying things—just to please the ears of somebody—but truly from the depths of my heart. I may confess now that I often felt afraid that we really were not that much worthy when you talked so highly about us, but I trust you will not be disappointed in us.

"I, myself, enjoyed so much our stay in the States and visiting so many churches, and then also relatives. It all has meant so much to me that I can say it has been a blessed and profitable year for me. I have learned new things that will be a help for me in the work here. Indeed, the Lord has been very good to us. We praise Him!

"We arrived in Rio Cuarto just a day before conference. Brother Sickel, with a bunch of people, were waiting for us at the station; and was it a happy time to see again so many known faces!! The conference, in my opinion, was the best we ever had. . . .

"I am including with this a word of gratitude for all those who helped in one or another way for our visiting in the States. I don't know of any other way that I could let all the people know how much I appreciate their efforts and interest. And if there is any other person, besides the Lord, to whom I will express particularly my gratitude, this person is Dr. Louis S. Bauman. God bless you, brother!"

His wife, Laura, adds a little homey news:

"We had quite a time baking a pumpkin (squash) pie the other day. Someone had given Brother Sickel an enormous squash, and right away he began making broad hints about how good a pie would taste. Miss Nielsen reminded him that that kind of pie calls for eggs. After several attempts in the market, he finally had to go to the chicken farm and get the eggs. The next thing was the spices. There were none here, so we had to get what we could at the store. The cloves had to be pounded in a cloth and put through a sieve, and the nutmeg grated. There were no pie pans in the kitchen equipment, but I knew I had some *somewhere* in a trunk, which I finally found after almost completely emptying the trunk. Finally, a good substitute for a

## BRETHREN FOREIGN MISSIONARY DIRECTORY

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### MISSIONARIES ON FURLOUGH

Mrs. Clarence Sickel, c/o Mrs. C. S. Yocky, 5456 Linden Ave., Long Beach 5, Calif.

Miss Ruth Snyder, 211 Second St., Conemaugh, Pa.

Rev. and Mrs. S. Wayne Beaver, 3060 Hope St., Huntington Park, Calif.

Miss Mary Emmert, Dallas Center, Iowa.

### MISSIONARIES EN ROUTE HOME

Rev. and Mrs. Chauncey B. Sheldon.

Rev. Clarence L. Sickel.

rolling pin was found in the tightly corked vinegar bottle. But the pie was really worth it all!"

[Note: Another proof that missionaries are geniuses. —L. S. B.]

*Johanna Nielsen* writes from Argentina:

"I want to tell you about the fine time we had Thursday, Friday, and Saturday before Easter. Fine attendance at all the meetings, with six baptized on Saturday afternoon, and a lovely communion service Saturday evening with 56 present. I am always impressed with the reverence manifested in these services. One of the older members remarked that there has never been such a service in Rio Cuarto before, and that revival must have begun.

"On Easter Sunday we had 78 in S. S., which is high-water mark for—I do not know how long a time. At conference we had 178, but of course that was all the churches represented.

"I have been teaching the class of girls, and felt good when the attendance climbed from an average of 4 to 6 up to 10, but Easter I had the thrill of my life when I walked into my classroom and found 21 girls there. Last Sunday there were 17, so you can imagine I am praising the Lord and praying for wisdom to meet the opportunity offered. Quite a number of these girls are in normal school preparing to be teachers. In this land where the teachers are usually Catholic and make life difficult for our children, you can see what it means. So, if Clarence and I have had to work hard, we feel it has been well worth the effort."

In a later letter (April 26th) Miss Nielsen says:

"A week ago today my permission to remain in Argentina arrived, for which I am truly grateful. We were especially pleased because the letter conveying the information was very friendly in its tones. That means something, we think, in relation to other incoming missionaries.

*Mrs. Minnie Kennedy*, under date of April 20th, reminds us that she is growing young even as she grows old, for which we all praise the Lord. Among other things, in this personal letter to the editor, she says:

"I received your air-mail letter of March 10th and thank you for it. It is doubly appreciated because we know how busy you are. But if you knew how it sets the joybells ringing in our hearts, I know you would be glad too. For sometimes the pressure without keeps the bells from ringing, and such letters like yours help to lift the pressure. The birthday cards are a big help, too, and this year I got a double dose. Now that I'm back in the land of the 'Fountain of Youth,' I feel younger than ever. I wish I could send you that piece of cake by Western Union boy, but he just won't come near enough to give it to him.

"Seriously, I am glad to be able to report that my health is better than it has been for a long time. When I left the States I was pretty miserable, and then, after that dose of ptomaine poisoning on the boat, I didn't know but what my days were numbered. So I'm praising the Lord for His undertaking, not that I wouldn't be glad to go 'Home,' but there is so much work to be done and so few to do it."

*Miss Grace Byron*, in a letter to the Financial Secretary, wrote from Bassai on April 21st:

"We certainly enjoyed the Delegation. It seems like

a dream that they were here. Surely would have liked to have had Brother Bauman too. We missed him. . . .

"I have a class for prospective village teachers. I lost every one I had trained to French School, so I had to start from the bottom. Well, I have a class of thirty-three, fourteen of whom of quite promising. Some of the others are a little too young, and, believe it or not, seven of the number must have a special class to teach them to read, yet they expect to teach others to read! . . .

"I am anxious to begin the classes for the girls, and am hoping that I will some day have some girls that will be willing to teach. It has been harder to get them started.

"We have been having some very refreshing rains. The orchids are in bloom, and other flowers. We have some spider lilies which open up in the evening.

"Last night we had quite a heavy rain, inside and out. It came in the windows and through the roof in several places. Can't say we don't have running water now!"

*Mrs. Ben Hamilton* also has her teaching problems. She writes:

"I'm trying to do something in the late afternoons with the conglomeration of women that have been wished on me—Kabba, Karré, Baya, Tali. And I'm supposed to teach them to read and write! My class proceeds with a snatch of French, a sentence of Karré, a few words of Sango, etc."

---

## WRECKERS

I watched them tearing a building down,  
A gang of men in a busy town,  
With a ho-heave-ho and a lusty yell,  
They swung a beam and the side wall fell.  
I asked the foreman, "Are those men skilled  
As the men you'd hire if you had to build?"  
He gave a laugh and said, "No, indeed!  
Just common labor is all I need.  
I can easily wreck in a day or two  
What builders have taken years to do."  
I thought to myself as I went my way,  
Which of these roles have I tried to play?  
Am I a builder who works with care,  
Measuring life by the rule or square?  
Am I shaping my deeds to a well-made plan,  
Patiently doing the best I can?  
Or am I a wrecker who walks the town  
Content with the labor of tearing down?

H. S. Harp.

---

## BASSAI BAKOLALI

(Continued from Page 567)

return to their fields of labor prepared to become real undershepherds for the Good Shepherd.

*Important correction:* In a previous edition of the *Bassai Bakolali*, as appearing in the *Herald*, there was a confusing statement which gave the erroneous impression that 750 copies of the Sango New Testament were languishing on Bassai shelves as dust catchers. Be it hereby certified and dispelled that neither now nor then do (or did) exist said New Testaments.



# NEWS BRIEFS

The Southeast District men's brotherhood rally was held at the Radford, Va., church, June 8. The Fairlawn church at Radford had just recently organized a brotherhood.

Rev. Arnold Kriegbaum has been called to serve the Waterloo, Iowa, church for another year, and included in the call was a 40 per cent increase in salary. The daily vacation Bible school reached an attendance of 181 during the first week.

Lots have been purchased at Cedar Rapids, Iowa, for the new church there. They are located at the corner of 27th St., N. E. and D Ave. Rev. Arnold Kriegbaum conducts a Bible class in Cedar Rapids each Monday night.

At New Troy, Mich., the daily vacation happy hour had an average attendance of 96, with an offering for foreign missions of over 9,000 pennies. The church recently gave a surprise birthday and anniversary party for the pastor, Rev. H. Leslie Moore, and family.

Dick Burch, recent graduate of Bob Jones University, will hold evangelistic meetings in Grafton, W. Va., June 27 to July 4.

The First Church, Los Angeles, Calif., has called Rev. Joseph R. Hoffman to serve as associate pastor. Brother Hoffman had previously been a chaplain for the city fire department.

The radio program of the Flora, Ind., church is being changed to a new station in Kokomo, WIOU. The

new arrangement will give much wider coverage for the program. The time will remain the same, 11:30 a. m. Saturday. There were 55 present at a recent communion service in Flora.

Plans for the new Church building at Juniata, Pa., have been approved by State officials. The plans for the Fremont, Ohio, church are being used.

The third anniversary was a day of victory at East Pasadena, Calif. The indebtedness on the building was paid off, a gift of a new piano came from an unknown donor, and there were three confessions.

The California District conference will be held in Long Beach, July 17-25. Fort Wayne, Ind., will be the location of the Central district conference, July 13-16.

The Brethren Youth Fellowship of the Canton, Ohio, church is sponsoring a Youth Revival, July 11-18, with Bill Smith as evangelist.

Please address all mail for the Missionary Herald Company to the company office at Winona Lake. Mail addressed to the editor personally will be forwarded to him in California, causing a delay of about a week before it can be sent back to the office. Personal mail for the editor may be sent during July as follows: c/o H. A. Kirby, 3421 Ransom St., Long Beach, Calif.

The East District conference will be held at Johnstown, Pa., July 26-29.

The First Church, Dayton, Ohio, has purchased a new parsonage at 1446 Kumler Avenue, for \$17,500. The house is under construction and will be completed in about 60 days. The present parsonage has been sold, and will be used as a parsonage by the Friends Church.

The Ellet church, Akron, Ohio, extended a unanimous call to Rev. Harold H. Etling to become pastor of the church, and Brother Etling has accepted the call. He has resigned as pastor of the Greensburg Evangelical United Brethren Church. Brother Etling is a graduate of Grace Seminary, and does part-time teaching in the Akron Bible Institute. Rev. R. Paul Miller is leading the Ellet church in evangelistic meetings, June 20 to July 4.

The congregation at Kittanning, Pa., voted unanimously to give a tithe of the Painter estate, recently received by the church, to home and

## The Brethren Missionary Herald Circulation

Last week .....	6,883
A month ago .....	7,008
A year ago .....	6,225
Two years ago .....	5,512

foreign missions. Payment was also made on the building debt, leaving only \$8,481 due. The mural painting in the church by John A. Fullerton was dedicated June 6.

Rev. Clair Gartland and Miss Elizabeth Foust were married at the Conemaugh Brethren Church, June 24.

Rev. W. C. Benshoff died June 10.

Rev. R. I. Humbert held a Bible conference at the Calvary Bible Church, Wichita, Kans., June 15-20.

Miss Grace Allshouse is getting out into the small towns and villages in Montana, doing child evangelism work this summer. Miss Leta Davis is working with her during the summer months. Their address is Box 6, Helena, Mont.

Rev. Don Bartlett is working at the Continental Steel Company in Kokomo. Although he is not able to preach, he finds many opportunities to witness to the men at work.

The spring communion service at Lake Odessa, Mich., was conducted by Rev. Blaine Snyder and Rev. Miles Taber.

Further reports concerning the death of Rev. Frank Coleman indicate that he was playing on the school ground with his two sons who had just arrived in California following the completion of their school work in Kansas City. Brother Coleman was running with the boys when he collapsed and died before reaching the hospital.

The Brethren Minister's Handbook is now available for \$2.50 at the Missionary Herald Company. The supply of loose-leaf holders that were purchased during the war is exhausted, and new ones have been obtained at a lower price.

Born to Rev. and Mrs. J. Paul Dowdy, April 26, a son, Robert Luis.

Born to Rev. and Mrs. Leslie I. Hutchinson, June 13, a son, Stephen Leslie.

Bro. Elmer Fricke and family have arrived safely in India.



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Evangelism ..... R. Paul Miller  
Youth ..... Ralph Colburn



# The Christian's Seal



THE STILL SMALL VOICE (I KI. 19:11-13)

By REV. CHARLES H. ASHMAN

## *Sound and Voice*

Recently we have adopted the practice in our evangelistic invitations of having a moment of silence just before the singing of the invitation hymn and sometimes during the singing of it also. We urge the people to listen to the "still small voice of the Holy Spirit" during these short periods of silence. We suggest that whatever the Holy Spirit whispers to them to do, to do it and they would then be sure they were doing the will of the Lord.

It might be that the suggestions the evangelist makes of why and how they should come forward do not meet their need, but if they listen to and obey the "still small voice of the Holy Spirit" they will be sure to receive what they really need. Instead of high-pressure coercion or unspiritual hyper-emotional appeals, we are seeking to permit the Holy Spirit to take charge of and use this period of invitation and presentation.

Yes, it is true, there may not and perhaps will not be as many numbers to report, but we are sure there will be more genuine conversions and fully surrendered lives if "they that have ears to hear, hear what the Spirit saith." We are absolutely certain that, if the Holy Spirit calls and whispers and wins the converts, they will "follow through" with obedience and church membership, and steadfastness. They will be "the Lord's converts" and not just drawn to or merely persuaded by the evangelist.

## *The Fiery Prophet*

Elijah might well be called "The Fiery Prophet," for he was fiery in his zeal. We have known of evangelists to be publicized as "The Firebrand" or the "Fireball" or the "Spiritual Bombshell." Next someone will become known as the "Spiritual Atom." Like Elijah, all who permit such titles need to be taught to listen to the "still small voice of the Holy Spirit."

God taught the prophet that lesson at the mouth of the cave on

Mount Horeb. (Read the passage in I Kings 19:11-13). The mighty tornado rent the mountains and broke in pieces the very rocks. After the wind came an earthquake. After the earthquake came a fire. But the "Lord was not in" any of these three striking manifestations. We are made to wonder if the Lord is in much of the windy, quaking, fiery sensationalism of our day. Much of it is but the energy of the flesh. There's a vast difference between human pep and spiritual power!

But the record in I Kings 19:11-13 declares that after these three spectacular manifestations there came "a still small voice." One version translates it thus, "A sound of gentle stillness." It was "softer than evening bells, sweeter than a mother's tones, gentler than music's notes," writes A. B. Simpson. This was the still small voice of the Spirit of God. The prophet listened to the Spirit and was brought back into the will of the Lord.

## *Psalms 46:10*

"Be still, and know that I am God." If we are to hear the still small voice of the Spirit, we must be still enough to listen. We must be still and commune with our own heart, meditate, go apart and be "alone with God." What chance has the Spirit to speak to us today amid the hurry, rush, speed, "running to and fro," which possesses us? There must be more secret closet praying if there is to be more public answering. God has promised that if we shall pray thus secretly, He will reward openly.

The only "waiting" that is needed today in relation to the Holy Spirit is to wait, be still, long enough for Him to have a chance to speak to us. We need not to wait for Him to come to or upon us, for He indwells us if we are saved. We never need to wait for the Lord to "pour out the Spirit" for He was poured out on Pentecost. But we do need to be still and listen to His still small voice calling us.

There's a vast difference between sound and a voice. The tornado made a lot of sound. The earthquake came with a mighty sound. There was much sound in the consuming fire. But none of these three manifestations had a voice! They did not speak to the prophet's soul. They taught him lessons only after the still small voice had spoken. The Holy Spirit speaks, He is the voice of God! "Holy men of God spake as they were moved by the Holy Ghost." He spoke through them; He was the voice!

Human pep, human energy, human enthusiasm make a lot of noise, sound, but often there is no voice in them. There is grave danger of the church today degenerating into a spiritless machine devoid of spiritual power, run by human energy alone. In fact, many a local church is such right now, full of sound, noise, the whirl of machinery, programs, and activities, but destitute of the Holy Spirit.

## *The Presence of Personality*

The still small voice that spoke to the prophet was evidence of the presence of personality. The Holy Spirit is a Person. He is not just a manifestation like the tornado, earthquake, or fire. Jesus said, "My sheep hear my voice" (John 10:27). He taught that His sheep know His voice and will follow Him, guided by the voice (John 10:26-27). But the Holy Spirit is not just a subjective experience, an inner realization, but a Person who speaks to us as person to person. It is a spiritual speaking, 'tis true, but a real one. By means of the ear of the soul, we can and do hear His voice!

## *"I'll Be Listening"*

There's a song which says, "I'll be listening when He calls." Oh that we would live that song today! Preacher and people, shepherd and

(Continued on Page 573)





# THE BRETHREN PULPIT

WOMAN, BEHOLD THY SON; SON, BEHOLD THY MOTHER

By REV. JAMES DIXON, Ashland, Ohio

(JOHN 19:25-27)

As we consider this passage of Scripture, let us note first of all the setting in which it is spoken. Our Lord is now hanging upon the cruel cross on Calvary's hill. The cruel spikes in His hands and His feet have brought severe pain to His body, and the crown of thorns upon His head have pierced His flesh to the bone. His body is wracked with pain because the strain, caused by the crucifixion, has caused His very bones to pull out of joint.

The jeers of the angry mob are ringing in His ears. They are the very ones to whom and for whom He had come into the world. Now, here they are standing beneath the cross in impious satisfaction as they look upon the work of their jealousy and hate. He had come unto His own and His own had received Him not. What a pathetic picture, the Creator of all the universe despised and rejected by men.

But even now on the brink of death, our Lord has no thought of grieving for Himself. Was this not His eternal purpose? Had He not made Himself of no reputation and taken upon Himself the form of a servant, and been made in the likeness of man? And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. The ignominy, suffering, and death on Calvary's cross were all part of God's eternal plan of redemption. "Without shedding of blood is no remission." Christ the obedient Son of God was about to climax His ministry among men by turning the darkest deed of all history into the brightest, most glorious victory of all time.

The nails in His hands and feet never could have held our Lord to the cross had He not determined before to give His life as the ransom price that the just and holy God had demanded. No, He thought not of Himself but of all the countless millions who should come to

God the Father through His death.

And now as He hung there on Calvary's cross, an open spectacle before men, His eyes beheld Mary, His mother, standing off to one side, grieving over the sight before her eyes. She had watched Him grow from an infant to manhood. She loved Him as only a mother could love a son, and yet she realized that the One hanging before them now was more than her son and that He was dying not as her son but as the eternal Son of God.

Jesus loved Mary with the love that exceeded the normal love of a



REV. JAMES DIXON

man for his mother, for Mary had been a unique mother to Jesus. As He speaks to her, He addresses her not as "mother," but as "woman," the term ordinarily applied to the woman of the day. One carelessly reading God's Word might think that the strain of the cross had caused our Lord to speak strangely to His mother, but such was not so. Mary well understood why He addressed her as "woman." But why did Jesus address His mother by this common term? Because He realized that His true relationship with Mary was not as mother but as Lord and Savior. He was dying there on Calvary's cross that Mary, His earthly mother, God's appointed channel for His coming into the world, might dwell with Him throughout all eternity in a new and lasting relationship.

Let us reflect for a few moments upon the unique relationship between Jesus and Mary. You will

remember that Mary was still a virgin when she conceived of the Holy Ghost and brought forth her first-born son whom she called Jesus. This was the momentous day for which Israel had long prayed and hoped. This was the day which long had been heralded by the prophets throughout Israel's long national history. Here was the "seed of the woman which should bruise the head of the serpent." Mary knew that her firstborn son was the long-awaited Messiah. Elizabeth, her cousin, knew this and felt highly honored that the "mother of her Lord" should call upon her.

Mary knew that the child which was given her was no ordinary child but was none other than the incarnate Son of God. Yes, perhaps she even realized that the end of His mission would be that of offering Himself to God the Father as the "Lamb of God which taketh away the sin of the world." But Mary kept all these things and pondered them in her heart.

Early in life, the mission of Jesus was clearly seen. When only twelve years of age, our Lord caused alarm to His parents when He tarried behind the caravan in the temple. There He astounded the learned teachers with His vast and accurate knowledge of Judaism. Upon being rebuked by His parents Jesus replied, "Wist ye not that I must be about my Father's business?" His Father's business, that of manifesting the will of the Father, was ever before Him.

One day, Jesus and His mother attended a marriage feast. The wine had all been drunk and Mary, turning to Jesus, said, "They have no wine." Why did she turn to Him? Because she knew that He was the incarnate Son of God and could with a spoken word perform the miraculous. Mary was anxious that He reveal Himself as the Son of God for she had carried a burden all these years. Not knowing or believing the miracle of His birth,

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# Studies in Revelation



## STUDY NO. 37

### *If We Faint Not*

There are various ways for the child of God to receive tribulations. We can break under the strain, or we can become bitter and resentful, or we can demand that God remove His chastening (child-training) hand, or we can "endure" testings (Jas. 1:12) knowing "that we shall reap, if we faint not" (Gal. 6:9).

Many people demand that God heal under every circumstance. They claim that healing is in the atonement in the same sense as salvation, and since we are saved now, we must also be healed now. They claim that a Christian should never get sick and if he does, he is out of the will of the Lord. Thus they miss the very purpose of affliction. Of course, sometimes it is the will of the Lord to heal, but if it is the will of the Lord for us to suffer, we should be willing to endure it.

### *Enduring Affliction*

Paul was burdened with a "thorn in the flesh" (II Cor. 12), and thrice besought the Lord to remove it. But when the Lord revealed His purpose in this affliction, that His own strength was made perfect in Paul's weakness, Paul was willing to endure it, and cried back with joy, "Most gladly therefore will I rather glory in my infirmities" (II Cor. 12:9).

I was holding meetings in Washington and then went on to California. Then my health failed and I went home in great misery. Then followed ten years of great affliction, and I often felt that I would almost die in the pulpit. It was during this time that a missionary came to my home. He was a mighty man of faith and it seemed that the Lord had given him a special gift of healing through the anointing service. I asked him to anoint me and he was glad to do so.

We went to the home of another minister, but just before they anointed me, I said, "Wait, I do not want to get well if it isn't the best."

I was so miserable, and with the weight of a large family and as pastor of a church I was so anxious to get well; but yet if it was the will of the Lord, I was willing to "endure" my trials.

The missionary immediately lost interest and half-heartedly went on with the anointing service. When he got home, he wrote me a letter saying that I should not have said that for it is always the will of the Lord to heal. But he missed the very purpose of affliction and that purpose can be fulfilled only if we are willing to endure.

These martyrs under the fifth seal endured to the end and "every one of them" received the white robe of divine approval, or the martyr's crown (Rev. 6:11).

### *The Sixth Seal*

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood" (Rev. 6:12).

The book is not yet open. The first four seals reveal conditions on earth which naturally follow man's rejection of God's prince, the true Christ. The fifth seal reveals the condition of the times as it affects the righteous, but so far no supernatural judgments have been visited earthward.

Both the sixth and seventh seals are supernatural. Fear is a potent factor in repentance for many. As long as the sun shines, the rain falls and the wind blows, men blaspheme their Creator and defy His righteous precepts, but let the sun turn dark and the moon to blood and many will be brought to repentance. The seventh seal is a series of judgments of a supernatural order. Although this book is written in "signified" language, and it is often difficult to know what to do, yet unless there is good reason to do otherwise, one should take it literally.

I am aware that some even try to

By REV. R. I. HUMBERD, Flora, Ind.

"signify" the sun and moon of the sixth seal, but there is absolutely no reason not to believe that it means just what it says. Words have a meaning and unless it is evident that they are used figuratively, they should be given their natural meaning. If the method of interpretation of the Lord's prayer by "Amos and Andy" be applied to other Scripture, then nothing else will be intelligible either. Using this same method on the newspaper, an earthquake in California might well be interpreted as meaning a snowstorm in Florida.

### *The Use of Fear*

In my younger days, a home on Center Street was being connected to the city sewer. One evening, the man, detecting an odor from the basement, took a light to investigate, and the sewer gas caught fire. Uptown, fire shot up out of the manholes and the iron lids danced about and men went wild with fear. One tried to push in the poolroom door, while another, who was not known as a godly man, began to pray on the street.

### *BROTHER HUMBERD SAYS—*

"The Book of Revelation," 280 pages, paper 75c, cloth \$1.25. Humbert Press, Flora, Ind.

### *THE CHRISTIAN'S SEAL*

(Continued from Page 571)

flock, leaders and laity, sinner and saint, listen to the still small voice of the Spirit! Answer "Yes" when He calls. Seek His guidance always. Secure His approval. Change the old saying, "Be sure you are right and then go ahead," to "Be sure He, the Spirit, leads before you go ahead." "Where He leads me, I will follow." "He leadeth me, O blessed thought." If you want peace, sweet peace, wonderful peace, spiritual calm, poise, tranquility, then listen to the still small voice of the indwelling Holy Spirit.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities for Youth

Which are you, a child of God, or a child of the devil? "Why, a child of God, of course," you reply. And I trust that is true of you. But how can you tell, "Well, I've taken Christ as my Savior," you reply. That's fine, and that's the only way you can become a child of God. But how can anyone else tell? Now, that's a good question.

Our verse for today is II Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

There are two sides to this seal. One is God's side—"The Lord knoweth them that are his." You can fool your preacher, you can fool your friends, and sometimes you can even fool yourself, but you can't fool God. "The Lord knoweth them that are his." He can tell if your heart has been cleansed from sin with the precious blood of Christ.

But the other side says, "Let every one that nameth the name of Christ depart from iniquity." That's your side. That's the side people see. God may know you are a child of His, but people will never know until they see that your life is different, that you have departed from iniquity.

Sin is to have no place in the fol-

lower of Christ. Little sins, big sins, white sins (if there is any such distinction) are all to be forsaken when we follow Christ. I do not believe that the Bible teaches that we may live sinless lives, but I do believe that it teaches that we can live a life of victory over sin. We can live a life in which victory is the rule, rather than the exception. "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

The practice of sin, the habits of sin, and even the appearance of sin (I Thess. 5:22) must be abandoned if we would really live for the Lord. Only His strength will enable us to do this, and only His fellowship will enable us to keep it up.

We have named His name, we are called by His name; now, lest we be a reproach to His name, let us depart from iniquity.

## News Notes---

### SUMMER CAMP IN NEW MEXICO

Whoever heard of snow at a summer camp? Yet that's just what we had at Black Lake, N. Mex., for the first real day of the first summer camp in our Spanish-American work. The devil seems to have conspired against this camp in several ways, for continued rain had made last-minute preparations almost impossible, and had made the 12-mile

dirt road into Black Lake virtually impassable. Camp began on Monday, May 24, for the junior high and senior age young people, and it took the bus over three hours to traverse that 12-mile stretch of mud road!

Twenty-one young people and a staff of six enjoyed that first week of camp, and in spite of about four inches of snow the first full day, and plenty of rain the other days, we had a good time. And the sun came out enough for us to get some outdoor play in, too.

The site of camp was our church at Black Lake. The platform was partitioned off for the girls' dormitory, part of the church was partitioned off for the kitchen, tables and chairs at one side constituted the dining room, and the rest of the church became boys' dormitory. Originally, the boys planned to sleep outside in tents, but the rain and snow changed those plans in a hurry!

There is no electricity there, and all water had to be hauled in, for drinking, dishes, washing, etc., and our water heater was a 55-gallon drum set up over some rocks, and wood was the fuel for both heating and cooking. But everyone shared in the chores.

Baseball on an uphill diamond, croquet on a slanting, rock-filled court, volleyball and pingpong, with other games, provided plenty of activity. Three classes were held each

(Continued on Page 577)



SUMMER CAMP AT BLACK LAKE, N. MEX.—Left photo of those at Junior Camp; right, Senior Campers.



# How Are the Workers Called?

By RAYMOND F. BURCH, Long Beach, Calif.

The method God employs in calling men and women into service for Him appears to be one of the most misunderstood truths set forth in the Scriptures.

With the shortage of teachers, helpers, and sponsors growing continuously more acute, officers and pastors are becoming alarmed at the lack of support they receive from the ever-increasing clan of armchair Christians.

It may seem well enough for professing believers to offer the excuse that a teacher must be born to teach, that a leader requires experience, or an executive demands training, but there is nothing according to God's fore-ordained plan which allows any such immunity for His saints.

Then, one may ask, why is the heavy hand of lethargy so evident among the members who should be engaged in effectual service for Christ?

The answer is very simple. We are neglecting to go about this problem in the Scriptural way. Today, when the need arises for someone to fill the gap as a worker in the church, the accustomed method for securing such an one is to institute a pleading, cajoling campaign that eventually wheedles some person into taking the job, though he may accept it with the air of a martyr, simply because he feels sorry for the person who has presented such a lamentable tale of woe.

This is not only an unscriptural means of securing results, but it is also unscriptural in the manner of acceptance. Though the Word of God has much to say on the subject, the average worker seems to be aware of no recourse other than this "push-and-pull" agency for getting assistance.

Whether the offense is due to a lack of faith, or a lack of study, is a matter that must be left to the individual. But whatever the reason, it is a wise thing to remember that the devil is constantly busy, but the Lord only works through the avenue of prayer.

In this respect, there are two very unusual points to be found in Mat-

thew 9:37, 38 and Luke 10:1, 2. In each case the wording is identical, but the circumstances under which the words were spoken were quite different. In Matthew 9:37, 38, Jesus looked about Him and saw the multitudes misguided and led astray by the chief priests and Pharisees. He saw them bewildered, confused, unsettled, and in an unsaved state without a shepherd; so He said to His disciples, "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Again in Luke 10:1, after He had sent forth the twelve disciples, He then appointed seventy others to go



RAYMOND F. BURCH

out two and two before Him "into every city and place, *whither he himself would come.*" After they were appointed He also gave them the same admonishment He had given the former twelve. In this particular case the word *appointed* means to lift up anything on high and exhibit it for all to behold, hence to show accurately, clearly, and to disclose that which was formerly hidden from view.

This word in the Greek is *anadeiknumi*, and is found only twice in the Scriptures, once in Acts 1:24, where it is translated *shew* (at the occasion where the eleven cast lots and the lot fell on Matthias) and again in this passage in Luke 10:1, as *appointed*.

In this passage, the Lord appointed, or lifted upward, these men as an exhibit, so that all might behold them, and told them—who were able to go out into the harvest *before Him*—that they were to pray to God, that

He would send forth (drive or push out) laborers into His harvest. It was not just enough that Christ was to preach, but it was also essential that His chosen ones must first *pray*, so that He might win men (by strong force) to Himself.

Was this a sign that Christ lacked necessary power to win men to Himself? No, far from that. The Lord, instead, was giving the revelation that no one member of the Triune Godhead ever moves without the united corresponding action of the others. The oneness is so evident that the Father only acts when in perfect harmony with both the Son and the Holy Spirit.

It is a well established truth that the Holy Spirit who dwells within the believer moves only through the reading of the Word and communion in prayer, as the believer pours out his heart before the throne of God. Therefore, Christ will not draw the saved into Christian service unless some saint whose heart is in tune with the promoting of the Holy Spirit reads his own or another's, case before the throne of God. Then and then only will the Godhead move to act. For this reason we are admonished to pray the Lord of the harvest that He will send forth laborers into His harvest.

It is a strange paradox, but a person is called into Christian service by the Holy Spirit only after some individual, moved by the Spirit, has prayed, either for himself or another, who in turn receives the call from the same Spirit of God who laid the burden upon the heart to pray in the beginning.

In other words, the Holy Spirit who dwells within the heart of the believer first moves that individual to pray to the Father in the name of Christ. The Holy Spirit then presents the petition before the throne of God, who brings to pass, through the wooing of the Spirit, the consequent results. Thus we still retain our free moral agency and yet see the election of God at work.

It should, indeed, cause us to tremble when we consider the possibility of God's arm being stayed by our failure to pray for those



whom the Spirit lays upon our hearts. For unless the Spirit who dwells within our breasts is given complete freedom through prayer, there cannot exist a proper unity between the Lord Jesus Christ and us, nor a quickening for ourselves and others for whom we should pray.

Therefore, "pray ye . . . the Lord of the harvest, that he will send forth labourers into his harvest," then leave the calling of those labourers to His omnipotent persuasion.

## THE BRETHREN PULPIT

(Continued from Page 572)

many "busy bodies" had wagged their tongues concerning the character of Mary. Hence, she was anxious that this stigma be removed and that the truth be made known concerning her Son.

You know, friends, there are folks even now, even today, who would fall into the same error, good people, moral folks, folks whom you might trust to do business with, folks with whom you could enjoy passing the time of day, religious folks, folks who even attend church every Sunday, yet they fall into the same error, perhaps not even realizing the incongruity of their religious profession. They deny the deity of the Lord Jesus Christ. They deny the virgin birth and yet endeavor to worship Him as an exemplary character, but actually when one denies the deity of Christ and the virgin birth, he must conclude the unalterable and ultimate conclusion that Jesus Christ was an illegitimate fraud and that Mary, His mother, was of a questionable character. Such a conclusion is certainly repulsive to us and we hate to even mention this as an alternative, but such is the conclusion of the one who denies the deity and virgin birth of our Lord. Some day their mouths shall be stopped for eternity and they shall bow their knees before Him whom they have denied; but woe be unto all those who bring shame upon our Lord.

In I John 4:2-3 we read, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist." With this background ever before her, is it any

wonder that Mary longed for the day when her son should be revealed as the long-awaited Messiah?

But Jesus' time was not yet come when He should reveal Himself as the Son of God, hence, His answer to Mary, "Woman, what have I to do with thee? Mine hour is not yet come." Here as in our text, He refers to her as "woman," not as "mother"; certainly not in disrespect but again in recognition of their true relationship as "woman" and "Lord." She had called upon Him to perform an act that only God could perform and as the Son of God He responded.

The spiritual relationship between Jesus and Mary was far deeper than the physical tie of mother and son, but now as our Lord hangs upon Calvary's cross, His hour has come! He has revealed Himself as the eternal Son of God and for this declaration, the Pharisees have demanded that He be put to death. Nevertheless, this was the hour for which He had come into the world. He came unto His own and His own received Him not. He was despised and rejected of men, a man of sorrows and acquainted with grief, and they hid as it were their faces from Him. He was despised and they esteemed Him not.

In the text before us, Jesus commits His mother, Mary, into the hands of His beloved disciple, John, and bids John take her as his mother. We read "that from that hour" that disciple took her into his own home. This committal of Mary to John and John to Mary is the beautiful picture of that other great committal which lies behind the scene of Calvary. Jesus Himself had said, "Whosoever therefore shall confess me before men, him will I

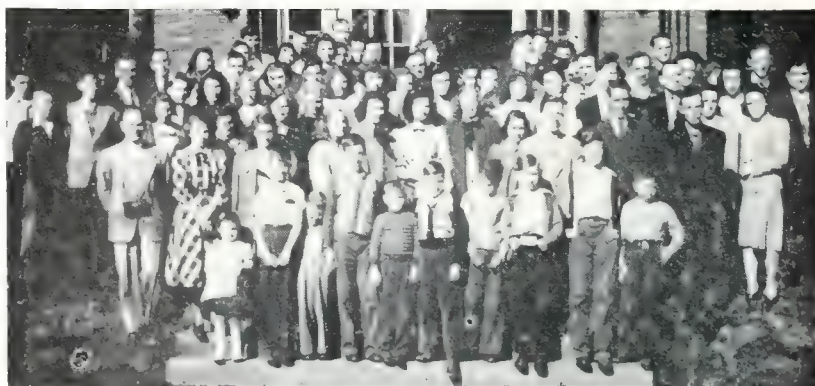
confess also before my Father which is in heaven" (Matt. 10:32). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

This is the great committal of the cross—the committal by Christ of the believing sinner to the holy Father. Jesus was ever thoughtful of His mother but He was also thoughtful of His mission in life which was to reconcile the sinner to God. Jesus Himself had said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Those who believe on Him, He commits unto the Father and they abide with Him throughout all eternity. Had He given voice to this committal, it might have been, "Father, behold thy son; son, behold thy father." Such was the great purpose of Calvary and includes all those who look to Christ as the Way, the Truth, and the Life.

Even as John from that day on received Mary into his home and cared for her so long as she remained on this earth, so the Father receives the ransomed sinner and cares for him throughout all eternity.

The 1948 Southern Baptist Handbook reports that church membership is increasing in the United States more rapidly than the population. Church membership is given as 77,804,047, or 53.53 per cent of the population.

Rockmont College is the new name announced for the Denver Bible College. The name of the Denver Bible Institute is not being changed.



CENTRAL DISTRICT YOUTH RALLY at Peru, Ind., April 30 and May 1, 1948. Report appeared in the June 12 issue of the Missionary Herald.



## GROUND BREAKING IN GRAFTON

May 30th was a gala day in our Grafton church. We believe that history was made in the enlarging of the congregation and in the spiritual development and outlook of our people and our church.

After several attempts and because of severe winter weather this service had been postponed. In our January meeting of the entire congregation it was decided to have this ground-breaking service. The devil fought this from the very beginning. But now, praise the Lord, we were able to have this service.

A basement has been in our minds for a long time. This will give us a children's department and also a young people's room for our Brethren Youth Fellowship. Pray with us and for us here in Grafton that this extension project will be the means of revitalizing our entire

membership, and causing them to reconsecrate and rededicate their lives and their substance to the Lord and their church.

We were richly blessed in having friends who were very dear to us from the Grace Brethren Church, Hagerstown, Md. They were Brother and Sister Wilbur Bostetter and Brother and Sister Harold Riley and their daughter, Betty Lou. This was a blessed treat to have them with us in our home and in our church. We do praise the Lord for their testimony of life and service in days gone by. From Huntington, Ind., we had Brother and Sister Robert Miller, his son Monerville, and his wife. These latter folks were mem-

bers of our first church and pastorate in Huntington, Ind. We do praise the Lord for the faithfulness of these friends.

Our building program of putting a basement under the present structure will cost around eight hundred dollars and we have almost half of it now. Pray with us and for us that we might be faithful to Him and that through this special effort many souls might be won to Christ, thereby hastening His coming.—Stanley F. Hauser, pastor.

## YOUTH PAGE

(Continued from Page 574)

day, plus an evening meeting, and some fine decisions were made for the Lord.

The second week of camp was for juniors, and there were 15 present. Better weather prevailed then, too.

Brother Lucero and his wife supervised the kitchen, and the teaching was done by the Klievers, your youth director, and Wanda Goodall, of Long Beach, who is spending the summer there in D. V. B. S. work, too.

## KITTANNING HOST TO EAST DISTRICT RALLY

An overnight youth rally was held at Kittanning on May 14 and 15, with approximately 100 young people in attendance. Good singing was led by Pastors Gerald Polman and Henry Rempel, and special numbers included a solo by Gerald Polman, trumpet numbers by Lowell Hoyt, and a duet from the Ringler sisters of Johnstown. Another popular impromptu musical feature was a quartet, composed of Brethren Polman (singing first tenor, believe it or not), Bracker, Rempel, and Colburn.

Saturday's banquet was especially good, with clever programs, favors, and napkin holders prepared by one of the young ladies in the Kittanning church. Food was excellent, and quantity? Well, there was still food on the table when we left!

The "queertet," as it was called, and others of the young people, made phonograph records on the church's machine during a free period.

Speaker was your national youth director, and the Lord honored His Word with several decisions for full-time Christian service.

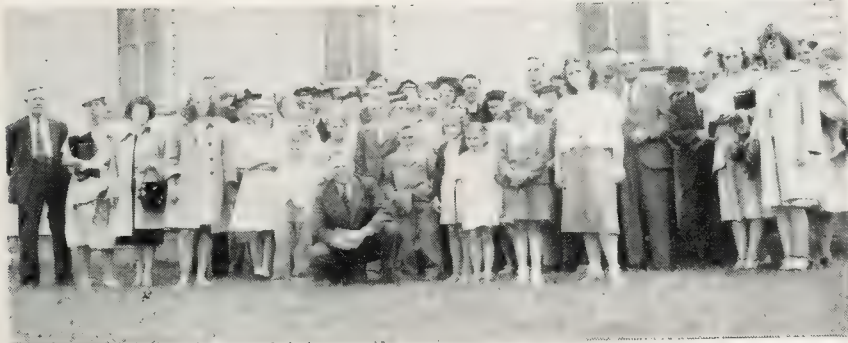
## FELLOWSHIP AT WINONA

Beautiful Winona Lake is inviting you to spend your vacation there during the time of the Fifty-Ninth Annual Conference of the National Fellowship of Brethren Churches which will be held this year August 30 to September 5. Come for the entire week, if possible. But if your vacation will not permit this, come for as many days as you can. Every day will be filled with challenging messages and denominational information. Plans for the closing days of the conference are especially good, with a big Sunday school program and a youth rally all crowded in on Saturday, September 4. With the Labor Day holiday on the 6th, you can also enjoy a wonderful Sunday at Winona and hear three outstanding Brethren speakers, Russell Barnard, L. S. Bauman, and John Aebly.

H. W. Koontz,  
*Secretary, Executive Committee.*

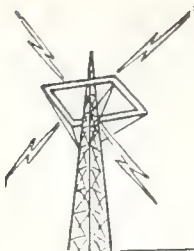


**PARTICIPANTS** in the ground-breaking service at Grafton, W. Va., May 30, 1948: left to right, Rev. Stanley F. Hauser, pastor; A. R. Vandergrift, senior deacon; L. C. Dennis, trustee; A. D. Camp, moderator.



**THE CONGREGATION** at Grafton, W. Va., attending the ground-breaking service.





# THE LIFE THAT IS WORTH LIVING

Philippians 1:27-30

Sermon Preached on  
**THE GOSPEL TRUTH BROADCAST**

By REV. JOHN M. AEBY  
Fort Wayne, Ind.

## Introduction.

"Is life really worth living after all?" This is a question which comes to some folk over and over again. Usually it is to those who have tried the "flesh-pots" of this world's pleasure and found them destitute of satisfaction. Sometimes it is the pitiful query of the one who has experienced one reverse after another and who has had to face them without the comforting presence of Jesus, who promised, "I will never leave thee nor forsake thee."

Often it is the hopeless cry of one who has lost in death one dearer than life itself. And that loss is an eternal loss because there is no confidence in the Risen One who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." But, my listening friend, this question cannot come to the one who can proclaim with the veteran Apostle Paul, "For to me to live is Christ, and to die is gain." Paul lived for the Lord Jesus Christ and was ready to die for Him. In Philippians 1:27-30, Paul tells the believers just what is included in a life worth living.

## I. The Life Worth Living Is a Life Lived According to the Gospel of Christ.

"Only let your conversation be as it becometh the gospel of Christ." Too many have the impression that they can let Christ save their souls from hell, and then continue to live for the devil. Nothing can be further from the truth. Romans 6 says, "To whom ye yield yourselves servants to obey, his servants ye are." Jesus says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Too many Christians are living defeated lives because they are living divided lives. There is a solemn responsibility resting upon us

who have believed the Gospel to live as becometh the Gospel.

The word *conversation* used here means more than *talk*—it refers to our whole *walk* of life. It is literally *citizenship*. The word had its origin in connection with the old Greek city-states. Each principal city in ancient Greece and the territory around it comprised a city-state. Each had its own laws, military force, and supreme government. When a citizen of Athens went away from home he was recognized as an Athenian citizen by his manner of life. So it is with us who have believed the Gospel. Philippians 3:20 (R. V.) tells us that "Our citizenship is in heaven." God expects, and the world expects, the Christian to live differently than those who are of the world. William Arnot wrote a volume of notes on the book of Proverbs entitled, "Laws of Heaven for Life on Earth." God's Word is filled with this kind of admonition and instruction for His children.

## II. The Life Worth Living Is Steadfast in Its Stand for the Gospel.

Paul says that "Ye stand fast in one spirit . . . for the faith of the gospel." To stand fast is the very opposite of being blown around with every wind of doctrine. He will never run well for the Lord and His Gospel who has not learned to stand fast for the Gospel. In these days when many are substituting fancy for fact, sentiment for salvation, theory for Bible teaching, self-improvement for saving grace, and concepts for Christ, we need to stand without compromise for what the Book says.

## III. The Life Worth Living is One of Striving Together for the Faith of the Gospel.

" . . . with one mind striving together for the faith of the gospel." Those who have traveled the frozen wastes of the northland tell us that their big dogs, called "huskies," are

not only indispensable, but are sometimes unpredictable. There is nothing like them to pull the sledges across the ice and snow. But when they are out of harness and away from the united pull—then watch out! These dogs are part wolf, and this is the time when the old "wolf" nature sometimes asserts itself and they tear each other.

Too often it looks as though Christians read this verse wrongly—"Strive with one another, instead of for the gospel." You know, we are just like the huskies in one respect—all of us have just enough "old wolf" nature in us that when we get our eyes and hearts off our business of carrying the Gospel of Jesus Christ, we begin to fight among ourselves and bring disgrace on the Lord whom we represent. The Spirit warns us against this in Galatians 5:15, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

We do not intend to leave the impression that the Christian life is all peace. It is not, and the Bible does not suggest it. Paul says we should strive as in an athletic contest for the *faith* of the Gospel. Jude says, "Contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, R.V.). Peace in any church at the cost of the truth is peace at too high a price!

## IV. The Life Worth Living Is a Life of Courage in Proclamation of the Gospel.

Our text says, "And in nothing, terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." If there is anything that makes a cause lose ground, even though it be a good one, it is fear or lack of courage on the part of those who embrace it. A coward never wins the admiration of anybody. We sing the praises of those who have fought till they have fallen on the fields of battle, but no one ever glorifies the quitter. The people of

God today, as never before, need courage! Never have the foundations of the Christian faith been attacked as they are being attacked at this hour. Never have the Christian standards of morality and righteousness been ridiculed as self-style intellectuals and libertines are ridiculing them in this so-called liberal era.

Many who love God and righteousness are losing heart. But, take courage, for when men make themselves enemies of those who proclaim Christ's Gospel, they are declaring themselves enemies of Christ and thus sealing their own doom. As for those who are persecuted, didn't Jesus say, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven!"

V. *The Life Worth Living Involves Suffering for the Gospel of Christ.*

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And Paul knew by experience what he was talking about for he continues, "Having the same conflict which ye saw in me, and now hear to be in me." Where was Paul at this writing? In a prison in Rome for the "crime" of preaching Christ as the only hope of lost men. Remember his reference to "a prisoner of Jesus Christ," "my bonds in Christ," "I bear in my body the marks of the Lord Jesus," and others of this type. Had he not been stoned and left for dead? Hadn't he been beaten till the blood gushed from his back, at the time God turned the scene into a revival that resulted in the salvation of his jailor and the establishment of this very church at Philippi?

The word "given" used here is from the root word which means "grace." Just as our salvation is a gift of God's grace, even so Paul tells us the honor and privilege of suffering in behalf of Christ is a gift of God's grace. Is it possible that we want the grace that saves and yet are unwilling to share in the grace that enables us to suffer for Him?

Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one,  
And there's a cross for me.

TUNE IN  
**THE GOSPEL TRUTH**

National Brethren Radio Hour

- WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)
- WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)
- WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)
- KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)
- WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)
- WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)
- WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)
- KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)
- WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)
- KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)
- KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

The cross may be a heavy one. It is your cross, and no one else can bear it for you. It is my cross, and no one else can bear it for me. But, oh, the joy to know that it doesn't end here.

The consecrated cross I'll bear  
Till death shall set me free,  
And then go home a crown to wear,  
For there's a crown for me.

But, Christian friend, the cross comes before the crown. And no cross—no crown.

*Conclusion.*  
This message is to the Christian, not to the unsaved. If you are outside of Christ, I don't want to leave you under the impression that you can live and suffer for your own salvation. All your suffering or remorse for sin will not avail.  
Not the labors of my hands  
Can fulfill Thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and Thou alone!

You needn't suffer any more for your sin. If you did for eternity, it would not avail. But here is good news. There is One who came to suffer and bleed and die in your place. He did it for you and all you need to do is to acknowledge what He has done for you, receive Him into your heart and enter into the joy of His salvation.

*Dr. Ralph W. Neighbour* has resigned as pastor of the Fort Wayne Gospel Temple to devote full time to evangelism.  
The fourth annual convention of *Youth for Christ International* will be held at Winona Lake, Ind., July 11-18, with the regional conference being held at the same place during the preceding week.



ORDINATION OF REV. NELSON E. HALL, pastor of West Homer Brethren Church, Homerville, Ohio, May 9, 1948. Ministers present (left to right) are Rev. James Dixon of Ashland, Rev. Forest Lance of Sterling, Rev. Lyle Marvin of Rittman, Rev. Russell Ward of Cuyahoga Falls, Dr. Herman Hoyt of Grace Seminary, Rev. Lester Pifer of Fremont and Rev. Kenneth Ashman of Wooster. Dr. Hoyt delivered the ordination sermon. Brother Hall graduated from Grace Seminary in 1947.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for July 11, 1948.

Acts 3, 4.

## PROSPERITY AND PERIL IN THE EARLY CHURCH

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

One of the outstanding causes of the prosperity of the early church was the godlike giving of its members. Peter was a splendid example of this when he said to the cripple at the temple gate, "I have no silver and gold, but I give you what I have . . ." (Acts 3:6, R. S. V.). Luke records how this spirit had permeated the whole church when he writes, "No one said that any of the things which he possessed was his own . . ." (Acts 4:32, R. S. V.).

Every member of the church seemed to recognize that he was a steward, not an owner. Those who had money gave it; those who had spiritual gifts used them for others; those who had boldness inspired others with their courage. This is more than just generous giving; this is acknowledging God's ownership of everything that we possess. And if God owns it, then we do not own it. If God owns it, then it must be used according to His will and for His glory. It is not just the tithe that is His; it is everything that we possess—money, property, spiritual gifts, abilities, talents, and time. It is all God's. When the members of any church recognize this fundamental truth, that church will prosper.

How far have we drifted from this outlook! Witness the number of times we say "My money . . . my home . . . my car . . . my church . . . my sermon!" If we regarded these things as the early church did, we would not have so much trouble applying the Sermon on the Mount today.

We have seen that the first Christians gave what they had. Now let us notice that they could not give what they did not have. Peter could not make an offering of silver and gold, nor of houses and lands, for he had none. Peter and John could not serve the church as great scholars can, for they were "uneducated, common men" (Acts 4:13, R. S. V.). But Peter had something far more important: he had the power of God in his life; he was filled with the Spirit. The tragedy of the church today is that our condition is exactly the opposite of Peter's. We have some silver and gold (or paper), but we have so little of the power of God, the fullness of the Spirit. But like Peter, we cannot give what we do not have. The spiritual poverty of the church itself is its greatest peril today.

So we see that in the early church everyone thought of his possessions as belonging to God, and money,

time, and talents were all used for the common good. What was the result? "There was not a needy person among them" (Acts 4:34, R. S. V.).

Every need among us is a witness of our continuing selfishness in regard to what we have, and our poverty in the spiritual things we ought to have.

### Review Questions

(Based on the Brethren Quarterly)

1. Why do men still oppose the cause of Christ?
2. What did Peter lack; what did he have?
3. Is the church today concerned too much about silver and gold?
4. What tests may be applied to supposed "divine healing" today?
5. What is meant by the "boldness" of Peter and John?
6. What should be the Christian's first interest today?
7. What is the first need of every man?
8. Should we expect miracles today?

### Discussion Questions

1. Does the church today possess what the world needs? Why is the world still in need?
2. Does the Bible teach communism or capitalism?
3. What characteristics of the early church are most needed by the church today?

## BIBLE-READING SCHEDULE

Monday	June 28	II Chronicles 21, 22, 23	Rev.	18, 19
Tuesday	June 29	II Chronicles 24, 25	Rev.	20, 21
Wednesday	June 30	II Chronicles 26, 27, 28	Rev.	22
Thursday	July 1	II Chronicles 29, 30	Matt.	1, 2
Friday	July 2	II Chronicles 31, 32	Matt.	3, 4
Saturday	July 3	II Chronicles 33, 34	Matt.	5
Sunday	July 4	II Chronicles 35, 36	Matt.	6, 7
Monday	July 5	Ezra 1, 2	Matt.	8
Tuesday	July 6	Ezra 3, 4, 5	Matt.	9
Wednesday	July 7	Ezra 6, 7	Matt.	10
Thursday	July 8	Ezra 8, 9, 10	Matt.	11
Friday	July 9	Nehemiah 1, 2, 3	Matt.	12
Saturday	July 10	Nehemiah 4, 5, 6	Matt.	13
Sunday	July 11	Nehemiah 7, 8	Matt.	14



*“Dear Jesus, Save Me and My People”*



# EDITORIALLY SPEAKING

By DR. LOUIS S. BAUMAN, Editor

## OUR COVER PICTURE

The picture on our cover appeared on the front of the cover of a splendid little missionary book entitled, "The Hand of God in the Sudan," and is used by the kind permission of the *Sudan Interior Mission*. It surely makes its appeal to any heart in which the Spirit of Christ dwells. "God is no respecter of persons" (Acts 10:34).

As a result of our work in French Equatorial Africa, thousands of little ebony children of the sun like this one in the picture will some day shine as the stars, clothed in the image of the Master, unto the fathomless reaches of eternity—forever and forever!

## EASTER OFFERING REPORT

As these editorials are being written (June 15) belated Easter Offering reports are still coming in. A number of churches report "the largest offering ever." Others have fallen down from the amount given last year. It is therefore impossible at this writing to say if the offering will be above or below last year's offering. It should be above, if we are to carry forward the advanced program without calling upon our reserves. We still have faith to believe it is going to "go above."

The Easter Offering report has grown in recent years to such length that it took up all the space, and more, in an issue of the "Herald." A number of complaints were registered against that. Therefore, we have decided this year to publish it separately from the Herald—in pamphlet form. It will be sent in due time to all the members of the Society.

Another change will be made in the report itself. It will show *only the total amount* contributed by donors—churches or individuals—and will *not* show the "breakdown" of a gift to various funds. "Believe it or not," this change alone will save over \$300.00—or about one-third the cost of the former method of printing the report. However, the official receipts mailed out to all donors will show the "breakdown," if any.

The complete report will show all gifts mailed to our office on or before June 1st, also gifts received after that date should they reach us in time to enter them before the final "make-up" of the report. The report is now about half made up for the printer. Some churches have been very slow in sending in their reports. Should any church's report fail to be entered, surely the fault is not ours, for we also have "deadlines" to which we must work. Should any report fail to reach us in time for entrance into this year's report, it will be entered into our July report, and thus become a part of *next year's* offering.

This pamphlet containing the Easter Offering report will also contain the financial report for the entire fiscal year—July 1, 1947, to July 1, 1948.

On behalf of the Board of Trustees, we wish to thank each and every one who has stood faithfully by the great task left us by our Lord—namely, the giving of "the gospel to every creature."

## PAGAN AMERICA!

As I am writing these editorials, the morning paper lies on my desk, and I read:

"RUPPERT STADIUM, Newark, N. J., June 10 (INS).—Tony Zale, gallant son of Gary, Ind., tonight reclaimed his world's middleweight championship with a third round knockout over Rocky Graziano, of New York.

"The end came in 1 minute and 8 seconds of the round, with the tough guy from New York's lower east side stretched inert and wholly dead to his surroundings from a left hook to the chin.

"It landed flush on the bull's-eye and the defending champion went out like a snuffed candle, while the near-capacity 25,000 crowd screamed in shrill delirium."

"25,000," not knowing whether the unconscious man on the floor was dead or alive, "screamed in shrill delirium"! The number of those who have died in these combats recently have been many. Still the fights go on, and men and women, supposed to be civilized, "scream" with "shrill delirium" when the knock-out blow falls.

## "IS IT NOTHING TO YOU?"—Lam. 1:12

IS IT NOTHING TO YOU, O child of God,  
That many who live in fear  
Shall never know God's love and His peace,  
Shall never the Good News hear?

IS IT NOTHING TO YOU, my Christian friend,  
That yonder—in Afric's night,  
Millions are dying—dying IN SIN—  
Cut off from the Gospel Light?

IS IT NOTHING TO YOU, O saint of God,  
That the laborers are few,  
That the fields are white—the harvest ripe,  
That the Lord of the Harvest needs YOU?

—From "Unevangelized News Letter."

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



Ridpath—the historian—writing of the gladiatorial combats of old pagan Rome, says, "The shout which rose when the victor held aloft his bloody sword, might have shaken the sea. Rome was delighted." Lord Byron comments, "Butchered to make a Roman holiday!"

The influence of the Christian religion had about done away with these bloody sports. But in recent years, as the Christian religion has been denied entrance into our public schools—as the old-time faith languishes and the spirit of the Christ departs from the breasts of men—the spirit of paganism is again in the ascendancy, and the spirit of the beast is returning to the breast of mankind.

### "THE QUESTION OF GOD'S ELECTION"

The editor recently received a letter from a lady, from which we quote:

"My Dear Dr. Bauman:

"This may be an unusual request, but I would like to have your opinion on a question that greatly troubles me, and that is the question of God's election. It leaves me greatly worried to think that if I am not elected I am lost. I have heard you over the radio, and thought you might be good enough to answer the question for me."

Thinking that there might be others who are likewise troubled over this "question of God's election," the editor is quoting here a portion of his answer to this troubled soul:

"My Dear Sister:

"It is no unusual thing for a Christian to have the same misgivings that you seem to have.

"It is written, 'Shall not the Judge of all the earth do right?' (Gen. 28: 25). Assuredly, it would not be just for God to take from any man the right to make a choice as to his eternal destiny—to damn a soul to eternal perdition by His (God's) own sovereign choice. 'Choose you this day whom ye will serve; whether the gods which your fathers served . . . or the gods of the Amorites . . . as for me and my house, we will serve the Lord' (Josh 24:15). Again, 'I have set before you life and death, blessing and cursing: therefore choose life' (Deut. 30:19). There are many other quotations like these.

"Why tell a man to choose, if he cannot choose? 'The Lord is . . . not willing that any should perish, but that all should come to repentance' (II Pet. 3:9). That passage alone should answer your question, and give you blessed assurance. Be sure of this, if nothing else—**GOD NEVER ELECTS THAT ANY MAN SHOULD BE DAMNED, IN THE SENSE THAT THE MAN HAS NO CHOICE OF HIS OWN IN THE MATTER.**

"Your question reminds me of a story I heard many years ago. I recall in my early life that there was a very prominent U. S. Senator in Washington, from Ten-

nessee, by the name of Vance. He was not a professed Christian. One day he picked up his gun on a Sunday morning, and started out for a hunt. On the way to the hunting-ground, he met an old negro Christian, on his way to church. Senator Vance, thinking he would have a little amusement with the old man, asked, 'Going to church, Uncle?'

"Yes, suh, I's gwine to church."

"Baptist, I presume?"

"Yes, suh, I's a Baptist."

"Now look here, Uncle, how about that doctrine of election? Take me, for instance. Am I elected to be saved, or elected to be damned?"



THE LARGEST OFFERING OF THEM ALL!

"Now look hyar, Massa Vance,' replied the old negro, 'I's nebber yet heered of anyone being 'lected save he was fust a candidate!' Senator Vance had no more to say!

"There you have the full truth on the so-called doctrine of election. When once a man becomes a candidate for election by his own individual and sovereign choice, then God chooses to act in grace and cast the vote that decides in the man's favor—God elects that that man shall be saved—shall enter into eternal life. Man cannot save himself by any works of his own. Therefore, if a man inherits eternal life, God must, in His sovereign will, ELECT that man to a seat in the kingdom of God.

"Of course, a whole book could be written on the subject. But, when the whole would be boiled down, the truth would be as I have set it forth above."



The editor has discovered that our Financial Secretary, Dallas Martin, and one of our missionaries in Africa, Robert S. Williams, were born on the same day, July 15, 1907. Also, three of the members of the First Brethren Church of Long Beach, namely, Claude Ezra Stark, Mrs. Harold Parks, and Mrs. Volney Polman-teer, were also born on that very same day. Now, we would call that "Brethren Day." Ladies you will have to forgive us for revealing the year, but we thought that was a good "believe-it-or-not" item.

Just as we are closing these editorials, a neat little card comes to the editor from "Jimmy and Roger Dowdy" reading as follows:

"We must take time to tell you that the Lord sent us a little brother at 6:00 a. m., April 26th, 1948. His name is ROBERT LUIS, and he is nice and plump, and weighs 8 pounds!"

Congratulations to the Dowdy family! Another "missionary" for Argentina. So may it be!

# ALAN S. PEARCE: *A Tribute*

By LOUIS S. BAUMAN, D.D.

Twenty-three years ago, I was still not only the pastor at Fifth and Cherry in Long Beach, Calif., but I was also the office secretary and my own assistant, even as I had been from the very beginning of the church. Together with these duties, I was the full office force—secretary, office secretary, treasurer, financial secretary, home director, and editor of the magazine of the Foreign Missionary Society of the Brethren Church. As the work grew in both organizations, the burdens became unbearable for one man. It was then that the Long Beach church cast about for a man who would become my assistant.

Forty-seven years ago our Foreign Board sent me to Montreal, Canada, to conduct a revival and assist in starting a Brethren church in that city. The revival was successful, and a very nice church house was later built. Several years after that, through some sad mismanagement, the mission was closed and is today but a memory.

However, I have never conceded that that work was a failure, for it gave to the church Alan S. Pearce. Also, indirectly, it gave us one of the finest families of the First Church in Philadelphia—the family to which Miss Tyson, our valued African missionary, belongs.

I shall never forget the day when, over at my home on Third Street, I saw Alan Pearce come walking up to me out on the sidewalk, ready to begin operations. I little realized what he was to mean to me personally and to the First Brethren Church of Long Beach. From that day to the day when I surrendered the pastorate to another, Alan Pearce was in a very real sense my own right arm.

By night, as well as by day, he stood by me, ready to respond to my every call. He became a true servant of the entire church—and I mean *servant*! Day and night he responded when a soul needed the salvation of our God, or when the sick or dying needed a consoling voice, or when the needy called for food or clothing, or when a hundred and one menial little tasks in the church or out of it needed attention—Alan was always right there, with no complaints to offer. He accepted the lowly task as cheerfully as he accepted the higher tasks, such as baptizing, performing wedding ceremonies, and securing men for the pulpit in the absence of the pastor, or editing the church calendar.

More than once, when I have been away from home in Bible conference work, have I had outstanding evangelical preachers here in America express surprise that I could be absent so much from my church, and yet the church continue to go forward. Then, when some of these pastors later visited my church, for revival or conference work, they would then say, "Oh, I understand it now! If I could have an associate such as you have in Alan Pearce, I could go too!"

Moreover, Alan not only served the local church, but he was just as faithful a servant of the Southern California District Conference and its mission board. Whenever and wherever they had need of him, he went. For many years he has served as the district conference secretary, keeping the minutes, securing speakers, and arranging the program, and caring for the many details.

I do not hesitate to say that a real pastor's assistant—one who is successful in his work, and yet remains utterly loyal to, and continually boosts for, the pastor, instead of angling for the pastor's job—is about the rarest being in the world today. Ask the pastors of churches everywhere, even as I have done, and see if such is not the case.

Never, never, by any deed or word, did the pastor through all these years have reason to think of Alan Pearce as breathing the breath of disloyalty. Absolutely "true blue"—always and always! Alan Pearce may have made some mistakes. But, if he did they were of the head and not of the heart. *He was faithful, utterly faithful to every trust that either the church or the pastor ever placed in his hands.*

Alan now goes to the office of the American Prophetic League, Inc., located in Eagle Rock (suburban to Los Angeles), Calif. He will become the associate of Dr. Keith L. Brooks, president of the league and publisher of *Prophecy Monthly*. In this work he will have a wider ministry, and we congratulate the league.

Fifth and Cherry sustains, in my opinion, a real loss in his leaving for other tasks. Who "follows in his train" will have difficult shoes to fill. The Brethren Church, as a whole, can ill afford to see a man like Alan Pearce enter into service outside of its own fold. But, if this is the will of the Lord for my old team-mate through the long years at Fifth and Cherry, then the will of the Lord be done.

# A New Basis for the Missionary's Personal Allowance

By R. D. BARNARD, General Secretary, F. M. S.

Possibly no one subject has been so completely misunderstood as that of the missionary's personal allowance. We seek now to clarify this.

For many years the missionary in Africa received only \$300.00 per year. Then, in recent years, the amount was raised to \$400.00 per year. Members of the Foreign Missionary Society and of our Brethren churches have felt badly about this, and often have felt badly toward the Board of Trustees of the Foreign Missionary Society. The result has been that very frequently individual Brethren people have detoured the Board's personal financial arrangement with the missionary altogether by sending gifts directly to the missionary, desiring that they shall not count as a part of the missionary's personal allowance.

There are several things that should be said rather introductory on this subject, and the first is that the amount actually received by the missionary has always been much more than \$400.00 per year. Over the last five and one-half years, each adult missionary in Africa has actually cost the Foreign Missionary Society about \$1,000.00 per year—\$2,000 for man and wife, with \$150.00 extra for each child. This included, of course, allowance, outfit, transportation, housing, and all other expenses incidental to our work in Africa.

It should be said, also, that the Board did not originally set the amount of the allowance. The missionaries themselves did this. At different times the Board has asked whether an increase was not advisable, and the answer has always come back, "Don't increase the allowance. Just send us more missionaries."

But finally, it has become the conviction of the Board and the missionaries that some change in financial plan should be made. As a result, long hours were given to this consideration at the 17-day field council meeting at Bassai, and additional hours were spent during the recent meeting of the Board of Trustees at Winona Lake, Ind. No departure has been made from the "faith basis" of our mission in Africa, but some changes have been made in the application of this basis to our present situation.

In time past there were so many "funds" that even Board members and missionaries have not been clear in relation to them. We have found confusion in the thinking of pastors and laymen everywhere. There was an Outfit Fund, a Personal Fund, a Special Gift Fund for each missionary; and often the missionary was puzzled as to which fund should receive a certain gift.

Then, too, in the matter of "outfit for missionaries," some received much—so much that they were almost burdened with it—and others, just as excellent missionaries, received almost nothing. The inequality has been so evident on the field. The missionaries were all most gracious about this, but some way it just hasn't seemed right.

The new plan of personal allowances was published in detail in the May Foreign Mission Number of the Herald, and we will not now repeat this in detail. This

arrangement prevails with all missionaries serving in Africa.

The primary difference is this: where formerly the missionary had received \$400.00 per year per adult on the field, and \$600.00 per year per adult at home, he now receives \$600.00 per year per adult on the field, and \$1,200.00 per year per adult for the year of furlough. Formerly, in addition to the allowance, he went among the churches to receive gifts toward an outfit, and the Board made special grants for this. Many other special grants were made, as well. The result was that so often the missionary felt like a person receiving an alms from individuals or from the Board. The Board didn't enjoy this, and possibly the missionaries were frequently embarrassed by it.

Now the missionary is being paid a sufficient allowance that he can finance his own family and household. He will from this allowance purchase his own outfit and arrange for its transportation to the field. It is our purpose now that the missionary family shall receive an income commensurate in its purchasing power with the income of the average Brethren pastor in the homeland. The Board and missionaries will study this problem together until we approximate this goal.

Of course, it will still be possible for those of the missionary's family or household to make gifts in addition to the allowance, but for these no credit will be given by the Society. It is also possible, and greatly to be desired by the Board, that linen and utility showers shall be given to missionaries during furlough. Items received in such showers are usually badly worn after one term of service on the field, and very frequently need to be replaced.

This plan should work beautifully for all missionaries who are now on the field and will return to the field again. There are, however, some problems in relation to the new recruit or the new missionary who goes to the field for the first time. It will be possible and necessary for the Board to make a definite arrangement with the new missionary family, so far as the purchase of their outfit for the first trip to the field is concerned. It is very probable that the Board will suggest that such new missionary candidates visit in such churches as may desire to have them, and in such instances, any offerings that are given by those churches will become a part of the missionary's outfit fund in his first trip to the field. This will be arranged by the individual missionary and the Board, and announcement will be made concerning each missionary's needs.

And now, pastors and laymen, as missionaries visit your churches you will probably want to give those who hear the missionaries an opportunity to make gifts to the missionary and his work. This plan is very highly recommended by your Board of Trustees, and such gifts will become a part of the missionary's personal fund, out of which allowance, including all outfit needs and its transportation to the field, will be paid. Funds given to an individual missionary will be kept exclusively for

*(Continued on Page 593)*



# "The People Which Sat in Darkness.."

By HAROLD L. DUNNING, Bossembele, Africa

Those referred to in this passage certainly were not the French, yet the people of France are the people I think of when I read these words. Never have I encountered greater darkness than I have in France.

As I pen these lines I cannot help but think, "What would a Frenchman think of them?" Certainly he would be amused, if not downright horrified at the stupidity of the author. France, the land of modern light, the father and mother of liberty, equality and fraternity, the cradle of western culture—France a land of darkness? More than likely he would ask if the author had ever walked along the banks of the Seine and noted the book stalls. He would demand, "Has he ever visited the 'Quartier Latin' with its famous schools packed with students from almost every tribe and tongue? Can he really call the home of Hugo, Descartes, Rousseau and a host of others 'a land of darkness'?" "Yes," he would say, "perhaps taxi drivers, merchants, etc., do take the American tourist for a slide; perhaps the people in France are tied with red tape; perhaps France has suffered a terrific setback by the war—but never can it be said that France is a 'land of darkness.' France is a land of light, and Paris, gay Paris, a city on a hill lighting humanity."

True, perhaps; yet I must insist that the people of France are sitting in a great darkness, the density of which is not greater any place in the world. Of course, it is not the quality of darkness manifest in primitive Africa, nor that of priest-ridden Spain, nor of Communist-blackened-out Russia, nor of caste-crushed India. Here darkness wears an armor of light. Here is darkness at its cultural best. Here it is manifested in the shining stars of great philosophers and philosophies, in the heroism of the resistance, in the struggle of Remadier to bring France back from the ruin of war. Here it sits in great university classrooms, in great laboratories, in thousands of book publishing concerns. Here it is portrayed in the greatest art of the world.

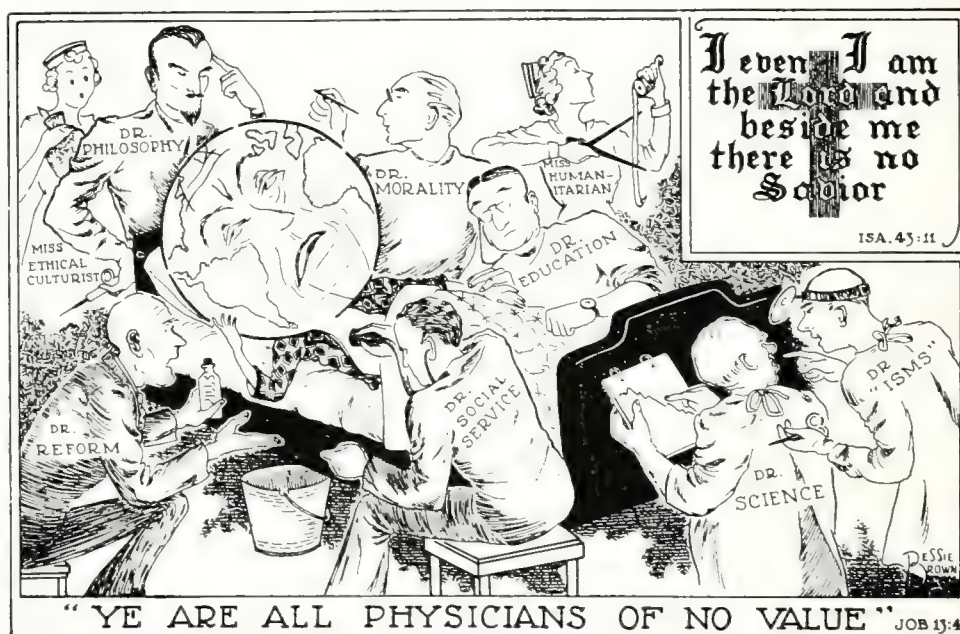
Why do I call it darkness? Because it is Christless. Note, please, I did not say that it is openly anti-Christ. Voltaire has quite a crew left in France, but they are by no means the majority. Very few Frenchmen hate Christ. Very few speak against Him. The vast majority don't even ignore Him. He is simply not in mind. He is not considered important—certainly of no more importance than any other foreign teacher of ancient

times. One has less of a chance of meeting Christ on the streets of Paris than any place else in the world, and what is most horrible, few, very few, care if He is met or not. "He is not important!"

Could anything leave you colder inside than the thought of a great people living, moving, playing, laughing, and dying without giving Christ a moment's thought? That is Paris! That is France!

France has churches. Some of the most famous churches in the world are there: Notre Dame, Madeleine, Sacre Coeur, Rheims, etc. France's landscape is marked with church towers. France is nominally Catholic, but in the main not seriously so except in some rural districts. Certainly France is not Catholic in the same sense that Spain is.

France has a Protestant church. It is not as large as the Catholic; nor as strong, but it is influential. How-



ever, these churches, the two branches of Christendom, do not present Christ. They offer a religion bearing His name with two widely different philosophies. They have Christianized France in a superficial way, but neither has really presented Christ. Rome points to Mary. Protestantism has been watered down by Modernism, and even though many have retreated from the extreme liberalism, its message is still not an offer of a living Christ able to save unto the uttermost all that come unto God by Him.

France has some evangelical testimonies, but here all too often the real spirit of evangelism is imprisoned in a traditional sectarianism of "several old French families." Often they seem to be nothing more than a small gathering around the daughter or son of some ancient religious personage. There the image of a living Christ is blurred in a sort of religious feud.



France lacks a really aggressive evangelistic group. To be sure, there are a few lights shining out. There are some men who are on fire for souls and are truly spiritual. But, as a whole, the so-called evangelical testimony in France lacks vision.

Recently a secretary of a progressive evangelical missionary group met with several French pastors of a more evangelical group. This group was suffering the usual difficulties in war-ravaged France. This secretary brought an offer of American Christian aid for their evangelistic program. How could America help them evangelize France? Their reply was that all they needed was funds enough to pay three secretaries and buy a few cars. No program was offered, no extension plan presented, no new mission or meeting halls envisioned, no training program for their youth advised, no evangelistic effort outlined. Simply a request for secretaries to cut the burden of three pastors, and a few cars! What a pity! The few who know Christ and could present Him to France say, "All we need is three secretaries and a few cars," having no serious program to reach beyond their small secluded meeting halls.

No wonder one meets, in the vast hosts of students filling Paris every fall and winter, Protestant young people who know the Gospel story but who are surprised to find that any one would take it seriously. One young woman, a university graduate and now pursuing her advanced work in psychology, remarked after listening to several Gospel phonograph records, "It's beautiful, it's comforting; I never heard anything like it!" She had been raised in a religious school, yet she sat back in amazement when she discovered that one was expected to take the message of Christ seriously, as an important present-day reality. Christianity as a sentimental something or other on Sunday is understood, but Christ as a living, real, personal Savior who is to be our guide and Lord, and whose philosophy and sayings were to be believed and obeyed—what a quaint, strange idea!

Thus daily one meets these people living in this awful darkness: on the "metro," in the markets lining up for their pitiful bread rations and hunting for the meager supply of foods, laughing gaily as they flock to their local amusement centers or for a night on Champs-Elysees or Montmartre. Souls gay but heavily burdened. Souls who have never been introduced to Jesus Christ, and, tragedy of tragedies, it looks as though they never will!

Can anything be done? The experienced pastors of France say, "Your evangelistic methods will not work in France. Give us three secretaries and a few cars."

Once I sat in a meeting and listened to one report on a conference he had had in England with an American evangelistic team which was planning a continental tour. The question was: Would the evangelical churches in these countries plan and prepare meetings for them? With some hesitation answers came in from Holland, Belgium, Germany, Sweden, etc., "Yes, come!" From France the response was, "You know things are different in France. American and English methods of evangelism don't work here." Back went a second request, "Will you prepare one meeting?" "Well," said France, "we'll try." And what a "try" it was! A mere verbal announcement to a small group. Pastors simply "forgot" to announce it in their churches. A hall was prepared—an obscure out-of-the-way place. No real advertising, nor any real effort to get people out, was made.

The hall was not even half full. The message in English, spoken through an interpreter, was good. As the speaker finished he turned the meeting over to the French leader. It had been agreed that in France it was better to do this because one would not dare use evangelistic methods there. He, using a standard hymn expressing good sentiment but no real challenge, closed the meeting, making no effort to bring the unconverted to a decision for Christ. Telegrams from Holland, Germany, and other countries poured into Paris. Hundreds converted in Holland, hundreds responding in Germany, etc. In France it was simply one more interesting lecture on the philosophy of Christianity; interesting, even heart-warming it was, but not to be acted upon or taken seriously.

I went out of that meeting hall and started home. The French about me were gay, and as I looked at them jamming into the metro, I thought, "Gay, but sitting in darkness!" A cultured, dense, awful darkness that could be felt!

Can anything be done? A young Frenchman in an air office had met and fallen in love with Jesus. A passion for souls burned within him. He just had not learned that evangelism won't work in France. He bluntly talked to those with whom he worked, pressing them with the challenge of Christianity. Result: several have accepted Christ and have found out that Christ is important. Recently he took charge of a youth meeting in the heart of Paris every Saturday night. Up until the time he took over, it was just a meeting for a few French young people who admired America and Christ. The meetings had been more often carried on in English than in French. The first night he took over, using French to reach the French people, he himself got out and brought in half of the congregation, unsaved folks whom he tackled in good old-fashioned evangelistic style. The meeting was a thrilling success.

France is hard! France is impossible! Yes, for so-called evangelicals who have lost their vision, but not too hard for God and His men. It is not too hard for a man called of God and anointed for the work of winning souls. God is looking in the Brethren Church for such a man today. The French sitting in darkness, though they know it not, are waiting for such men.

War clouds are gathering. Certainly the time for sowing and reaping is short. The line of division between God and the world is more closely drawn than ever before. My friend, what are your plans in these days? How are you going to spend your life? Are you willing to serve in the hardest and darkest place? You'll find it in the shadow of the Eiffel Tower. Here are millions of people sitting in indescribable darkness. They are indifferent to the Gospel. Most, the vast bulk of them, have never really heard it. Many will respond to one who, with the real love of God in his heart, will go to them with salvation's story. Many will willingly turn to the light if some one will take the light to them. "Is it nothing to you?"





# Another Interesting Conference at Gouze With the Tali Church

By DR. ORVILLE D. JOBSON

*Superintendent of Mission Oubangui-Chari, F. E. Africa*

One of the growing groups on the field is the church of the Tali. This tribe is related to the Kanré, being a clan of the same ethnic group. They immigrated south from the Pana Mountains many years ago, and have retained essentially the same customs, worship, and dialect as the mother clan.

We made our first acquaintance with this tribe in 1923, when we visited them from Bassai. At that time they were located along the northern bank of the Nana-Barya, one of the main tributaries of the Pendé River, living a peaceful, but backward life, on a very productive soil, with fishing and hunting in abundance. In 1927 when the automobile road from Bozoum to the Tchad was constructed, practically all of the Tali villages were moved to the automobile road, the remainder have since been moved to the two cross-country roads serving to evacuate the cotton, the principal paying crop of the Tali.

Our first move to evangelize the Tali was in 1932, when we located a chapel at Poubaindi. The Bassai church had the joy of furnishing funds for the erection of this first chapel, and also of loaning its native elder, Jean Noatimo, to get the work started. He was with them through the formative years from 1932 to 1936, opening also a chapel at the government post of Paoua, which is also a part of the Tali church. The first baptism was held April 15th, 1933.

According to the last census, there are a few over 15,000 Tali living in some 60 villages, under four paramount chiefs. The largest village is Gouzé, the center of the Tali church, with a few over 1,000 people. Gouze conferences have been reported in the Herald for several years now, and the purpose of this article is to bring that news up to date.

We have always felt that the Tali members were not getting a square deal when it comes to teaching. We have had so many groups to reach, and during the years when we were so few on the field, we were unable to give them the time we should. So, ever since being back on the field this time we have looked forward to spending several weeks with them, giving definite instructions to the workers, and closing with this year's conference. The Lord made this possible, in the midst of a very busy program, and we were able to spend 17 days with them from April 16th to May 2nd.

While at home on furlough, these good people built for the missionaries a mud-block house to live in when

visiting them. This was done all "on their own," and they have never asked any pay for it. We lived for the 17 days very comfortably in this little round house, and could have stayed much longer and been happy to have had a continued ministry among them.

April, incidentally, was the 15th anniversary of the first baptismal service, and out of the 20 baptized at that first service, seven are now active workers in the church. Several have gone on to be with the Lord. One is a leper in the advanced stages, and two are away from the home church, but still faithful to the Lord.

The first week with them was spent in a refresher course for the native workers, of which there were some 60 present. Nine of these are communion-center leaders. Seven more of their workers are in the junior Bible school at Bassai, and four others in the Central Bible School at Bellevue.

Our courses consisted of two doctrinal subjects, "The Judgment Seat of Christ" and "The Great White Throne." These were taught for one hour a day through the entire week. Another was what we termed "New Testament Introduction," giving them a bird's-eye view of the entire New Testament. This took two hours daily for the week. Then for the additional hour, we had a chapter a day from First Thessalonians. All of these classes were in addition to the morning prayer service from 5 to 6, and the regular morning service beginning at 6, as well as the regular evening service at 5. Then we spliced in between times a number of Scripture outlines for the preachers, song correction, and two sets of true and false questions on the Word and the Lord Jesus Christ. Every man was deeply grateful, and, while only three of them memorized the third chapter of Colossians, yet they all promised that they would have it ready as an entrance requirement when we go again for another two weeks some time this summer.

The first part of the second week was spent in going over the membership rolls, converts' rolls, offering booklets, and other matters such as Scripture sales. And while statistics do not prove very much, I am sure you'll enjoy these figures. The nine communion centers in this group include one Souma center of a few thousand, and three isolated Kabba villages, making a total of 102 villages being reached with approximately 20,000 population. The membership stands at 628—413 of them being men and boys, and the balance women and girls. There are 1,043 registered converts, and several hundred more who have not yet definitely lined up with the requirements. The offerings totaled for 12 months 14,500 francs. Besides this splendid effort they raised 1,350 francs for their students at the Central Bible School, and 910 francs for a communion set of cups and trays.

For the closing days of the stay with them we had the yearly conference. This year's conference was much



JEAN NOATIMO



delayed, and no doubt affected the attendance. Our own Field Council meeting was delayed, and this pushed everything else off several months. For these closing days Mrs. Jobson joined me, coming with some friends returning to their mission field to the north of us. She had classes with the wives of the workers, and flannel-graph lessons with the children. Every day was a full one. Just before beginning the conference on Thursday, we took Wednesday off for a little hunt, to see if we could not land some meat for the folks coming in. We were not disappointed. The Lord gave us two buffaloes—one enormous bull and a young cow. This cared for every need in the meat line, and, of course, they came with their flour, and added their greens from the abundant plant life in the fields at this season. If that group had purchased that meat it would have cost them 5,000 francs, and of course they could not have done it. But through the generosity of the Lord's people in the Long Beach church who furnished the rifle and the ammunition, we could say to the people that "This is a treat from the home folks to you, and to your church."

The business sessions were not all smooth. There was some discussion and difference of opinion on several matters. But the Word was powerfully blessed by the Holy Spirit, and before the conference was over, all was in harmony, and manifesting the Spirit of Christ. One of their own number was chosen to accompany the missionary pastor on communion and baptismal trips to the nine centers, looking forward to presenting his name to the mission's pastoral committee next year for ordination. He has been faithful in the Lord's service for 12 years, and studied at the junior Bible school at Bozoum.

Mrs. Jobson and I listened with interest to the messages brought each morning and evening by the native preachers. In 1945, when Mr. and Mrs. Beaver accompanied us to the Gouzé conference, 22 young men dedicated their lives to the Lord for full-time service, and a check at this time reveals that three are in junior Bible school, one a treasurer in his home church, three now filling posts as assistant preachers, one this year made a catechist over a communion center, three village prayer leaders, one a leper in advanced stages, one taken for military service this year, and the others still waiting on the Lord or have fallen by the wayside.

The last day of the conference was May 2nd. Fully into the planting season, and yet 800 people crowded the chapel to overflowing. They listened attentively to the third chapter of Colossians in Sango, and then heard it given in their own Tali tongue by Paul Soundou. Thirteen couples came forward at the morning service to dedicate their little ones to the Lord. For some of them it was the first child, and for practically all of them it was a renewal of their pledges taken at previous conferences when as many as eight couples were married at one service. At the evening service one couple was married, following the message, and as we pronounced the benediction, the sun slipped down through the crimson clouds, visible from our outdoor vesper auditorium. And thus another conference of the Tali church came to an end, with hundreds of people returning to their villages with renewed zeal to serve the Lord better in the year ahead.

July 3, 1948

Introducing—

## OUR FINANCIAL SECRETARY



DALLAS S. MARTIN

*Financial Secretary of the Foreign Missionary Society*

Here is the man who, acting under the direction of the General Secretary and Treasurer, receives, receipts, tabulates, and enters into the books, all the offerings sent in for the support of the foreign missionaries of the Brethren Church. Moreover, he acts as the forwarding agent of all money, and purchasing, as well as forwarding, agent of all supplies sent to the fields, and keeps the records showing at all times the financial status of every missionary so far as that status concerns the Foreign Missionary Society.

Moreover, it also falls to his lot to assist the Treasurer in caring for the annuities, and to care for the various transactions at the banks in connection with annuity loans, collection of interest, etc. A busy man, indeed! The financial affairs of the Foreign Missionary Society have grown to such an extent that, without an efficient man to assist, the Treasurer would simply have to throw up his hands and quit the job he has held now for 30 years.

Brother Martin's old home is in Wooster, Ohio, where his people now live. He was formerly a member of the Fair Haven (Ohio) Church. Since coming to California, he has held his membership in the Second Brethren Church of Los Angeles, and for six or seven years he has acted as the Financial Secretary of that Church. He is a graduate of Grace Theological Seminary, having completed the two-year course there and received the degree of Bachelor of Education.

Prior to becoming the Financial Secretary of our For-



eign Missionary Society, he was employed by the Menasco Manufacturing Company in Los Angeles. He was the head of the department of material construction, which department handled in the neighborhood of five million dollars' worth of business a year. Dallas, therefore, is no novice when it comes to caring for business affairs.

The Treasurer considers that the Foreign Board is exceedingly fortunate in securing the services of Mr. Martin to look after all these tedious matters. He simply "eats up" work of this sort—and loves to do it. Recently

he has had to make an intricate financial report to the court here in Long Beach in connection with a large estate. To the certain knowledge of the Treasurer, an attorney and two judges have remarked as to his rare ability for such detailed work.

O yes, we almost forgot! Dallas also understands the business of being a daddy. He has four children, and the last two, born but a few months ago, were twins. We'll have to say also that he is not a disgusted, but a very proud daddy. More success to him!

## BEGINNINGS AT M'BAIKI

By MARGUERITE DUNNING, Boda, F. E. Africa

M'Baiki Station began from scratch. In fact, from scratch-scratch. "Scratch-Scratch" is the name of the camp about half a mile from the station site down the road toward Boda. About two feet from the edge of the road is a barrier made of one horizontal stick held up by forked sticks. This serves as a convenient place to dry things but mainly as a silent reminder to the natives to do their looking from the road instead of inside the camp. The camp residents are never without an audience from dawn to dark.

The camp has several names, none of which can get a majority vote. One suggested Camp Accident because it looks rather as if there had been one, with the truck and pickup off the road, boxes scattered around, etc. In fact, one kind Frenchman did stop to know what the trouble was and how he could help! Another name was "Camp Buy-'em-Cheaper." Here the missionaries meet the natives carrying their produce to the market. They will sell for less in order to save themselves the long walk up the hill to the market. The name "Scratch-Scratch" was given because from the time one gets up in the morning till 8 o'clock or after, one is literally chewed by the sandflies. Then at about 4:30 in the afternoon till dark they come out again to make life miserable for all human beings. Perhaps the best name is "Camp Haven of Rest," because when the missionaries retire inside the screened trailer with the added protection of mosquito nets, they are at last free from insects and able to rest.

It took a series of moves to arrive at this camp. Thursday, April 29, Al Balzer arrived at Bossembélé with a truck load of Hills' belongings. This was unloaded into the living room. Then the truck was driven around to the back and Dunnings' things were loaded onto the truck from the bedroom in which they had been stacked. A little later the Hills themselves arrived with a loaded pickup. Life became interesting at this point. While the loading continued from the back, the Hill pickup was unloaded into the dining room, and the Dunning pickup was loaded from the kitchen door at the side. Ever so often calls of help would come from the three small people who were mountain climbing over the baggage. When they would get into crevices and deep ravines from which they could not extricate themselves, it was necessary to host them up and out by some sort of human block-and-tackle. At last the things that were in were all out, and the things that

were out were all in. Then goodbyes were said, and the first move had been effected.

The next two nights were spent at Yaloké. It was necessary there to unload the Dunnings' stuff and store nearly all of it. Then Balzers' belongings were reloaded except for what they also had to store. The next morning they left heavily loaded. The Dunnings left after an early lunch, also with a heavy load, and arrived less than an hour after the Balzers at Boda. It had been the slowest trip ever made in the truck. The load was so big (and the bridge was so weak) that part of the first bridge crossed caved in just as the truck and trailer got over, leaving just enough room at the side for the pickup to squeeze through.

At Boda the Dunnings and Balzers had a no-host supper in the prettily appointed trailer. The rest of the meals were eaten in the Dunning abode. This is a three-room brick house which the mission is renting from a commercial company. Two of the rooms have brick floors. The third and largest room is not yet finished, having a loose dirt floor and a roof like a sieve. It served as a place for some of the native help to sleep and as a "cook-house." There is a loose dirt veranda all around the house. With bamboo blinds hanging on a protected side it will make a nice dining room after the floors have been pounded hard. Both of the rooms are small but ample for the missionaries' needs at Boda. The main thing at the moment is that the roof needs a lot of patching. It is an unceiled house.

Monday and part of Tuesday were spent in selecting a garden site and getting it planted. Tuesday night found the two missionary families at M'Baiki. The Balzers had arrived early in the afternoon. When the Dunnings arrived just after dark the sight that met their eyes as they pulled up into the front yard of the government rest house was delightful indeed. The trailer was beside the rest house, and on the veranda between the trailer and the room the Dunnings were to occupy the table was set. With the gasoline lamp hanging overhead, sparkling glassware and gay Mexican pottery gave the impression to the late arrivals that they were arriving as invited guests to dinner at some lovely villa. This particular rest house is in a class by itself, being completely done in brick and cement. Around the corner of the veranda at the back of the room the Dunnings occupied was set up the Balzers' gasoline stove. The *pièce de resistance* of the repast



was a huge avocado salad. They all amused themselves by guessing how much a salad like that would cost in America. Life promised to be very pleasant for the planned two weeks' stay there.

The next morning the necessary official calls were made by the missionary men. It was necessary to get the "grant" to begin work on the concession verbally as there has not been time for it to go through all the regular channels with its red tape. It is also good policy when one plans to use a rest house for a week to get permission, as it is usually for overnight stops. Missionaries have often stayed from three to ten days there, so no trouble was anticipated in view of the fact that the Dunnings would be making their permanent residence in the community. It was, therefore, with some consternation that the missionaries received the news that they must move. The official could offer no suggestion, and the inference was that he not only didn't know but cared less where the missionaries put up. The day was spent in trying to locate an empty native house—in vain.

The Balzers opened their hearts and their trailer to the Dunnings who did not think the trailer could possibly hold so many occupants: four adults, one very active child, a dog and a cat. But this trailer has been very conveniently planned, with a use for every nook and corner and no waste space. The living room not only provides a guest bed but has sufficient space to roll in one of the Dunning roll-aways. The two beds together make plenty of room for the three Dunnings. A tent is used to protect the supplies, clothing, etc. There is a tarpaulin which extends from the trailer out toward the barrier. Under this stand some cupboards and the gasoline stove. To some natives passing by it must appear as some sort of a bazaar. Several have stopped with a request to buy various items. That perhaps suggests another name for the camp!

A properly secluded spot had been chosen for the camp in the shade of a bamboo grove. One more night had been granted to use the rest house, so it was planned to move in the morning. It stormed that evening and rained all night and late in the morning. Nevertheless things were packed up again, and the move was made right after lunch.

When the rain had ceased the workmen set out with "cut-cuts" to chop down the undergrowth and make a good parking place. It was then discovered that the specific area in mind had had a rather definite use, and the odor of the vicinity was not exactly reminiscent of Chanel No. 5. The decision was unanimous to locate elsewhere. The elsewhere is Camp Scratch-Scratch.

The reason the administrator gave for the necessity of the missionaries to vacate the rest house was that the new administrator who would replace him was expected and would be living there till the present administrator moved. However, the stories of the two present administrators did not agree, and it is strongly suspected that this was just an excuse. Especially is this so in view of the fact that two native women nurses live in the other end room. Their living there is pretty much a permanent thing, or at least it is for an indefinite length of time.

For a description of the kind of country this is, you are referred to R. D. Barnard's article which vividly portrays the beauty of this jungle country. It is a land rich in fruit. From the mango tree which shelters us there are suspended bananas, plantain (cooking ba-

nanas) and huge, luscious Rothchild pineapples. In one washtub are avocados and in the other are oranges. Since the missionaries must buy the fruit and cannot yet pluck it from their own trees, they have to take the oranges green. It is a rare native who can let fruit ripen on a tree—someone might beat him to it! However, even green oranges make good orangeade. There is every reason to believe it will also be good ground for gardens. The main fly in the ointment (besides the sand-fly) is the oppressive humidity. While the thermometer does not register as high here as many places in Africa, or in America either, for that matter, the high relative humidity is such that one really minds the heat. Even the natives complain of it. At Yaloké and Bossembélé and Bozoum, for example, one nearly always needs blanket covering at night. Here at M'Baiki a sheet is often too much. On the other hand, it is thought wise to have a fireplace in the house when it is built. Most of the European homes here have them. (The white population in this subdivision is, roughly, 300.) When it is cold, the humidity naturally makes the cold more penetrating, and a fireplace burning in the morning and evening not only adds warmth but is a help in drying things out a little.

More will be written later on about the people of this land, their customs and work.

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## Bellevue Calling!

By HATTIE C. SHELDON, Bellevue, F. E. Africa

Bellevue is calling all readers of the Herald. We want you to come and visit with us for a little while. We could not have been so unkind as to ask you to come during the sweltering month of March, but now that May is here, and with it refreshing showers, life seems more like living. During the month of March, Mr. and Mrs. Williams moved here and are now finding plenty to do in the Bible school, which has more students in it than last year. Miss Mishler, who also came in March, is teaching the wives of the Bible school men. This part of the work is very important if the wives are going to help their husbands in the work. Their influence is about the same as a pastor's wife in America.

The school for missionaries' children is here again this year, and there are six children. Ruth Dunning and Carolyn Sheldon started in first grade and they feel quite proud that they can read some already! Don Sheldon, Anne and Donna Kliever, and Lois Taber are the other students. Miss Kent is their teacher. Miss Bickel has found plenty of sick folks to care for since she has returned from furlough. She also cares for the class for station women.

During April we had about 15 of our workers in from bush chapels. The Sheldons and Miss Bickel taught them all they could in one month. Many of these workers have been converted in their villages and started preaching the Gospel, or rather what they knew of it. They know the Lord has saved them. But if they do not get more of the Word, Satan finds a way to make them fall. Most of them have not the qualifications to enter Central Bible School—and yet we must depend



upon them. We have not had the privilege of giving them more ground work because of government restrictions along this line.

One great need in this land is for the printed Word in the tongue these people understand. One goes from village to village and sees natives trying to preach and teach with a battered old songbook and perhaps one Gospel. Christians travel many weary miles to buy Scriptures and then often find that there are none to be had. (I often think of some of the pampered folks in churches at home who do not use their Bibles enough to dust them off, and who have all the Word of God at their beck and call, and yet do not use it. Don't you think God will require more of them than He will of the poor native in Africa who cannot find a Gospel to buy?) To this end we are laboring to finish the Gospel of Matthew, and take it to the Bible society to be printed. It is a great task and a great opportunity.

A bicycle runner comes to us and brings the news that Musa is dead! What a shock this news brings, for Musa was the native preacher at Bossangoa and had

not been sick till about two days ago! About 15 years ago he wandered up to Nigeria and faithful Sudan Interior missionaries told him of the Lord Jesus. He accepted Him, and in time came back and preached to his own people, in the meantime finding missionaries in his own tribe. He knew a little pidgin English and the missionaries were often amused at his quaint way of expressing himself. We rejoice that he lives, and that he has found a better country, but we think of the widow and six children, and we also think of the work at Bossangoa which is left without a preacher. We look to the Lord to raise up His man.

They tell us it is time to lay aside our duties here and go back to you to tell what great things the Lord has done and is doing in this land. It seems so soon to be going, and we have accomplished so little for Him who died for us. Some day the Lord will call us to fold up our tents and come away—and perhaps we will say, "So soon? I have accomplished so little for Him!" Let us work while it is yet day, for "the night cometh when no man can work."

## SPIRITUAL REFRESHING

By DOROTHY GOODMAN, Bozoum, F. E. Africa

About 5 o'clock Thursday evening, the Plymouth sedan pulled out of Bozoum with the Goodmans and their load—off for a four-day vacation. This was Davy's first bush trip, and of course Mama's first in about 10 months. We were headed for a Baya village on the river. After traveling about 10 miles, we saw an antelope cross the road, but he persisted on running and thus the hunter's hopes were deflated. A couple of guinea hens did see their doom that evening.

We arrived at our destination about 7:30, where we were greeted by a large group of natives. Everyone was ready to help unload and get things settled. Davy's bed was first on the program. It was not too long until a sleepy boy was in dreamland. Mama and Daddy were soon to follow. If you don't think it gets cold in Africa, come over and spend a night with us in this village. Two 100-per-cent-wool blankets were hardly enough, and poor little Davy was weighted down with covers, but he did not seem to mind it. All that we could see from underneath the covers was about an inch of his head.

The next morning we awoke to see the beauties of God's creation. There running past the front of our rest house was a beautiful river. We spent many hours enjoying the scenery and relaxing on the veranda. If it had been a little warmer, I believe that it would have been hard to keep us out of the water.

We enjoyed gathering with these people in the mornings and evenings to teach them. The Lord is really working in their hearts. About three months before, a catechist from a nearby chapel had gone to preach to them one day. When they heard the Gospel, it made them hungry for more. They would leave their village on Saturday and spend the night in the catechist's village in order to be present for the Sunday morning services. One of the villagers spent three days with the catechist learning to read the syllabus. He returned home and began to gather his neighbors together to

teach them to read and to sing a hymn or two. Now there are many who are learning to read, and four or five men, including the district chief, and one woman, who read the syllabus well. They have been so anxious to have a catechist in their midst. Several times they came to Bozoum with notes pleading for a catechist to come to them quickly.

One of the faithful members of the Bozoum church wanted to go out there and teach the natives. They welcomed him with open arms. They are so happy to learn more about the Good News.

Davy was a big attraction, and he loved the crowds that would gather around him. They were so surprised when they found out that he was just eight months old. ("The white man's baby grows so fast!") On Sunday morning we had to move his play pen behind the car to keep him from becoming the center of attention.

Several hundred natives from seven different villages attended the Sunday morning service. It really made us rejoice to see the interest which these folks showed. Some are probably just coming because of the novelty of it all, or because it is something that the white man is interested in, or for some other reason. There may be a falling away, but we are looking forward to seeing a good remnant remain true.

Our main purpose for going to this village was for a few days' vacation. We returned from our vacation rested and also spiritually refreshed.



# From Darkness to Light

## A TESTIMONY

(Translated from the Spanish by Rev. Hill Maconaghy)

By PERFECTA C. DEPEREYRA, Corral de Bustos, Argentina

I used to be very sad, full of troubles and pain. I felt that I was a great sinner—that I had offended my God who is so great and all-powerful. Ashamed and desolate, I used to attend mass in order to hear the sermon of the priest, hoping to find in his words something that would encourage my disconsolate spirit. But I never did! Dear readers, I was not saved and I did not meet the necessary conditions. The reason was that I did not go to confession nor pay for masses, *according to the explanation of the priest*. He said that the only means of salvation for a lost soul is the mass. And what can one do, or to whom can one go, when there is no money to pay for a mass? To no one!

One day I was thinking that there is nothing impossible for God and that the uncared for of this world are not alone. We have His protection. I have proved it and for many years this was my hope until the day that God had to judge me. I existed but did not really live. My being was dead, and in my agony I called on the Lord Jesus Christ. I implored Him to deliver me from the ailment that was destroying my life. Soon I was better and my soul was full of love and gratitude. I promised the Lord that I would be faithful to Him all my life. The years passed, and always when I prayed my petition was that the Lord would not permit me to die in my sins—that He would give me a ray of light to illumine my soul. In that way, 16 years passed, and in spite of hard trials I did not stop praying.

Finally, during this last year I realized my desire. The Lord answered me. There came to me a messenger sent by Him who explained the way of truth, and, praise the Lord, I learned that salvation is not bought—that it is only by faith. Full of joy I received the Lord Jesus as my only and all-sufficient Savior. And now, dear readers, what a difference there is between the life without Christ and life with Him. He lives in me and in Him I have placed all my confidence and am full of

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### DR. L. S. BAUMAN'S ITINERARY

Since many have asked where Dr. Bauman will be ministering in the near future, he gives the following itinerary, and will be glad to see our brethren who may be living in reach of these appointments:

July 14-18—First Brethren Church, Kittanning, Pa.; c/o Gordon W. Bracker, 116 Northern Ave.

July 19-25—North Mountain Bible Conference, Wilkes-Barre, Pa.; c/o Robert W. Lancaster, Box 22.

July 27-29—First Brethren Church, Middlebranch, Ohio; c/o George W. Kinzie, Box 43.

August 7-13—Conference under New England Fellowship; Dr. J. Elwin Wright, Dir., 9 Park St., Boston 8, Mass. (General Bible Conference at Rumney, N.H.)

August 15-Sept. 5—Address Winona Lake, Ind.

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"SET," WE'RE TOLD, "FOR THE WORLD'S PEACE!"  
"The way of peace, they know not" (Isa. 59:8)

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gratitude and joy and peace. Joyfully we can sing the beautiful hymns that elevate our souls to the Lord, such as the following:

Tired and sad I came to the Savior,  
He bore my sins, He bore my sins.  
My eternal happiness I found in His love,  
He bore my sins.  
He bore my sins, He bore my sins,  
Joyfully I shall always sing,  
My Lord I shall forever praise,  
Because He saved me.

It is not I who live now, but He who lives in me. I am in the world to serve Him.

As I close this testimony, I beseech with all my heart, and full of humility, that my heavenly Father bless these words dictated by my heart, that they may be light for those who are in darkness, and that they may strengthen the faith of those who are in Christ.

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### A New Basis . . .

(Continued from Page 585)

that missionary. When there are insufficient personal funds for a missionary, the Board will transfer from the General Fund so that the missionary's needs are cared for according to the plan of this new arrangement.

If any pastor or any member of the Foreign Missionary Society has a question to ask, or a suggestion to make, we shall be very happy to have that question or suggestion sent to us.



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

Brethren, have you met the first condition for answered prayer? You ask what is that condition? Why, the very first requisite for answered prayer is **TO PRAY!** Some people wonder why prayer is never answered for them, and yet if the truth be realized, they never really pray. They may "say prayers"; they may go through the motions without ever talking to God at all.

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Africa—

1. For all missionaries; each one is now doing the work of two; for wisdom, patience, and love needed to lead the people in Christ.

2. For the native church, the six native elders, and the 1,000 native workers. May they lean on the Lord and not become discouraged.

3. For Central Bible School, and the preachers recently graduated from it; for the district junior Bible schools; and for the French and the church Bible schools; also for the nurses' training classes.

4. For friendly consideration by the French administration concerning concessions of land, and construction of buildings; pray for the builders.

5. For the Sheldons, who plan to come to America in July.

6. For sufficient gasoline and kerosene, which are almost impossible to obtain.

##### Argentina—

1. For the national Argentine church, and for many more capable and spiritually minded leaders for it.

2. For those who study in the Bible institute, that they may be drawn into a very intimate walk with the Lord, and some be definitely called to serve Him.

3. For the house-to-house work, that many shall come to a knowledge of the truth as it is in Christ through this method of evangelism.

4. For a house and meeting hall for Corral de Bustos and La Carlota. The present locations are to be sold, and the housing situation is very difficult.

5. For Brother Sickel on his trip through Brazil; for his health and the gathering of the needed information.

6. That the Argentine government restrictions will be so removed that we may send automobiles and other needed equipment from the U. S.

##### At Home—

1. That the Board of Trustees of the Foreign Missionary Society may be guided in the matter of the location of F. M. S. headquarters and offices.

2. For those visiting among the churches: Miss Snyder, Mrs. Sickel, the Beavers, and Brethren Barnard and Kimmell.

3. For Dr. Bauman in his present work of writing the history of foreign missions in the Brethren church.

#### HOME MISSIONS—

1. Thank the Lord for advance in the work at South Bend, Ind. A number have come into membership, and

material gains have been made. Pray for continued growth in the work.

2. Pray for Ward Miller as pastor of the church at Osceola, Ind., and for the congregation as they work together for the cause of Christ in their new building.

3. Pray for the directors of the Brethren Home Missions Council as they plan for their annual board meeting in August.

#### GOSPEL TRUTH RADIO—

1. Pray for the program as it goes out over the air under the new setup, that it might be used to the salvation of souls.

2. Pray that needed funds will be sent in to care for the deficit.

#### GRACE THEOLOGICAL SEMINARY—

1. Pray that God may guide definitely in making final plans for the new Seminary building, and also that He will supply sufficient gifts to complete the fund so that construction can begin early in 1949.

2. Pray for the new Collegiate Division of the Seminary which is to be opened this fall, that it may serve its important purpose and ministry.

3. Pray that the Lord Himself will select and call each new student who comes this fall to enter the Seminary and the Collegiate Division.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray that God's will may be accomplished in the Publication Offering.

2. Pray that the Board members may have wisdom to meet the problems of the work.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray that all reports may be gathered promptly and forwarded to the proper officials.

2. Pray for your local council that each member may be really missionary in spirit, and active in service.

3. Pray for a zeal for soul-winning among our women.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the local Sisterhoods as they elect officers for the coming year.

2. Pray that the national offerings may be large enough to care for present needs and to advance in the coming year.

3. Pray that a record number of Sisterhoods may report this year.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray that the Lord will bless the efforts of our National Youth Director as he serves in various Brethren summer camps throughout the Brotherhood.

2. Ask God to make possible the largest and most spiritual Camp Bethany of the 10-year history of this endeavor.

3. Pray that the Lord will call forth more of our Brethren young people to definite Christian service.

4. Ask the Lord to restrain our youth, and their leaders, from the growing tendency to introduce worldly ways and means into their efforts for the Lord.

# News Briefs

Rev. Earl B. Studebaker's new address is 705 Fountain Way, Fresno, Calif.

Bro. Ray Layman, recent graduate of Grace Seminary, and new pastor at Garwin, Iowa, was ordained to the ministry in his home church at Roanoke, Va., June 16. His new address is R. F. D. 1, Garwin, Iowa.

Dick Burch, of Long Beach, Calif., won the "preacher boys' contest" at Bob Jones University this year.

As these notes are being written, Dr. Alva J. McClain's health is not as good as it was reported last week.

Rev. Charles H. Ashman is holding evangelistic meetings in Bell, Calif., June 27 to July 11. After a short vacation in Oregon he will be engaged in meetings in Camden, Ohio, Aug. 8-22.

Pastors: be sure that your church's publication offering reaches the Herald office on or before July 31. Gifts received after that date must be counted on next year's offering.

Rev. W. Wayne Baker, recent graduate of Grace Seminary, is the new pastor at Jenners, Pa.

Rev. Paul Hartford, the "flying parson," spoke at the Leesburg, Ind., church recently.

Bro. Burton Hatch is the new assistant pastor of the First Church, Long Beach, Calif. He is a student of the Bible Institute of Los Angeles and was reared in the Brethren church in Whittier. Rev. George O. Peek delivered the commencement address for the first graduating class from the Brethren day school

in Long Beach. The school will continue this fall in the new location at 60th and Orange, with one year of high school added.

Rev. Albert Flory underwent an operation for appendicitis, June 16, and was reported to be walking within 24 hours.

Rev. Keith Altig, of the Whittier, Calif., church, has secured some audio-visual equipment which he is using in an experimental way in an effort to reach the unchurched people of nearby communities. A new boys' club has been organized in the church, to be known as the Whittier Boys' Fish and Game Club.

Col. F. J. Miles held evangelistic meetings in the church at Sunnyside, Wash., June 13-25.

The first Sunday school picnic of the Winona Lake, Ind., church was held June 18 at the Flowing Well park, Supt. Charles Ashman, Jr., in charge.

The summer Bible school enrollment at Waynesboro, Pa., was 184 children, 30 workers.

Rev. Lee Crist, pastor at Covington, Va., baptized 10 people on June 6, making a total of 22 baptisms so far in 1948.

Bro. Wayne Croker was ordained to the ministry at his home church (First, Philadelphia) Sunday morning, June 6, and he preached at the church that evening. Brother Croker is a recent graduate of Grace Seminary, and pastor of the church in Huntington, Ind.

Average Sunday school attendance at the First Church, Philadelphia, Pa., during May was 220; in the same month last year it was 183; two years ago it was 141.

Rev. W. A. Ogden was elected to serve the church at Johnstown, Pa., as pastor for another year.

The vacation Bible school at Canton, Ohio, reached an attendance of 170 during the first week. Rev. Fred Peters, of Ashland, has been supplying the pulpit recently during the illness of the pastor, Rev. Jesse Hall. Some improvement is reported in Brother Hall's condition.

Phil Saint, chalk artist, will be at the North Riverdale church, Dayton, Ohio, Sunday, July 4, at both services.

The Central District conference will be held in Fort Wayne, July

## The Brethren Missionary Herald Circulation

A week ago .....	6,887
A month ago .....	7,027
A year ago .....	6,239
Two years ago.....	5,523

13-16. Rev. Robert Ashman is the moderator.

Rev. Russell D. Barnard is able to fill some speaking engagements now. He spoke at the Flora, Ind., church, June 20.

Rev. William H. Clough's new address is 778 Lincoln Way East, South Bend, Ind. This is much nearer the church than his former residence in Lakeville.

Dr. H. A. Ironside announced his resignation as pastor of the Moody Memorial Church on May 30. He has been pastor of the church for 18½ years. His resignation is effective Oct. 1 or earlier, and he plans to do more Bible conference work and writing. Mrs. Ironside passed away recently.

The Southern Baptist Convention, meeting in Memphis, adopted a goal and slogan of "fifty-fifty by 1950." By that time they hope to give as much for missions and other work outside the local congregations as they give for the local work. Would your church qualify?

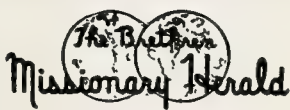
Dr. Stephen W. Paine, president of Houghton College, is the newly elected president of the National Association of Evangelicals.

The first services in the new church at Yakima, Wash., were held Sunday, June 20, and all attendance records were broken. There were 46 at Sunday school, 69 in the morning service, and 31 in the evening.

Dr. H. C. Marlin, of Covington, Ohio, has become an invalid in recent months, but he still publishes his paper, *The Postscript*, and directs the work of the Ohio Bible Institute, with over 250 students.

The vacation Bible school at Fort Wayne, Ind., reached an attendance of 97 during the first week, with over 20 first-time decisions and four rededications.

The San Gabriel Valley Academy of East Pasadena, Calif., held eighth grade commencement exercises, Thursday, June 10, with Dr. J. McArthur delivering the address.



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# The Christian's Seal

By Rev. Charles H. Ashman

## THE PEACE OF GOD (PHIL. 4:5-7)

As the Prophet Elijah needed to be still and keep still so that the Lord could speak to him in "the still small voice," so do we need today to pass through the same experience. We rush and hurry, leap and run, push and pull today until the Lord cannot find us still enough to speak to our spiritual senses. Amid all this confusion and turmoil comes the command, "Be still, and know that I am God." "The Lord is in his holy temple: let all the earth keep silence before him." "Come ye apart . . . and rest a while."

### *Selah*

We have read different renderings of the meaning of the word, "selah," which we find here and there in the Psalms. Some have said it might mean, "Think of that!" They think it is a kind of an exclamation sign. Others have thought it may have the same place as the word "amen." But one writer has suggested that it is intended to be a "pause." Just stop, be still, pause, meditate on what you have read. Be still long enough for the Holy Spirit to speak in the still small voice, "the sound of a gentle stillness."

Even in our "Bible reading," it would be well to stop, be still, pause, so that the Author of the Scriptures might have the chance to illuminate our spiritual understanding. It is not how much of the Scriptures we get over, but how much of the Scriptures are hid in our hearts that really counts. We are told that you should never read the word "selah" when you are reading the Psalms. But we do need to practice it. Pause! Be still! Listen! Let the Holy Spirit speak!

### *"When Thou Hast Shut the Door"*

The best place to practice "selah" is within the secret closet of prayer. The Lord commanded us to enter the closet, shut the door, and pray to the Father which is in secret. See Matthew 6:6. Yes, this is literal language, not merely figurative. In contrast to the Pharisees which

sought the public place so as to be seen and heard of men, we are to literally seek the secret place so as to be seen and heard of God. God is not confined to selected places, it is true, but whenever and wherever a soul sincerely seeks Him, He is there and that to bless. Yet there are certain places where it is easier for the Holy Spirit to speak than others and there is a special place where it is the easiest for Him to speak—the secret closet.

### *The Peace of God*

Many a soul has been reconciled to God, become the possessor of "peace with God" through Jesus Christ, our peace, but is living destitute of the "peace of God, which passeth all understanding" (Phil. 4:7). They lack that spiritual quietness and confidence, that spiritual tranquility and calmness of soul which the world cannot give nor take away. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14:27). Many a Christian lacks this peace. "There is, in the deepest center of the soul, a chamber of peace where God (the Spirit) dwells, and where, if we will only enter in and hush every other sound, we can hear His still small voice." The Spirit is waiting in the silence, in the secret places, in the closet, to whisper peace into our soul.

### *Shut Out and Shut In*

We cannot be shut in with God until we have shut out the world. There is a "plug" that you can purchase to "plug up" your ears so as to shut out all distracting noises. It is used by those who live near the terrible crashing noises of our modern cities. When they desire to study or even sleep, they plug out these noises. We must "plug out" the world, shut out its distracting voices, if we are to hear the "still small voice of the Holy Spirit" in the secret of God's presence. If we are to draw nigh unto God that He

might draw nigh unto us; if we are to come into that "place of quiet rest, near to the heart of God," we must learn to "shut out and shut in."

### *"I Don't Have Time"*

Some preachers and many laymen say, "I just don't have time to draw apart. I just cannot take the time for prayer and meditation and to be still before the Lord." Many times, we have observed, these same persons are compelled to take time, usually flat on their back, for rest, relaxation, and spiritual quietness. "Take time to be holy" might be changed to "It takes time to be holy." "They that wait upon the Lord shall renew their strength." Do you want to "run, and not be weary . . . walk, and not faint"? (Isa. 40:31). Then take the time necessary "apart with God." Fellow ministers, we'll get more done for the Lord and do better work for Him, if we spend more time with Him than otherwise. Then too, let us remember, fellow ministers, that the Lord's servant must be cared for, that he might better care for the Lord's work.

### *Spiritual Winsomeness*

I wonder if the emphasis which has been put on "Go" and "Do" in recent years has been overdone? With strong cryings and passionate insistence, with feverish activity and high-pressure methods, we have just about driven folks forth to "do the Lord's work." "Sometimes I'm made to wonder, wonder, wonder," if we do not need to teach the people to "draw apart" and "fast and pray." Instead of dynamic personality, fiery methods, passionate appeals, the spiritual winsomeness of the early church was found in her spirituality, peaceful calm, and steadfast tranquillity under every test and strain. This is one of the greatest needs of today among us and the Holy Spirit alone can produce it. Peace is an essential part of the "fruit of the Spirit."



# Studies in Revelation



## STUDY NO. 38

### *Falling Stars*

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind" (Rev. 6:13).

The town of Flora, Indiana, is built on the farm once owned by my great-grandfather; in fact the town is named after him. When I went to high school, a white house stood in the northwest corner of the school lot. This was their home over 100 years ago. They belonged to the Old Order church, but their hired girl was not a Christian. When that great shower of meteors lit up the sky, and stars flew through the heavens much like a fig tree casting her figs, my great-grandmother went to the window and looked out. Then putting on her white cap and telling the hired girl to go to the window if she wanted to see Christ come, she went over and sat down by the fireplace, her face beaming with joy. But not so with that hired girl. She was scared nearly to death.

### *Society Goes On*

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains" (Rev. 6:15).

Men today talk about making the world safe for democracy, but up to the very end there will still be "kings." No just social conditions will prevail, for there will still be "rich men." There will still be military men, and slaves and slaveholders, right up to the very end.

### *Wrath of the Lamb*

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

And what strange words are these. Do not men prate about "the love

of God," and boast of His mercies? Do they not abhor a hell, and deny a coming judgment? Then what mean these words, "the wrath of the Lamb"?

The Bible speaks more about hell than it does about heaven. Its pages reflect the reality of the lake of fire. Our Lord's own words sizzle with heat as He thrice warns in one chapter alone of a fire that "is not quenched" (Mark 9:45). Verily, it is not what men think that God will do, but what God says He will do that really counts.

### *Warped Thinking*

Some months ago the radio wafted into my ears a message from a high officer in the Federal Council of Churches. O how my heart burned within me that such a messenger of Satan was permitted to send his voice into the homes of countless souls whose eternal destiny might be warped by his words.

Finally someone in his audience spoke up, "If we are all to be saved anyhow, what is the advantage of being a moral man rather than a criminal?" The answer was given in a tone of assurance. God is such (and he emphasized the word "such") a loving heavenly Father, that although we will all be saved anyhow, yet the main advantage of living a moral life is in knowing that you are better than the other fellow.

### *God Is Love*

True it is that "God is love" (I John 4:8), but it is just as true that



By REV. R. I. HUMBERD, Flora, Ind.

"our God is a consuming fire" (Heb. 12:29). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). "Knowing therefore the terror of the Lord . . ." (II Cor. 5:11).

Santa Claus is the personification of the world's idea of God. As jolly old Santa sits at the North Pole, warning boys and girls to be good if they want a present, and giving them a present even if they are not good, so God is a jolly heavenly Father, who will take everyone to heaven regardless of his conduct.

### *Reconciling the Difficulties*

But how can we reconcile the two statements which seem so contrary the one to the other—"God is love," "our God is a consuming fire"?

Radium sends forth two kinds of rays, malignant or killing rays, and benign or life-giving rays. If we were to drop a portion of radium in a crowd of people, they could not run away fast enough. They would be burned. Thus radium is a death-dealing element. But men have found that if radium is encased in lead, that the lead will strain out the malignant or death-dealing rays, letting the benign or healing rays pass through. Thus radium is a killing element, but radium in lead is a healing element.

Our God is a consuming fire, but Christ strains out the wrath of God, letting only the love of God pass through. Thus if we meet God out of Christ, He is a consuming fire, but if we meet God in Christ, He is love. Let mortal man tremble and beware of the prospect of meeting his God in any way other than through the love of God which is in Christ Jesus our Lord.

### *BROTHER HUMBERD SAYS—*

"The Moonshiner's Den," "The Holy Spirit," "God's Man and Satan's Man in Final Conflict."

All three for \$1.00.

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Flora, Ind.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities of Youth

I read the story once of a little boy who had dropped out of Sunday school. His teacher came by to visit him and see why he wasn't coming. But the boy said, "What's the use of me going to Sunday school? I already know how to be gooder than I am!"

And I guess the rest of us are somewhat in the same predicament—we know how to be "gooder" than we are. *We don't live up to what we know.* That's the burden of our verse for meditation today—II Timothy 3:14, "But continue thou in the things which thou hast learned and hast been assured of."

We know that to live the Christian life successfully we need to read our Bibles carefully and regularly, and talk with the Lord in prayer, but do we? We know that the service of the Lord begins at home, in the opportunities all around us, but do we serve Him in the everyday matters of life? We know that those without Christ all around us are bound for a Christless eternity in the torments of hell, but are we concerned?

*We need to live up to what we know!* Remember that the Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin." That makes the best of us pretty regular sinners, doesn't it? We need to confess and forsake the sins of negligence.

Jesus said, in another connection, "If ye know these things, happy are ye if ye do them." There is joy in living up to what we know, in doing fully what we should do. And James wrote, "Be ye doers of the word, and not hearers only."

Someone has said, "A little learning is a dangerous thing." Knowledge can be a powerful weapon, and to use it wrongly, or fail to use it at all, may result in tragedy. Certainly, to know the formula for victorious living and fail to use it, is a sin. To know the remedy for a sick soul and fail to reveal it is criminal.

We have been privileged to learn many things—how to be saved, how

to live for the Lord, how to enjoy and understand His Word—let's live up to what we know. Every privilege enjoyed means a responsibility imposed. To do less than our best is not worthy of us, as children, of God, as young people with life and light.

## News Notes

### BRETHREN YOUTH AT TAOS

Four Brethren young people are spending two months or more of their summer in and around Taos, N. Mex., assisting in our Spanish-speaking work there, in vacation Bible school and Gospel team work.

They were among 25 who applied to go there for the summer, in response to an appeal in the *Brethren Bookworm*, a paper for and about Brethren students, published by the National Youth Council.

It was hoped originally that eight might be used, but plans had to be changed in several ways. Selection of the four to go was a difficult matter. It was made primarily on the basis of their ability to secure traveling expenses and support for themselves while they were there.

The young people who are there have gone simply to serve the Lord, and have no guarantee of any financial remuneration beyond their actual expenses. Their faith, and the faith and willingness of the 22 others, is certainly to be commended. We certainly appreciate their spirit, and their desire to serve the Lord. Perhaps in another year we can arrange more opportunities for Brethren young people, in preparation for full-time Christian service, to use their talents and training in the Brethren churches.

Those who are in New Mexico are: Carson Rottler, graduate of Bob Jones University, from the Hagerstown, Md., church; Paul Harrison, student of the Bible Institute of Los Angeles, from the South Pasadena, Calif., church; Wanda Goodall, student of Columbia Bible College,

from the Long Beach, Calif., First Church; and Jean Cowan, prospective Bible institute student, from the Ashland, Ohio, church.

### FAIRLAWN YOUTH BUSY

Teen-aged fellows of the Fairlawn Brethren Church, Radford, Va., have organized into a boys' club, and meet every Thursday, usually in one of the fellows' homes. They are sponsoring a Saturday night program at the church, for all young people, but conducted by the young people. Two busses are used to pick up the crowds for this and the regular services.

### SIDNEY YOUTH ORGANIZE

Sixteen youth were present at the first meeting of the B. Y. F. at Sidney, Ind., on Sunday evening, June 20. A fellowship meeting in which the group was organized was held in Pastor Charles Sumey's home the following Saturday.

### BEAVER CITY HAS YOUTH MEETINGS

Five days of meetings were held recently at Beaver City, Nebr., designed especially to attract and reach young people. The youth director was the speaker. Meetings began on Sunday, and closed on Thursday with a youth banquet.

### MIDWEST CONFERENCE HAS YOUTH BANQUET

Flag Day provided the theme for the beautiful and clever decorations for the youth banquet, held Saturday, June 12, in connection with the Midwest conference at Portis, Kans. About 60 were present, including young people from the other churches in Portis. L. L. Grubb was toastmaster, and Ralph Colburn speaker. The Portis people were most gracious hosts for this affair.

Young people of this church are planning to provide and maintain tract racks in two or three places in the town, including a barber shop, the post office, etc.



# THE BRETHREN PULPIT

## FOUR WAYS TO DIE

By REV. ALLEN FAST, Los Angeles, Calif.

"For the living know that they shall die" (Eccl. 9:5). Death is a fact that man, with all his knowledge, knows very little about. But the Bible throws much light on the subject. In fact, all we know about death is found in the sacred Scriptures. However, you will find that the Bible presents several ways to die. It is an appointed event to die one way or another. In this brief Bible message we wish to present "four ways to die."

### I. THE DEATH OF THE BODY.

The fifth chapter of Genesis calls our attention to the genealogy of the patriarchs saying, "And all the days that Adam lived were nine hundred and thirty years: and he died." Yes, Adam and all the rest of them died a physical death. This is the most familiar kind of death. In fact, when men use the word "dead" or "die" or "death" in ordinary conversation, this is generally the sort of death of which they are speaking. They have in mind the death of the body.

The death of the body is looked upon as interesting news. Consequently, when a man shoots out his brains, or a leading citizen is killed in an auto accident, or a child is mangled by some unknown and godless person—all such cases find their way into the newspaper. The editor may use the word "death" as frequently as he desires and never explain which kind of death he is talking about, for everybody takes for granted that his news items have to do with physical death.

All men know that physical death cuts off their earthly activities and also their experiences. However, it is also important for us to observe that the death of the body does not end consciousness. The Scriptures do not teach soul-sleep. In the sixteenth of Luke, the Savior tells the story of the rich man and Lazarus. In this story both men die. The rich man, being an unbeliever, goes to *hades*. Lazarus, being a believer, goes to paradise. The account def-

initely goes to prove that for believer and unbeliever alike, death takes the soul from the earth and ends all activities of the physical body. Such facts should awaken men and women everywhere to the seriousness of meeting death without the protection of Christ and His finished work of Calvary.

### II. THE DEATH OF UNBELIEF.

Read carefully the words of our Savior in Matthew 8:22, "Follow me; and let the *dead* bury their dead." The folk that were to officiate at this



REV. ALLEN FAST

funeral were very much alive physically but dead in their trespasses and sins. The man who has not accepted Jesus Christ as his personal Savior is said by the Word of God to be dead. It is in I John 5:12 that the Spirit of God declares unto us, "He that hath the Son hath life; and he that hath not the Son of God hath not life." Hence the truth which appears throughout the Scripture, that the man who has not accepted Christ is dead—dead in *unbelief*, dead in his sins.

This astounding spiritual fact is reiterated by the Apostle Paul in Ephesians 2 where he says, "And you did he make alive, when ye were dead through your trespasses and sins" (A. R. V.). See also John 6:53, Col. 2:13. Thus we see that the saved have their salvation through faith; consequently the unsaved have their lack of salvation through unbelief. And those who

do not possess salvation but are still in their sins are dead. Life is by faith; death is by unbelief. Why should any man remain dead when there is life for a look at the Crucified? "Behold the Lamb of God which taketh away . . ." Now is the accepted time. Weary soul, you need not die the death of unbelief.

### III. THE DEATH OF SELF.

The person that abhors the death of unbelief must submit to the "death of self" in order to live and enjoy life eternally. "It is a faithful saying: For if we be dead with him, we shall also live with him" (II Tim. 2:11). Reader, carefully look at the sixth chapter of Romans and you will discover the term "death" or its equivalent 15 times. "Know ye not" that when Christ died on the cross we died with Him at Calvary? Once as sinners we were dead *in* sin. But now as believers we should be dead *to* sin and self. When we were dead in sin the goodness of God led us to repentance. But now being dead to sin, the grace of God leads us to triumph. The Christian's way to victorious life is through death of self with Christ.

In the days of Martin Luther there was a preacher to whom throngs of people listened. He ministered in a great cathedral. But one day an unknown man, a reformer from Switzerland, listened to his message. After the sermon the stranger went up to the preacher and said, "You must die. You must die before God can use you." The minister did not understand then what the man meant, but later he came into an experiential knowledge of the sixth chapter of Romans. He gave up his desire to be a great preacher, and began telling the simple truths, exalting the Lord, and thereby laying the foundation for the Reformation. Up to that time people had seen only him; now they saw only Christ. Have you ever said to yourself, "Sinfulness, passion and pride, I put you where the sinless Christ put you; hang on the



cross where God has placed you"? This is the pathway to victorious Christian living. "Reckon ye also yourselves to be dead indeed unto sin . . ." (Rom. 6:11a).

#### IV. THE DEATH OF BACKSLIDING.

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). This passage literally reads, "For the minding of the flesh is death." Only a Christian can experience the death of backsliding. When he drifts away from his Lord, that is backsliding, which means broken fellowship and communion with the Father (see Prov. 21:16).

When the Apostle Paul would give us more information on this subject, he used language which could not easily be misunderstood. "For if ye live after the flesh, ye shall die" (Rom. 8:13a). Notice that the entire passage is a discussion concerning believers. The statement can have nothing to do with unbelievers. It is true that the Bible divides men into at least three definite classes: there is the natural man, there is the carnal man, and there is the spiritual man. Right now, however, we are concerned with the carnal man who has life but not liberty. He is out of Egypt, but has failed to enter Canaan.

Since Paul so clearly teaches and upholds the doctrine of assurance in the eighth chapter of Romans, the death here spoken of in no wise involves or affects the salvation of God's child. We believe his salvation will remain intact, but he becomes "carnally minded" and dies. The death which befalls the Christian in this case must be the death of backsliding. Instead of involving his salvation, this kind of death involves his rewards. "He shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3:15). He is not lost, but he is dead: it is the death of backsliding as exemplified in the life and experience of Lot.

In conclusion let us "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12-13).

## BLESSED BY A HOUSING SHORTAGE

By REV. PAUL EISELSTEIN  
Golden, Colo.

"These mountain towns are surely growing since we have such a housing shortage in Denver." This was the statement of a lady when we first visited a little mountain town up the beautiful Bear Creek Canyon drive. "We are up here because we had to take this, not because I wanted to live in a place like this," she added. "This place surely could stand a Sunday school, and I'll do all I can to help in carrying one on."

Just two weeks from the time we visited this little mountain town a Sunday school was organized, and it got off to a good start, with this lady taking a position as teacher. The attendance kept increasing until the high of 71 was reached.

Two years have passed since this Sunday school came into being, and God's Word has been given out each Sunday. Midweek Bible study classes have been carried on. Bible courses have been bought, and the Word has really been studied in many homes that knew little of it before.

During a recent visit to this same home, the lady remarked, "When you first came here two years ago, I thought I knew what it meant to be a Christian. I thought I knew something about the Bible. But now I realize how little I knew about such things. While I never cared to live in this place, God led us here for a purpose, and that was for us to get acquainted with the work of the American Sunday School Union. I am now saved, my boy and girl are Christians, my husband returns thanks at the table and studies the Bible. I didn't want to come here, but the Lord knew why it was necessary for us to move to this place."

This testimony surely has made me thank the Lord again for the privilege of being a Sunday school missionary.

#### GARWIN, IOWA

In closing our ministry of 10 years and six months at the Carlton Brethren Church, we want to thank God for the privilege of working and witnessing there.

The last Sunday in April marked the closing message. At this time

two young women came forward to accept Christ as their Savior, Lord, and Master. The following Tuesday evening a fellowship gathering of the community and church was held in the church. At this time the church presented Mrs. Parks with a Waltham wrist watch and a handbag with currency, and to the writer a Waltham wrist watch and a billfold with currency in it, and to both of us a lovely picture of Christ praying in the garden. I requested that they allow me to have the wall clock that I had for nine years wound (they have an electric clock now). They willingly also gave this to me. I count this a treasure.

On the following Sunday evening I baptized the two young women, along with two other young people, in the baptistry of the Grace Brethren Church at Waterloo, Iowa.

Only eternity will reveal the souls that have been added to the Church while we were ministering there.

While there the whole of the inside of the church was redecorated, lowering the ceiling from 24 feet to 15 feet, covering the interior with new wood; new front steps, new kitchen, new light system with a new furnace; new furnace in parsonage, new roof on same, cement walks and cement garage, two sets of new song books, tithing system, and getting a deed for the property.

We pray that their new pastor will be successful in this field.

Our present address is 1406 E. Main St., Marshalltown, Iowa.—H. S. Parks.

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# Are the Laborers *Through*?

By MRS. ROBERT E. A. MILLER, Martinsburg, Pa.

"Dear Lord, bless Daddy as he preaches that souls will be saved because the fields are white to harvest but the laborers are *through*."

This prayer at family worship by the lad-turned-seven made Mother perk up her ears and think. As lightning, the thoughts penetrated with great force into the secret recesses of her yesterdays and tomorrows, cascading over the todays as a purifying stream. As a laborer in the fields of our blessed Lord am I a "has-been"? Does the Lord see me as a laborer who is through because I am resting on past laurels? Let it not be, dear Lord.

How white are the fields. Am I so blind—or lazy? "But Lord," I cry, "how limited I feel in the scope of my influence. It is not only my obligation but my privilege to care for the jewels, the six precious children Thou hast given me." "By that same token, my child, you dare not be a laborer who is through. If every parent won his children to the Lord there would be no problem of reaching the unsaved for there would be no unsaved. You have acres of diamonds in your own back yard."

With this truth burning the soul the Lord directed attention to the book of Judges, "... there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel" (2:10). You may well ask the question as to the reason for this tragedy. That the parents were at fault cannot be denied. What *had* they taught their children? Surely with a continuous record of deliverances by the mighty hand of God they had plenty to tell their children. But they left their children behind them with no knowledge of the living God.

This tragedy is being re-enacted today notwithstanding all our show of pompous church buildings, wide distribution of the Bible, and much "talky-talk" about our love for Christ. If we carefully examine some of the reasons which contributed to the failure of Israel's parents we will find the key to our own present-day failure.

*Incomplete obedience* to the direct command of God started the Israelites off on the wrong foot. God said to make no alliance with the heathen, do away with them completely, and obey His commandments (the equivalent of keeping up the spiritual life). For this obedience God said He would be with them, pour out blessings upon them, would make them the wonder of all the nations of the earth, all nations would fear Israel. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7).

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children..." (Deut. 11:18-19). The experience was first to be personal "... these words in thine heart ... lay up words in your heart."

There is no change in God's plan for today. There is no substitute for personal experience. You, parent, must cut off the things of the world and the flesh before your child will acknowledge that Christ does make a difference, the difference between life and death. You, parent, cannot incompletely obey God and His Word without reaping incomplete obedience on the part of your children. That applies to your word as well as to God's. Witness our age of juvenile crime.

*Inconsistent living* was the fruit of their incomplete obedience. When the Israelites got in a tight spot they cried unto God. In great mercy, though He knew their fickle hearts, God delivered them. "Out of sight, out of mind," however, and with the removal of the enemy's threat, with the lifting of the yoke of oppression, Israel's parents were back all too soon, revelling in the "flesh pots of Egypt."

And you, parent, make no mistake about it, your children know when

you really mean business with and for the Lord. If you are promising God you'll faithfully serve Him if He gets you out of some difficulty and then return to the flesh pots when the pressure is lifted, your children know. You can't tell those youngsters of yours to do as you say but not as you do. You may fool your friends and close associates, hide your real selves from everyone else, but childhood, your own flesh and blood, breaks through the veneer and knows you better than you know yourselves.

*Inadequate teaching* is the next step in the failure of Israel's parents. Indeed, how can one teach anything of the rich experiences in Christ without a daily personal walk with the Lord? God told the Israelites to teach His Word to their children, to talk about Him in the house, out walking, lying down, rising up. God's Word will keep your hands, your feet, your lips from the wrong and evil as you "eat it, think it, live it."

And you, father, don't relegate all the teaching of spiritual matters to mother's hand. So many fathers believe that having provided the physical necessities of life for their offspring, and by the grace of God having given their children a wonderful mother, their obligation ends. This ought not so to be. Have you ever heard a father boast about a successful son as "my child"? But if that son presents a few problems or is not what he'd like him to be, have you heard the father say, "Mother babied him; never gave me much opportunity to mold or teach the boy."

Say, father, did you embrace the opportunity when it was available, or were you blind to it because you were so busy earning a living? You've been sure to take your rightful place as head of the home in other matters, haven't you? Why, then, should you wriggle out of the responsibility of the spiritual headship of the home? Be honest, now; how many homes would have the family altar if the father had to take the first step? Of course, mother

(Continued on Page 603)



# How Defeat Can Be Turned to Victory

Sermon Preached on THE GOSPEL TRUTH Program

By Rev. John M. Aeby, Fort Wayne, Ind.

## Introduction.

Of all the tragedies today, the most alarming, distressing, and uncalled for is the widespread defeat of the believing church of Jesus Christ and the individual Christians which make up that church. We are not referring to that part of Christendom which no longer believes the Bible to be the inspired Word of the living God nor accepts it as authoritative in matters of faith and practice and which no longer believes in Jesus Christ as the only begotten Son of God, whose substitutionary death and resurrection are the only hope of salvation to lost men. This host who have traded the verities of God's revelation for the vagaries of man's imagination are doomed to utter and final failure!

But we refer to those who are still standing for the Book of God, preaching the Son of God as the world's salvation, and who have the promise of God not only for ultimate victory but for constant victory all along the way. Little impact is being made on our communities for God and righteousness. People living under the shadow of the churches are going on undisturbed in their sin. Prayer lacks power. Preaching lacks conviction. Personal work lacks passion. God's service lacks men. Where is the transforming effect of revival of other days? The promise and provision for victory are still the same. Why this defeat?

## I. When Sin Entered the Camp, Defeat Followed Victory in Israel (Josh. 7:1-5).

The walls of Jericho have just miraculously fallen and the children of Israel and their leader, Joshua, have received widespread fame. God's army had obediently, even if apparently ridiculously, marched around the city at His command day after day for six days. Nothing happened. But on the seventh day—the seventh time around—the trumpets sounded, the walls fell down flat, and the army walked in to possess God-given victory.

But now, in chapter 7, we see this people of God going to take Ai, a small town compared to the city of Jericho. Confident, and with the

flush of success, the advance detail recommend that only a few of the men of war go up because Ai is small and its defense limited. The bulk of the men stayed home. About 3,000 went up to Ai and fled before the men of Ai and lost 36 of their number in inglorious defeat. The people lost heart and their leader, Joshua, together with the elders of Israel, fell on their faces before God! Read Joshua's prayer in verses 6 to 9. Listen to him charge God for their defeat and repent that he had ever followed the Lord across the divinely dried path through Jordan!

Now listen to God's answer to Joshua and the explanation of the humiliating defeat: "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? *Israel hath sinned*, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. *Therefore the children of Israel could not stand before their enemies . . . because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you*" (vss. 10-12).

In other words, God says, "When my people are defeated, it's not my fault but theirs! They have disobeyed My Word, and disobedience brings defeat!" God had told them that not a man was to take anything in spoil in the destruction of Jericho. One man, Achan by name, saw a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold, and coveted them and took them and hid them in his tent! None but he and those who lived in his tent knew it so far as Israel was concerned. But all Israel suffered for his sin and God charged Israel with sin, the sin of one of its members. And God further told Joshua that he could take his choice between getting rid of the sin or going without God and His blessings!

## II. When Sin Was Judged, Defeat Was Turned Into Victory in Israel (Josh. 8:16ff.).

In Joshua 7:16 and following

watch the Spirit of God go down through the tribes systematically until the guilty one is uncovered; tribe by tribe, family by family, household by household, man by man till Achan was taken. Just as the Spirit of God led Samuel to single out David, the youngest of the sons of Jesse for the crown in Israel, so here He led Joshua to single out the one guilty among the thousands of Israel. "There is nothing hid before the eyes of him with whom we have to do."

Achan confessed all. The hidden sin was laid before the Lord in the sight of all Israel. Achan, his sons and daughters, his livestock and all his possessions were stoned, burned and buried as a monument to the cost of disobedience. Someone asks, "Was it right to slay the family for the father's sin? Isn't that unjust?" Don't forget they lived in this tent and were privy to what had happened. They were accomplices in crime. Thirty-six innocent victims had already died because of Achan's sin.

Now that sin is put away, read chapter 8. "And the Lord said unto Joshua, Fear not, neither be thou dismayed: take all [not just 3,000] the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land . . ." Then follows a record of carefully planned strategy, of complete obedience to the instructions of the Lord and of decisive and delightful victory. Then in celebration Joshua erected an altar to the Lord and offered sacrifices of praise and peace offerings. After this he wrote on the stones a copy of the law of Moses. Then, gathering the whole congregation of Israel from the leaders to the children, "he . . . read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not . . ." (vss. 34-35).

Now, since ". . . all these things happened unto them for ensamples: and they are written for our admo-

dition . . ." what is God's message to us?

Just as Israel was a unit in the sight of God so that the sin of one man affected and brought discipline to the whole camp, so the New Testament tells us that "Ye are the body of Christ, and members in particular . . . And whether one member suffer, all the members suffer with it" (I Cor. 12:27, 26). We might add, "If one member sins, all the members are affected by it."

Furthermore, our Lord Jesus Christ gave marching orders to His church in the words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe *all things* whatsoever I have commanded you." Accompanying this commission is the encouragement, "And, lo, I am with you always, even unto the end of the world. Amen." Read again the opening chapters of Acts. Thrill to the blessing the risen Christ bestowed on the obedience of the Spirit-filled disciples. Even the persecution of the fourth chapter could not harm them nor hinder their work. But in chapter 5 corruption within the camp threatens, and divine judgment is meted out to Ananias and Sapphira for their conspiracy in falsehood as a warning to all who would cripple the infant church through their sin.

Read again the history of the growth of the church in the opening centuries of this age. Persecution from without only multiplied the number of disciples. But when the church compromised with sin, the civilized world entered the Dark Ages. Over a thousand years passed before the dawn of the Reformation which issued in revival fires which have flared intermittently since that time.

The story is the same. When God's people have turned from His Word and embraced sin, defeat has been the inevitable result. Souls are no longer saved. Unbelievers are strengthened in their unbelief and unrighteousness. Those who believe in God begin to lose heart and leaders begin to make excuse and even blame the old-fashioned methods of the past which blessed.

What does God have to say? Just what He said in the days when Joshua lay on his face. "My people have sinned. . . . Neither will I be with them anymore till they put the

## TUNE IN

National Brethren Radio Hour

### THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

accused thing away from them!" Let us judge our lives in the light of His Word that the defeat of closed prayer meetings and discontinued evangelism might be turned to the victory of souls won to Christ!

### ARE THE LABORERS THROUGH?

(Continued from Page 601)

cannot deny her responsibility, the teaching of her babies. Nor does the godly mother want to omit this privilege from her life. But how much more effective is the teaching when both father and mother take their rightful places in this sphere. "My words . . . thou shalt teach them to thy children."

The culmination of a life so lived, divorced from the realities of spiritual living, produced the inevitable crop of unbelievers among Israel's children. ". . . There arose another generation . . . which knew not the Lord . . ." What about the generation which follows us, should our blessed Lord tarry in the heavens? Will they be ignorant of the new life in Christ Jesus because we, their parents, never experienced the new birth? We can't be born again for our children, but we can tell them to "taste and see that the Lord is good," because we know from experience.

The "flapper era" produced a generation of mothers and fathers whose children today are the juvenile delinquents. ". . . There arose a generation . . . which knew not the Lord . . ." You, Christian parent,

stand in the gap between the mad whirlwind blowing these juveniles to hell, and the tender wooings of the Spirit of the living God pointing them to Christ and heaven. Which way will your children go?

Are we Christians in name only, ". . . having a form of godliness but denying the power thereof"? Have we been laborers who are *through* rather than laborers with the *few* who proclaim the Word? Have we genuinely endeavored to win our children to Christ? God help us to realize that preachment to the child is void unless backed by practice.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Better stick to teaching the Word. ". . . These words thou shalt teach to thy children . . ." "For the word of God is quick and powerful, sharper than any two edged sword" (Heb. 4:12), "and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

There is no excuse, Christian parent, for your children being spiritually illiterate. Teach the Word. Show your children a vibrant, glowing love for Christ, and definitely influence them for Christ. If you don't influence them for Christ, their sinful natures and the world will influence them for the devil and his ways. Discover the joy of being a soul-winner, winning the souls of your children. "Children are an heritage of the Lord" (Psa. 127:3). Let's treasure the heritage and win them to Christ.

### THE GOSPEL TRUTH MAILBAG

Wadsworth, Ohio—I received so much help from your radio broadcast Sunday morning on the subject of Feet Washing, and would like to know if I could have a copy of that message. I thank God for your broadcast as well as others who send out the true Gospel story.

Columbiana, Ohio—I have been listening to your broadcast on Sunday mornings. I appreciate very much your presentation of the Scriptures. I was wondering whether I might secure a copy of the message on Feet Washing. This impressed me as being the most clearly set forth of any of these doctrines.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for July 18, 1948.

Acts 5, 6, 7.

## EARLY CRISES IN THE CHURCH

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

The agent that God has chosen to do His work in this Age of Grace is the Church. He made no provisions for independent boards, missions, or other organizations. He is not counting on human government to succeed in meeting the world's needs in our time. God's program for this age calls for the evangelization of the world, and the preparation of a people for His eternal fellowship, and He has chosen the Church to do that work.

Consequently, the purity and effectiveness of the Church are of great concern to God. For the Church will not accomplish its mission if it becomes defiled or inefficient. So in the earliest days of the Church, God gave it a lesson in purity and a lesson in effective service. The record of these events comprises our lesson for today.

Hypocrisy seems to be the most nauseating sin to God. Notice the Lord's denunciation of sin during His earthly ministry. You do not find Him saying much about corruption in government, or social, economic or racial injustice. Nor can you find severe criticism against those guilty of drunkenness, adultery or murder. He preached no sermons against worldly amusements. Of course He regarded all of these things as evil. But in a people who professed to be God's people, these things were merely symptoms of the same disease—hypocrisy. They were not what they pretended to be.

In disciplining the church, God acted on the same principle. No doubt there were other sins on the part of members in the early church.

But God singled out the sin of hypocrisy for discipline. Would it not be wise for the Church today to concentrate its discipline on the arrogant hypocrite rather than on the faltering babe in Christ?

But it is not enough for the Church to be holy: it must be organized for effective work. And that does not mean that everyone must be on the run! No church can be effective in its God-given task if its spiritual leaders are burdened with a multitude of details. Under such conditions the energy of the church is dissipated and no spiritual power is received. So God taught the apostles that they should give themselves "continually to prayer, and to the ministry of the word."

One of the reasons for our present spiritual poverty and ineffectiveness is the fact that pastors are trying to do too many things. The apostles soon learned that it was not good to have the money of the church laid at their feet. Theirs was

a spiritual calling. Other men were better qualified to take care of the church's business.

Two things are necessary for an effective organization of the church: the pastor must be willing to leave the business matters of the church to others; there must be others who are willing to take up these duties and relieve the pastor of them. Such men are deacons (helpers), whether they are ordained or not.

Is your pastor overworked, trying to do so many jobs that he can't get alone with God? If so, it is because he is trying to do your work and his too. You know you can have a better preacher without changing pastors.

### Review Questions

(Based on the Brethren Quarterly)

1. What two principles guided the early church in meeting its problems?
2. Compare and contrast the communism of the early church and that of today.
3. What was the sin of Ananias and Sapphira?
4. Where in our lesson is the Holy Spirit called God?
5. What was the effect on the church of the death of Ananias and Sapphira?
6. Why were the first deacons chosen?
7. Who selected the first deacons?
8. What were their qualifications?
9. What effect did the choice of these deacons have on the work of the church?
10. What alone can silence our testimony for Christ?

### BIBLE-READING SCHEDULE

Monday	July 5	Ezra	1, 2	Matt.	8
Tuesday	July 6	Ezra	3, 4, 5	Matt.	9
Wednesday	July 7	Ezra	6, 7	Matt.	10
Thursday	July 8	Ezra	8, 9, 10	Matt.	11
Friday	July 9	Nehemiah	1, 2, 3	Matt.	12
Saturday	July 10	Nehemiah	4, 5, 6	Matt.	13
Sunday	July 11	Nehemiah	7, 8	Matt.	14
Monday	July 12	Nehemiah	9, 10, 11	Matt.	15
Tuesday	July 13	Nehemiah	12, 13	Matt.	16, 17
Wednesday	July 14	Esther	1, 2	Matt.	18, 19
Thursday	July 15	Esther	3, 4, 5	Matt.	20
Friday	July 16	Esther	6, 7, 8	Matt.	21
Saturday	July 17	Esther	9, 10	Matt.	22
Sunday	July 18	Job	1, 2, 3	Matt.	23

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W. M. C. Number





# AS A LITTLE CHILD

A MEMORIAL EDITORIAL

By REV. FRANK G. COLEMAN, JR.

(Reprinted from the Brethren Missionary Herald, Nov. 23, 1946)

[Editor's note: Our cover picture and this article by Brother Coleman were selected in tribute to his special ministry of reaching children for Christ. The substance of this article is also to be found in his book which was published just before his death, "The Romance of Winning Children." "He being dead yet speaketh" of the necessity of evangelizing America's children.

It was a little child which the Lord was holding in His arms as He said, "These little ones which believe in me." Consider the discourse on the little child found in Matthew 18:1-14; it is concerned throughout with childhood's place in God's scheme of things spiritual.

The occasion was the raising of a prideful question of personal pre-eminence among the disciples. But apart from the very brief answer to the question about which they were squabbling, all that He says in the passage is about the child in His arms. Far more than they needed to know their individual place in the kingdom did they need to know the place and value of the child in God's plans and purposes.

There are no less than eight important statements and inferences about the child in this sermon of the Lord's on the child-text. We should all ponder them well.

1. *Conversion occurs on the child's level* (Matt. 18:3). To all intents and purposes it would appear that most Christians regard conversion as something of an adult experience to which spiritually precocious children may, on rare occasions, rise. The standard has been an adult one. But not so in this word of the Lord Jesus. Conversion is not only possible for the child, but any adult who would enter the kingdom of heaven must become as a little child! Children are not saved after

the adult fashion—it is the other way around! The child, because he is a child, is already on the level where conversion is an ever-present possibility, wanting only the presentation, and the acceptance of the facts. All others must stoop to enter. No adult was ever saved who did not come in childlike simplicity and trust, stooping to reenter the state out of which he has grown, and which he tends to discount.

2. *Humbleness, the essential quality for kingdom greatness, is already the child's portion* (Matt. 18:4). It is not so much humility of spirit that is in view here. It is rather a humble state of weakness and dependence which determines greatness. Even a child can be proud. But what humility of spirit we must have to admit our childish weakness and utter dependence upon the Lord in spiritual things when we come to Him in later years, humbling ourselves before Him. The child who is brought into a saving relationship with Him, who is led along the way of growth in grace in his early years, seldom abandons his humble dependence, even when prideful years come.

3. *To receive a child in the name of the Lord Jesus is to receive the Lord Himself* (Matt. 18:5). No blessing is more quickly realized than this in the experience of the soul-winner among children. The gracious presence of the Lord is never more keenly realized than in those hallowed moments when He is entering the heart of a child. In a sacred and uniquely blessed way He manifests Himself to the children's worker. This is the universal testimony of those who evangelize the boys and girls.

4. *The little child can believe in Christ* (Matt. 18:6). "These little ones which believe in me," the Master said. That should settle the

question as to whether a little child can be saved. Remember that it was a child small enough to nestle in His arms of which He spoke. "Whom shall he teach knowledge?" asks Isaiah (28:9), "and whom shall he make to understand doctrine?" The answer is immediately given, "Them that are weaned from the milk, and drawn from the breasts." A child old enough to hear a bedtime story is old enough to hear of the Savior and His finished work, and hearing can believe in Him. There is no other construction to be placed on the Master's words than this, that a child can believe in Christ. Let us not evade it; His words are clear.

5. *To cause a child to stumble is to deserve death and hell* (Matt. 18:6, 8). He that offends (or causes to stumble) a little child, ought to be drowned. He ought to be cast into hell fire. This is the Lord's own statement of the seriousness of sinning against the child. Good for us older ones that He is a God of grace and deals with us, not on the basis of our just deserts, but on the basis of Calvary. How many there are who have put off the inquiring little one whose concern about his soul was veiled by his childish ways! How many children have been denied the word of the Gospel by parent, teacher, or friend, only to grow up without Christ, finally to die without Him! Is it not a serious matter? Are not the issues heaven and hell?

6. *To undervalue the child is to miss God's evaluation, for they are the objects of heavenly concern* (Matt. 18:10). God places a premium upon the souls of boys and girls. Someone has said that "they have front seats in heaven." Whatever may be the full meaning of this passage, it at least gives us the mind

(Continued on Page 612)

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# NEWS BRIEFS OF NATIONAL INTEREST

The *News Briefs* for the next several weeks will be compiled by Jesse Deloe during the absence of Brother Taber, who will be traveling among our churches in the West. Brother Taber will be speaking at the following places: Los Angeles Second and Third Churches, Whittier, Fillmore, Compton, Long Beach First, California District Conference at Long Beach, South Gate, and South Pasadena.

How long has it been since a note from *your church* appeared in these columns? See that we get your church bulletin and we'll pass the news on.

Bro. Mark Malles, in his *Flora, Ind.*, bulletin of June 27 says, "This bulletin is being prepared at Camp Indisnewa. Over 40 boys and girls are present for this first week of camp. . . . Thursday night four boys accepted the Lord as their Savior and several others dedicated their lives to Him."

Recent visitors at the *Winona Lake Brethren Church* were Barbara and Jerry Yerian, recent graduates from Bob Jones University, and their parents, of the Second Los Angeles Church. The Winona Lake church will continue its Sunday school throughout the summer, but is closing its worship services during the weeks of the Winona Lake Bible Conference.

Bro. Jack Green recently showed pictures of the need in Mexico at an

evening service at the Second Brethren Church, *Los Angeles*.

Recent speakers at the Second church, *Long Beach, Calif.*, were Rev. Albert Flory, who supplied the pulpit immediately following the death of Pastor Coleman, and Bro. Jack Churchill, Grace Seminary student.

The pulpit of the First Brethren Church at *Canton, Ohio*, was filled at both services June 27, by Bro. Robert Holmes, a member of our Wooster church. The church bulletin of that date contains the information that the pastor, Rev. Jesse Hall, is showing quite an improvement in his physical condition.

Sunday, June 27, flowers placed on the pulpit at the First Brethren Church at *Dayton, Ohio*, honored the fourteenth wedding anniversary of Pastor and Mrs. Orville A. Lorenz. Also honored were Mr. and Mrs. Roy A. Patterson, who were celebrating a wedding anniversary and her birthday.

Rev. Paul L. Mohler, pastor at *Listie, Pa.*, was the chairman of the Listie Servicemen's Memorial Committee, which sponsored the dedication services of the memorial on June 27. The dedicatory address was delivered by Rev. Phillip J. Simmons.

We note in the *Waynesboro, Pa.*, bulletin that an offering is being taken there for work, among the negroes of the city.

"Rev. Wayne Baker will be installed as pastor of the Jenners Church this afternoon at 2:30."—*Kittanning, Pa.*, bulletin, June 27.

The church at *East Pasadena, Calif.*, Rev. Leo Polman, pastor, will hold a daily vacation Bible school Aug. 16 to 27. The Fuller Foundation help.

The *Winchester, Va.*, church is looking forward to meetings with Rev. Ralph Colburn, Dr. A. V. Kimmell, and Rev. Elias Zimmerman.

Word from Wilma Magers informs us that the specialist advises Bro. Roy Kreimes to do nothing strenuous for three months; also that their daughter, Judy, needs special care. Brother Kreimes is pas-

tor at Danville, Ohio. [See earlier News Item on Page 614.]

The daily vacation Bible school at *Leamersville, Pa.*, had an attendance on the first day of 56; the last day 80. The number of different children who attended was 87. The average attendance was 72.

Rev. R. D. Barnard will be the evening speaker at the East District Conference, which will be held in Johnstown, Pa., July 26-29.

Dr. Charles L. Fineman, formerly of Dallas Theological Seminary, will head the Department of Old Testament next term at the *Bible Institute of Los Angeles*. Dr. Wallace Emerson, former president of Westmont College, will head the Department of Christian Education. These appointments were announced by Dr. Samuel H. Sutherland, dean, at the recent commencement exercises.

The church at *North Riverdale, Dayton, Ohio*, is praising the Lord for the amount of their Foreign Mission offering, which was \$1,901.99, almost \$600 more than any previous year.

The daily vacation Bible school at *Fort Wayne, Ind.*, had a total enrollment of 131, with an average attendance of 81. In this group 22 different churches were represented.

Dr. Raymond Gingrich will be the summer conference speaker at our church in *Fremont, Ohio*. In the church bulletin of June 27, it was announced that work was to begin the first of the week on the job of completing the church structure, contracts for the work having been let.

A review of the work at *Middlebranch, Ohio*, sent to us by the pastor, Rev. George E. Cone, shows total offerings for the year of \$2,599.79, which represents the contributions of approximately 75 active members.



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## The Brethren Missionary Herald Circulation

A week ago .....	6,885
A month ago .....	7,033
A year ago .....	6,279
Two years ago .....	5,575





# EVANGELISM



## WHY ARE WE NOT EXPERIENCING A GREAT REVIVAL TODAY?

By REV. R. PAUL MILLER

Did you ever hear the story about the man whose wife is supposed to have died? He called the undertaker. When the funeral procession was entering the cemetery with the body for burial, the undertaker somehow lost control of the hearse, struck a tree, and the woman woke up and began to talk—naturally! The short-term widower took her back home. After another year or so, she was reported to have died again. The news got around. Soon the undertaker called up his friend and said, "Joe, I guess you will be needing my services, won't you?" Replied the man, "Not on your life. You ball up the first job I gave you and I am not going to let you ball up another." Too often an evangelist is expected to help bury an old dead church without awakening the corpse. Some evangelists may be willing to help out, but most of them won't be party to any such motive, and will rather sacrifice the chances of a good offering than to get it at the cost of soft-pedaling on sin.

The lack of revival spirit is not always the pastor's fault. It is often due to the influence of members who would like to see "a lot of new members added to the church," but who do not want any changes brought about in their own lives. They seem to feel that because they have been in the church for many years that they are a sort of privileged group who are above spiritual need. They may be strangers at prayer meeting, and regular at the movies. They may never have prayer and Bible reading in their homes, or have a testimony for Christ, but because they have an office in the church, they feel that revivals are for other people. Of course such people have no interest in a revival, and will not attend the services or help financially. As a result, the preacher has to carry the load practically alone, with a heavy heart.

It is often true that these people want to have a revival in the hope that it may correct some member of the family who is obnoxious in the

home. Sometimes it is a wayward boy or girl. It may be a drunken and brutal husband. Sometimes it is a very worldly and flippant wife. And many times the one who wants such a result is far from living a

## THE CHRISTIAN AND THE LODGE

(A Resolution Passed by the General Council of the Assemblies of God, meeting in Grand Rapids, Mich.).

"Whereas, ours is a last-day message in preparation for the coming of the Lord, leaving us no alternative but wholehearted devotion to the cause of spreading the Gospel, and it is well known that the various secret orders require much valuable time and interest, thus diverting the servant of the Lord out of the way; and

"Whereas, the nature of such organizations demands secrecy, reinforced by un-Christian oaths, and a strong attachment to binding obligations to persons who are all too often unregenerated; moreover, the spirit, philosophy and general influence of such secret orders aim at the improvement of the natural man only, thus wrongly channeling by incorrect interpretation important spiritual truths; and

"Whereas, confidence in these secret orders and their teachings has always tended toward the embracing of a false hope of salvation through good works and improved moral service; therefore,

"Be it resolved, that all ministers affiliated with the Assemblies of God should refrain from identifying themselves with any of the secret orders which we recognize as essentially of the world, worldly, and we advise any who may have identified themselves with such orders to sever their connections therewith. Furthermore, our ministers are requested to use their good influence among our lay members to dissuade them from such fraternal affiliations."—*The Sword of the Lord*.

real Christian life as well. Then the revival comes. By the grace of God the sinful husband or wife, or son or daughter is saved, and gets on fire for God and desires to live a real life of prayer and Bible reading at home, be faithful to all the services at the house of God, and to live a life separated from the world. Then, lo and behold, the one who so much wanted to see them saved begins to get rebellious and will not go along in such a program. He gets critical, and soon there is trouble, and the new Christian is discouraged. What such a person really wanted was not to get rid of sin in the home, but to get rid of some of the unhappy and irritable effects of sin. They want to get rid of sin in a husband or son, but not in their own hearts.

Many self-righteous church members don't want a revival either. They boast of how fundamental they are. They run from one Bible conference to the other, getting thrilled over some new idea some Bible teacher has, or some new angle to the doctrine of the Lord's return. They attend deeper-life meetings, and dream of their membership in the "inner circle" at Maranatha. But they wouldn't go across the street to save a lost soul. Cold fundamentalism is the most disgusting thing imaginable. All the boast of fundamentalism and correct theology isn't worth a fig if it doesn't move you to seek lost men for Christ! If your Bible knowledge, and your superior spiritual experience do not drive you out to win others for whom Christ died, there is something wrong with your Bible knowledge, or there is something wrong with you. The devil doesn't care how many Bible conferences and rallies we hold if they do not result in winning souls. When the Christians are content to run around in circles, the devil is happy.

We cannot blame the world for the decline in evangelism. We can't blame the devil for it. We can't

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# The Christian's Seal



JOHN 14

By REV. CHARLES H. ASHMAN

The fourteenth chapter of John presents the relationship of the Trinity. The Lord Jesus Christ first presents the Father in His relationship to the Son. "Believe in God, believe also in me," declares Christ. There is no belief today in God apart from that in the Son. "No man cometh unto the Father, but by me," taught Christ in John 14:6. No person can approach God, the Father, except by Christ, the Son. "He that hath seen me hath seen the Father," says Christ in verse 9. In these words and others in John 14:1-11, Christ sets forth the vital relationship between the Father and the Son. Christ was "Immanuel, God manifest." There is, of course, great mystery in the teachings concerning all these marvelous relationships between the Father and the Son, equal in deity, yet separate and distinct in position and personality.

## Greater Works

In John 14:12, the Lord declares that they who believe on Him should do the works that He did and even greater, "because I go unto my Father," He said. In these words Christ introduces the work of the Holy Spirit. How could anyone do greater works than Christ did? Only by and in and through the power of the Holy Spirit who would come to abide. The works of regeneration and renewal by the Holy Spirit are greater works than the physical miracles of Christ. The spiritual ministry of the Spirit is greater than the miracles of healing of the body or even raising of the dead. No marvel then that Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). If they who believe on Christ through the convicting, converting ministry of the Spirit were to do greater works than Christ did while upon the earth, no marvel that He taught it was wise for Him to return to glory.

## "How, Lord?"

"Why, Lord, is it wise and how is it better for the Spirit to come than for You to remain?" we ask. Christ was localized while in the body. He could be present in only one place at a time. But the Spirit can be everywhere! Christ spoke to people from outside of them, but the Spirit indwells and speaks from within. Christ's presence was a visible, shall we say physical, presence, but the Spirit's presence is spiritual. Christ foretold that the presence of the Spirit would and should mean more to us than the visible presence of Christ meant to His followers. Oh, how precious is the Holy Spirit then! Is He that precious to you? If not, why not? He ought to be and can be and will be, if you but yield unto Him and permit Him to infill you with His fullness.

## Relation of Christ to the Spirit

Did Christ teach that He was secondary to the Spirit? No! He did not say that the Holy Spirit would supersede Him, nor should the Spirit displace Him. "He shall glorify me," promised the Lord, "for he shall re-

## THE APOSTLE PAUL'S UNPUBLISHED LETTER

Dear Sir and Brother:

Doubtless you will remember the invitation you extended me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to consider a call based on such meager information.

There are a number of things that I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have

(Continued on Page 616)

ceive of mine, and shall shew it unto you" (John 16:14). Christ foretold that the Spirit would testify of Him and not magnify Himself. True, this is the day of the absent Christ, for He is at the right hand of the Father engaged in the blessed ministry of advocacy. But although the Spirit is present in His invisible presence, He does not magnify Himself, but the Lord Jesus Christ. The Holy Spirit is the Ambassador of the Father and the Son and represents both to us.

## Spiritual Christians

To the extent that the Holy Spirit rules within us, we will be Christ-like. The Spirit will magnify and exalt Christ with us. The Spirit-filled Christian will not be talking about *self* or even be boasting about the Spirit, but will be glorifying Christ. A lot that goes under the name of and guise of being filled with the Spirit today cannot be, for it boasts of an experience or an emotion of this or that *other than Christ!* If the Spirit fills us He will enthrone Jesus (Savior) as Lord (Master). A good test of spirituality is how Christ-like we are in every respect. Am I a spiritual Christian then?

## Spiritual Orphans

Christ said, "I will not leave you orphans" (John 14:18), for the word "comfortless" could be translated as "orphans." He promised to send the Spirit as the "Comforter." The Greek word is Paraclete, and it means an abiding companion. Christ said the Spirit would abide with us forever. "I will put my Spirit within you." "He dwelleth with you and shall be in you." The word "advocate" has somewhat the same meaning. It means one within reach or call, who can plead our cause and help us. The Spirit is "with" us when we meet as a group of God's children. He is "in" us, each one of us, individually, indwelling us at all times.





# THE BRETHREN PULPIT

## THE BIBLE AS OUR REVELATION AND OUR AUTHORITY

By REV. STANLEY F. HAUSER, Grafton, W. Va.

TEXT—II TIM. 3:14, 15

### Introduction.

This is one of the most frequent questions of the day: How do we know that this Book that we have today is the Word of God? How can we know? Children ask, old people ask, and the world asks the same question. How do we know the Bible is *The Word of God*?

If you ask a physician about certain diseases, and ask him how he knows, he will reply, "By our books on medical science and research we know." Consult the geologist about the earth's crust and formation, and he will reply, "By the strata and rock formation and our discoveries." Ask the lawyer, "How do you know?" He will reply, "By our books of law we have this knowledge." Ask the Christian, "How do you know?" and he will reply, "By the transformation in my own life and according to the record, the Bible is the very Word of God."

A part of our traditional belief is that the collection of ancient writings known as the Bible is a true message from God, and being that, is a final authority for all religious beliefs.

### I. How We May Be Sure.

#### 1. Tradition declares it.

Down through the Christian era from the earliest times has come this conception of both the Old Testament and the New Testament, that they are the Word of God. Now and then we find that men who are not Christians even defend the Word of God. You and I as children have been taught to believe that it is the very Word of God. This was true, even before we were able to comprehend and weigh the principles concerned. Thank God for good old-fashioned Bible-loving parents. For centuries, among those best qualified to judge, the Bible has been accepted as the very Word of God. This therefore should have due weight.

2. The Bible as a witness to itself as the Word of God.

In the Old Testament the prophets claim to speak by direct communication from God. In the following books you will find "Thus saith the Lord," or similar phrases: in Isaiah, 200 times; in Jeremiah, 100 times; in Ezekiel, 60 times; in Malachi, 26 times. Jesus Himself said, "The scriptures cannot be broken" (John 10:35). In the writings of the apostles we find their recognition of the fact that the Old Testament came from God. "Holy men of God spake as they were moved" (II Pet. 1:21). Our text comes in very fittingly here, "All scripture is given



REV. STANLEY F. HAUSER

by inspiration of God." There are many passages in both the Old Testament and the New Testament to confirm this truth.

3. Christian experience confirms its truth.

Coleridge is credited with saying, "I believe the Bible is divine because it finds me." How wondrously true! It speaks to us in the dead of night, again in the early morning as the sun peeps over the eastern horizon in all its dazzling beauty, and throughout the day, "he that heareth my word and believeth on him that sent me, hath everlasting life." We know the Bible is of divine authorship because it has come to us through men who were especially chosen, instructed, and sent of God. It was the Apostle Peter who said, "Holy men of God spake as

they were moved by the Holy Spirit."

### II. The Nature of the Bible as a Message from God.

1. There is no question but that our Bible is of divine origin, for the writer to the Hebrews tells us, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son" (Heb. 1:1, 2, R.V.).

We have seen that our Lord passed on these words to His disciples in His prayer in John 17:8 (R.V.), "The words which thou gavest me I have given unto them." There were oral messages as in the case of the early prophets, men who were chosen of God. The Lord Jesus Himself wrote nothing but taught by word of mouth.

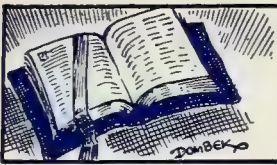
The greater part of the Book deals with the history of one nation, Israel, in the Old Testament as well as in the New Testament. There are books of poetry, romance, and prophecy. Some were written on the mountain top, others on desert sands, in palaces and in dungeons, by men in bonds and in freedom. It was written for the young and for the old and to whomsoever would "partake of the water of life freely." "That the man of God may be . . . thoroughly furnished unto all good works."

2. The disciples claimed to teach by divine revelation.

The writings of the Apostle Paul state clearly in I Corinthians 2:10, "But God hath revealed them unto us by his Spirit," and again in I Corinthians 14:37, "The things that I write unto you are the commandments of the Lord." By these passages it is very plain that the Scriptures testify to their own divine origin and authority.

### III. How the Bible Should Be Used as Our Final Authority for Religious Beliefs and Actions.

1. First, the Bible should be studied.  
(Continued on Page 616)



# Studies in Revelation



## STUDY NO. 39

By REV. R. I. HUMBERD, Flora, Ind.

### *Last Prayer Meeting*

Here is a great prayer meeting (Rev. 6:15-17), not one where men call upon God for mercy, nor where they repent and turn from their sin, nor even where they cry out in honor and blessing to the Lamb, as we saw in a former chapter. Verily, it is nothing but terror, and fear and wild confusion, for the mercy of God is run out and nothing remains but the "wrath of the Lamb."

"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17). What a great difference the new birth makes. Sometime we will "see his face" with everlasting joy and peace (Rev. 22:4), but here they cry for covering to hide them from His face.

"Who shall be able to stand?" The answer is easy indeed, for while they are crying out in terror, we who are in Christ will be presented before the presence of the very same glory "with exceeding joy" (Jude 24).

### *Chapter Seven*

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:1-4).

### *The 144,000*

These are Israelites, not Russelites. Every one has a direct line back to Jacob. This sealing is done by angelic hands—till "we" have

sealed (vs. 3). No mere man could do it. The various tribes of our day are so mixed with each other and with the gentiles, that it would be impossible for man to do it.

In the days of fearful corruption before the flood, when the whole human race had "corrupted his way" (Gen. 6:12), God had one man who was "perfect in his generations" (Gen. 6:9), a man with an unbroken line clear back to Adam, a pure line with no mixture from the fallen angels (Gen. 6:2). And so here. God has twelve thousand of each tribe who have a clear line back to Jacob.

### *Where Is Dan?*

But a question arises and we wonder why the tribe of Dan is omitted and the tribe of Joseph is given two places.

It was the custom in early days to give the firstborn a double portion. Thus Reuben was in line for the birthright, but he was "unstable as water" (Gen. 49:4), and Jacob gave the right of firstborn to Joseph (I Chron. 5:1, 2), and his two sons. "Ephraim and Manasseh" (Gen. 48:5).

Most certainly the tribe of Dan must be somewhere and active in something, for it is unlikely that a tribe would be blotted out and a few years later come into being as a full-grown tribe.

In the Kingdom Age, when God

portions off the land of Palestine to the various tribes, Dan is there and receives his inheritance along with the other tribes without a hint or question; in fact he is the first one mentioned in the chapter (Ezek. 48:1).

Let us also notice that when the tribes are given their place in the Kingdom Age, that all thirteen are there. Of course, Levi has no real inheritance in the land (Num. 18:20), but being the priestly tribe, he has a portion near the sanctuary in the center (Ezek. 48:13).

But our riddle is unsolved. Where is Dan and what is he doing? I do not know, but although Jacob's eyes "were dim for age" so that he could not see (Gen. 48:10), yet peering down through the mist of coming years, he gave a history of each son "in the last days" (Gen. 49:1). Among them all he saw Dan, "a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" (Gen. 49:17).

And do we have our answer here? "Dan shall be a serpent." And is that the same old serpent whose slimy trail issues out from Eden? And is it the offspring of that serpent who now has made a "covenant with" Israel for Daniel's last week? (Dan. 9:7). Can it be, while the rest of the tribes are witnessing to the God in heaven, that Dan has brought forth the antichrist? I do not know, but the early history of Dan brought forth idolatry and a "graven image" (Judg. 18:30), and the latter history may well bring forth the Son of Perdition.

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# How to Read the Bible



By REV. MILO F. JAMISON, University Bible Church, Los Angeles, Calif.



Bible reading is basic! God's Word provides the food by which the spiritual life is sustained. Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). "Give attendance to reading," is the direct command found in I Timothy 4:13.

1. *Read first.* Remember it is the text of Scripture that is the Word of God; thus your primary emphasis should center in the prayerful, careful reading of the Scripture portion for the day. Human commentaries or explanations, whether written or given orally in a Bible class, radio message, or sermon, should be examined critically in the light of the truth of the infallible and inspired Word of God. These are days of apostasy when there are many "wolves in sheep's clothing" who would deceive and destroy the flock of God. Therefore it is of the utmost importance that we test by God's Word every teaching of every teacher (I John 4:1).

2. *Read prayerfully.* Only if your mind is under the control of the Holy

Spirit of God will you understand the truth found in His Word (I Cor. 2:9-14). Therefore, always pray before you read, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18).

3. *Read regularly.* Lack of time may be the cause of neglecting many other things, but never allow yourself to give the excuse that you do not have time for regular Bible study. Far better miss a meal or an appointment with the dentist than to miss your daily appointment with God. You can save time, money, and innumerable mistakes by submitting your mind to God's Word before starting out to do the day's work. Another point to remember is that it is better to spend 10 or 15 minutes in Bible reading *every day* than to spend two or three hours, all at one time, once each week. The nobility of the Bereans was revealed "in that they received the word with all readiness of mind, and searched the scriptures daily" (Acts 17:11).

4. *Read early.* The best time for your Bible study is early in the morning before your thoughts become entangled in secular activities.

However if you cannot read early in the day, carry pocket Scriptures with you so that you can read any time, anywhere, at your own convenience.

5. *Read thoughtfully.* Concentration of attention is essential if you would derive real help from your Bible reading. Bring back your mind to the meaning of the text when your thoughts begin to wander. As an aid to concentration, repeatedly ask yourself practical questions such as, "What is the lesson in this verse which I can apply to my life today?" It is when we thoughtfully apply and act upon such truth as is revealed to us, that we are given greater understanding. "If any man will do his will, he shall know of the doctrine" (John 7:17).

*Mentally stimulating*, and a valuable tonic which will do much to prevent worry, nervousness, and kindred mental ailments; *morally stabilizing*, driving out fear phobias and helping in the overcoming of sinful habits; and *spiritually sustaining* as it fills the thoughts with the lofty and holy truth of God, the Bible should be read daily.

## AS A LITTLE CHILD

(Continued from Page 606)

of the Lord in the matter. So precious are they that "their angels do always behold the face of my Father which is in heaven." And we tend to undervalue them, even to the point of discounting their conversion. It should not be so. When an evangelist was asked about the numerical results of a certain campaign, he replied, "Three and a half were saved." "Oh," his interested friend said, "three adults and a child?" "No," was his answer, "three children and an adult."

7. *The child should be sought as*

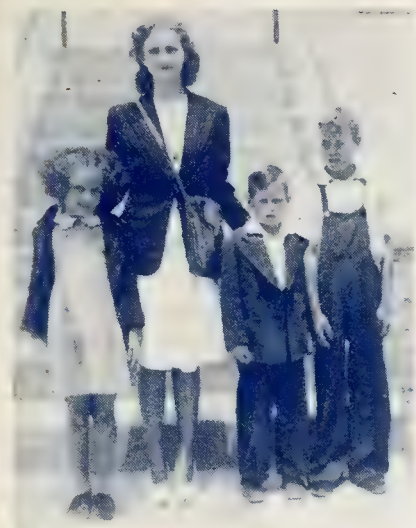
*the shepherd seeks the stray sheep* (Matt. 18:12, 13). The common use of these two verses is to refer them to sinners, usually adult. But the preceding verses are all spoken with respect to the child in the Savior's arms, and the verse which follows likewise speaks of "one of these little ones" such as He is holding. By every law of interpretation, the child is also in view in this picture of the lost sheep. That children should be sought and found, as straying sheep, may not be the sum total of the meaning, but it is the first application that is to be made in the light of the context.

8. *It is not the Father's will that a single child should perish* (Matt. 18:14). Here is a promise that is

clear and plain, a statement that makes possible prevailing prayer, for we know His will. Accordingly, we may ask in the knowledge that He hears and will grant the petition (I John 5:14, 15). True, the expression is a negative one. Is it not so placed that we should not presume? How many would prevail in prayer for the soul of a child if this were a positive expression? As it is, we are all too prone to take refuge from our personal responsibility by hiding behind the positively expressed will of God. Let us take this expression of His will and claim it in complete readiness to do what He may direct, that the boys and girls may be brought to a saving knowledge of His Son.



# Fairlawn Brethren Church, Radford, Va., Is Dedicated



*Primary Class—Mrs. C. D. Terry, teacher.*



*Cradle Roll—Wyoma Propst, teacher.*



*The New Church at Radford, Va.*



*Junior Boys and Girls—Mrs. K. E. Richardson, teacher.*



*Adult Bible Class—Pastor K. E. Richardson, teacher.*



*Beginners—Mrs. C. L. Akers, teacher.*

Fairlawn Brethren Church of Radford was dedicated on Sunday afternoon, April 18th, with approximately 250 present. This being a district project we endeavored to have the pastors of all the churches in the district present for the service; however we did not succeed in this as there were only four.

The musical program was fine, with special numbers from three other churches of the district. The pastor led the congregation in the dedicatory ceremony. Rev. H. W. Koontz, pastor of Ghent Brethren Church, Roanoke, led in the dedicatory prayer (he is former pastor of the pastor at Radford), then Rev. J. E. Patterson, pastor of Mountain View Brethren Church, Hollins, preached the dedicatory sermon.

The work was started with Bible classes in the home of Mr. and Mrs.



*Young People's Class—C. D. Terry, teacher.*

Dewey Martin in October 1946. Later we obtained permission to use the schoolhouse where we held regular services until February 1948. For several months we prayed and looked for a suitable location on which to build; finally just one year

from the time the work started we secured a lot from the State, not exactly made to order but meeting our need very efficiently. We started breaking ground on October 30th and had our building finished in time for the dedication service April 18th, at an approximate cost of \$6,000.00

We can seat 200 comfortably since the Buena Vista church was so generous as to give us their old pews, for which we thank them and our Lord who worked this out to our advantage. We can never thank Him enough for the way He has led and so marvelously provided, sometimes blocking our way because He had a better way—for instance, when we went to the bank to borrow the money, the first one thought we ought to borrow from our local bank, but when we went to them



they thought we ought to borrow from a Roanoke bank as our district trustees lived there, so after much prayer we were able to borrow from Christian individuals and don't owe the banks anything. We can truthfully say, "He has led us here."

The offering received on dedication day was \$1,054.00 in cash and pledges.—*K. E. Richardson, pastor.*

## REVIVAL AT RADFORD, VA.

Monday, April 19th, the night following our dedication service, began one of the greatest revivals the writer has had the privilege of attending. Bro. J. E. Patterson, pastor of Hollins Brethren Church, was our evangelist. Attendance was very good from the start, averaging for the two weeks 96.

There were 53 decisions, 39 of these being confessions of faith; 22 have been baptized and received into the church, while several more will be baptized later, some of these having been delayed because of illness. The little old 20-passenger bus ran for all services and two nights brought in 65. Since then we have purchased a 33-passenger bus for this route and placed the little one on another route. Two of our men have taken over the work of attending to the busses and relieved the pastor of this responsibility.

When the work was started about 19 months ago there was only one Brethren couple to begin with and they lived 20 miles out in the country. Our present membership is 55. We praise our Lord for the privilege of working in this needy field and, in a small way, being able to give the Gospel out to a few for whom He died. We never have a service but that there are some lost souls present. Will you pray that we may be able to do more for Him, and that we may be led to many others who are hungry for the Gospel? Occasionally our midweek prayer service attendance reaches 90 or 95 which, by the way, is the largest attendance we have during the week. *K. E. Richardson, pastor.*

## MIDWEST DISTRICT CONFERENCE

The fifth annual Midwest District Conference of Brethren Churches

convened at Portis, Kans., June 11, 12, 13.

Bro. Al Kliever, missionary pastor of the Cañon Brethren Church, Taos, N. Mex., delivered the three evening evangelistic messages. On Sunday evening, Bro. Ralph Colburn was in charge of a model B. Y. F. meeting.

Other speakers were Mrs. Al Kliever and Rev. and Mrs. Rubel Lucero, of our Spanish-American mission; Rev. L. L. Grubb, Rev. Sam Horney, and Bro. Ed Miller.

Conference officers for 1948 were elected and installed at the closing session. They are:

Moderator—Rev. Albert Kliever.

Vice Moderator—Rev. Sam Horney.

Secretary—Mrs. Dean Brumbaugh.

Treasurer—Mrs. Sam Horney.

Statistician—Mrs. Elmer Angell.

W. M. C. President—Mrs. Sam Horney.

W. M. C. Vice President—Mrs. Inman.

W. M. C. Secretary-Treasurer—Mrs. Ted Monroe.

S. M. M. Patroness—Mrs. Albert Kliever.

S. M. M. President—Miss Lois McCoy.

—*Mrs. Dean Brumbaugh, secretary.*

## EVANGELISM

(Continued from Page 608)

blame God for it. The preachers, teachers, and members of the Christian churches alone are to blame. The fires of evangelism are not extraordinary for the Christian church, they are basically normal. Evangelism is the true and natural atmosphere in which God designed that the church should live and work. The church that is not evangelistic will die. The church that is evangelistic can never die for it will survive every changing situation around it so long as there are people remaining. To blame the fault on circumstances is to dishonor God. It is to admit that He is not able to overcome the difficulties that beset His church. The dying fires of evangelism should drive pastors and people, all, to self-examination and protracted prayer in great humility, for we shall surely be held accountable if we allow such conditions to continue.

## DANVILLE, OHIO

No doubt you have wondered what has become of the Danville church, as no news has been sent in for some time except to report on the illness of our pastor, Rev. Roy Kreimes. He is now able to sit up in a wheelchair and has gone out in a car a few times. He will go to Columbus this week to have a test by a heart specialist, Dr. Nelson. We hope and pray for a good report. I must say that the patience of Brother Kreimes during this trying time has been wonderful, and the faithful care given him by his sweet and courageous little wife has blessed our own lives.

[Note: See item on News Brief Page.—Ed.]

The Lord has provided us with some very special services during the past few months. Besides some local speakers who supplied, we have had Dr. Paul Bauman, Rev. Miles Taber, Gospel Truth Quartet, James Emerson Russell, cartoonist for the *Sunday School Times*; Rev. and Mrs. Kenneth Cummings, of Detroit; Fort Wayne Bible Institute Heralds, Rev. Karl Garling, Dick Messner, and E. V. Helvie, of Ashland.

Miss Helen Taylor, child evangelist worker in the Ozarks of Arkansas, filled the pulpit while spending the month of May with Mrs. Kreimes. She also conducted a daily vacation Bible school the last week in May. It was well attended.—*Wilma Magers, secretary.*

## TUNE IN

## THE GOSPEL TRUTH

### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WJAC—Johnstown, Pa.—1400 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
KFBC—Cheyenne Wyo.—1240 Kc.  
Sundays—10:00-10:30 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Ore.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc.  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

# Great Words of the Bible

By CHARLES A. PIERCE, Whittier, Calif.

(A devotional meditation on *TRUST*, with accompanying Scripture texts and prayers. This can be used for the devotional period of the church school or other religious meetings.)

## I

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psa. 37:3).

We must not try any short cuts on this verse and say to ourselves, "Trust in the Lord, and thou shalt be fed." No, prayer and work go hand in hand. Trusting and trying go together. As someone wisely has said, "We must pray as if everything depended on God, then we must plan as if everything depended on ourselves." We must trust God as if He would answer our every need; then we must put forth our own efforts to see if God will not help us to answer our own prayers.

We cannot trust God, and then live careless lives; and conversely, we cannot do good, and then because we are morally upright, shut God out of our lives. There does not seem to be any deep-down satisfying morality in a person unless at the core of his being we discover deep spiritual convictions and the fruits which such convictions bring forth. And of course we are all deeply saddened when we see a person with rich spiritual characteristics giving way to slander or hatred or revenge or some kind of moral wrong-doing.

Apparently the Psalmist felt with the Apostle James that God-loving and good-living, that God-trusting and good-doing, that faith and works must be combined proportionately in one's life to have it well rounded and full orb'd. It was Jesus Himself who said that those who seek the kingdom of God first, to them shall be given the other material blessings of life as a natural result.

*Prayer*—Help us, our Father, to trust Thee more and to serve Thee better. May the deeds that we do be in harmony with the prayers of our lips and the trust of our hearts. May our lives be Christ-inspired to seek first Thy kingdom, knowing that our lives are in Thy hand, and that Thou wilt not withhold any good

thing from those who walk with Thee in trust and in uprightness. In the Savior's name we pray. Amen.

## II

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Psa. 125:1).

We remember this psalm as one of the pilgrim psalms, of which the best known are the 121st and the 122nd. What joy it gave the pilgrim to come up over the brow of a nearby mountain, perchance the Mount of Olives, and to behold the walls and towers of the city of Jerusalem, where he would meet with other pilgrims in the worship of Jehovah! How the sight of Mount Zion strengthened his trust and renewed his confidence in the Lord. The strength of the hills entered his heart; the eternal quality of the mountains gave him courage; the rock on which the city was built created within his spirit a trust both steadfast and enduring.

Not only does the mountain in its massiveness have an abiding quality, but with its peak in the clouds it seems to point to the majesty and mystery of God; and with its roots in the foundation of the earth, it seems to show forth our security in the bosom of God.

The following verse beginning, "As the mountains are round about Jerusalem . . ." gives an additional thought of the mountains surrounding Mount Zion, as if trust in God serves not only as an inner fortress for the soul, but also builds outer walls of strength through the confidence, cheerfulness, hope, and courage which trust engenders. What a bulwark for the soul trust is, and what a group of fortresses trust makes for the soul!

*Prayer*—

"I to the hills will lift mine eyes,  
From whence doth come my aid.  
My safety cometh from the Lord,  
Who heaven and earth hath made."

May our trust in Thee, our Father in heaven, be as enduring as the eternal mountains. So shall our

lives be undergirded by Thee, and our spirits shall find the peace and joy which they crave. We pray in the Spirit of our Master. Amen.

## III

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psa. 20:7).

The earth is still divided into these two groups. Some trust in battleships and some in super-fortresses, but let us not forget to believe in the power of God, in the wisdom of God, and in the righteousness of God. Yes, you say, but battleships are more practical when we are living in a material world, opposed by people who believe that might makes right. And so we go on from generation to generation meeting force with force, until one would think that security must have been achieved. But no, we find it has just eluded us, and our security is more insecure than ever.

We have been prone to believe that God is on the side of the strongest battalions, and we hoped that we had the strongest ones and that God was on our side. Well, Gideon defeated the hosts of Midian with 300 men, and David almost singlehanded put the Philistines under Goliath to rout, so perhaps we should think about getting over on God's side and allowing His Spirit of goodwill and helpfulness to take possession of our lives. Right now it is a choice between the Spirit of Christ or a world of chaos.

*Prayer*—Do not allow us, our heavenly Father, to be discouraged over the failures of yesterday or the restraints of today. May we have high hopes that the tomorrows will be ordered by Thee for our good and for the joy of others. Wilt Thou rule in the hearts of men, and overrule in the affairs of nations, until our trust in the name of the Lord our God shall end in bright hopes fulfilled. We pray in the name of Him who came to earth bringing peace among men of goodwill. Amen.

## IV

"But we trusted that it had been he which should have redeemed Is-



rael: and beside all this, to day is the third day since these things were done" (Luke 24:21).

The use of this verb "trust" in the past tense on the part of these two disciples of Jesus after His crucifixion shows that their trust in Him was a thing of the past. It shows the hopelessness of the situation when taken from their point of view. O sorrowing disciples, had your trust in Christ been a little firmer and your loyalty to Him a little steadier, your doubts would have been dispelled, and your gloom could have been a glorious hope.

It is curious enough that these statements which they made were true statements, and yet they could not have confidence in them. The promise had been made hundreds of years before to Abraham that in his seed should all the nations of the earth be blessed. And of course all the nations included Israel.

As I write these words, we are approaching the time of Holy Week, which commemorates all of these darkest hours of the world's history, and especially these three days of sorrow, cruelty, and death. But even when these two disciples used that phrase "the third day," it did not recall to their minds the promise of the Master that on that day He would rise again victorious over sin, death, and the grave.

What a beautiful thing for Jesus to do, to join them on their walk, to explain to them once again "all things concerning himself," and to allow Himself to be known unto them in the breaking of bread at the evening meal!

If trust is to be an active force in our lives, it must operate during the dark days as well as the bright ones. In fact, we can believe that it is probably the darkest just before the dawn, in the same way as the blackness of Crucifixion Friday came just before the brightness of the Easter morning. The time to trust is when temporal possessions fail us, when friends desert us, and when our dearest dreams fade away and are gone. Trust assures us that no good thing will God withhold from us if we walk uprightly, without envy, or hatred or malice in our hearts.

#### Prayer—

"When we walk with the Lord,  
In the light of His Word,

What a glory He sheds on our  
way!

When we do His good will,  
He abides with us still,  
And with all who will trust and  
obey."

Help us, our gracious God, as we journey through life, to know that we are in the hands of a loving Father. May we trust in Thy mercy for pardon. May we trust in Thy grace for salvation. May we trust in Thy power to uphold us, in Thy wisdom to guide us, and in Thy love to bring us at last, when traveling days are done, to thine eternal kingdom wherein dwelleth righteousness, fullness of joy, and perfect peace. In our Redeemer's name we pray. Amen.

### THE BRETHREN PULPIT

(Continued from Page 610)

ied thoroughly and systematically. "Study to shew thyself approved unto God, a workman . . ." (II Tim. 2:15). We should study to equip ourselves that as His workmen we might wield it intelligently as "the sword of the Spirit" in the edifying of the children of God and in winning souls to Him.

2. It should be used with confidence. It is the divine, infallible Word of God. As we would trust a guide in the forest, or on the desert, or in the mountain fastness, or the captain of a vessel on the ocean's expanse, so should we place our confidence and trust in Him who is the Captain of our salvation, and the theme and the heart of the Book.

3. Our Bible should be used and studied with all reverence because it is the Book of books, because its Author is the Third Person of the Godhead. Never could man have written such a book if he would. It deals with divine things. Its teachings are of infinite value. May we embrace it as the Book from God. The poet and hymn writer spoke words of truth when he said,

"Holy Bible, Book Divine,  
Precious treasure thou art mine;  
Mine to tell me whence I came,  
Mine to teach me what I am,  
Mine to tell of joys to come,  
And the rebel sinners' doom;  
Oh, thou Holy Book Divine,  
Precious treasure, thou art mine."

### THE APOSTLE PAUL'S UNPUBLISHED LETTER

(Continued from Page 609)

been told that once a man begins on a circuit, it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you that I cannot consider accepting the call.

There is another item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I was to receive. While it is true that I am not preaching for money, there are certain things that must be taken into account. I have been through a long and expensive course of training; in fact I may say with reasonable pride that I am a Sanhedrin man—the only one in the ministry today.

I have worked myself up to a good position in the Asiatic field and to take a drop in salary and prestige would be serious. Nor could I afford to swap "dollar for dollar" as the saying is among us apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very fine impression on the church at Jerusalem. If it will help any with the board at Macedonia you might mention these facts. Also some of the brethren in Judea have been heard to say that if I kept on, in a few years I might have any position the church can offer.

I am a first-class mixer and especially strong on argumentative preaching.

If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth a dollar of any man's money.

For recommendations, write to Rev. Simon Peter, D. D., at Jerusalem.

Fraternally and sincerely yours,  
Paul.

—Youth Digest.

Oh, to be but empty, lowly,  
 Mean, unnoticed and unknown,  
 Yet to God a vessel holy,  
 Filled with Christ and Christ  
 alone!

Naught of earth to cloud the  
 Glory,  
 Naught of self the light to dim,  
 Telling forth Christ's wondrous  
 Story:  
 Broken, empty—filled with Him.



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# "FIT FOR THE MASTER'S USE"

## W. M. C. PROGRAM FOR AUGUST

### PRAYER

SONG—"Sweet Hour of Prayer."

SCRIPTURE—Prayer of Penitence (Psa. 51).

PRAYER.

SPECIAL MUSIC.

I. Conditions of Prayer from God's Word.

1. Ask in faith (Matt. 21:21, 22).
2. Abide in Him (John 15:7).
3. Ask according to His will (I John 5:14).
4. Ask in Christ's name (John 14:13, 14).

II. Prayer Promises.

James 1:5; Eph. 1:17, 18; Matt. 7:7, 8; 6:6; Phil.  
 4:19.

III. Prayers of Intercession.

Moses—for God's people (Ex. 32:32).

Samuel—for God's people (I Sam. 12:23).

Job—for his household (Job 1:5).

Jesus Christ—for believers (Heb. 7:25; 9:24).

Testimonies of remarkable answers to prayer showing  
 the power of God.

POEM—"Answered Prayer."

TALK—"A Lesson from a Camel."

CHORUS—"God Answers Prayer in the Morning."

PRAYER CIRCLE.

BIBLE STUDY—"Jeremiah—Fitted by the Direct Act  
 of God."

MISSION STUDY—"With the Gribbles in Glory."

SONG—"The Beautiful Garden of Prayer."

## ANSWERED PRAYER

I asked for bread; God gave a stone instead,  
 Yet while I pillowed there my weary head,  
 The angels made a ladder of my dreams,  
 Which up to heaven's celestial mountain led;  
 And when I woke beneath the morning's beams,  
 Around my resting-place fresh manna lay;  
 And praising God, I went upon my way,  
 For I was fed.

I asked for light; around me closed the night,  
 Nor guiding star met my bewildered sight,  
 For storm-clouds gathered in a tempest near.  
 Yet in the lightning's blazing, roaring flight,  
 I saw the way before me, straight and clear.  
 What though His leading pillar was of fire,  
 And not the sunbeam of my heart's desire?  
 My path was bright.

I asked for strength; for with the noon-tide heat  
 I fainted while the reapers, singing sweet,  
 Went gaily forth with sheaves I could not bear.  
 Then came the Master with His blood-stained feet,  
 And lifted me with sympathetic care.  
 Then on His arms I leaned till all was done;  
 And I stood with the rest at set of sun,  
 The end was sweet.

God answers prayer; sometimes when hearts are weak,  
 He gives the very gifts believers seek.

But often faith must learn a deeper rest,  
 And trust God's silence when He does not speak;  
 For He whose name is Love will send the best.  
 Stars may burn out, nor mountain walls endure,  
 But God is true, His promises are sure  
 To those who seek.

—From "Christ Life," October, 1938.

## W. M. C. MAJOR OFFERING

May, June, July

CAR AND HOUSETRAILER FOR NAVAJO  
 WORK

\$1,500.00

(Please send this offering to the treasurer before  
 July 31)

SEND IN YOUR STATISTICAL REPORTS  
 PROMPTLY! LET'S HAVE A 100% REPORT  
 THIS YEAR.



# JEREMIAH---FITTED BY THE DIRECT ACT OF GOD

By MRS. LOWELL HOYT

Jeremiah is known as "the weeping prophet." The condition of his nation, the message he had to deliver, and his personal disposition all combined to make him a "prophet of tears." Let us look first at the message and then at the messenger before and after he was equipped to be God's spokesman.

## *The Message To Be Delivered.*

Jeremiah began his ministry the year following the beginning of the great reformation under Josiah, king of Judah. The revival was widespread throughout the nation, but it was largely superficial (Jer. 3:10). The people religiously observed the ceremonial part of the law, but neglected the spiritual side of it. They went through the outward forms of worship, but they refused to obey God's commands (7:21-24). The national peace and prosperity which prevailed at this time led the people to believe that God regarded them with favor. The thought of impending judgment was far removed from their minds.

God had a message for these people who had been lulled into a sense of security and satisfaction. It was a message of stern denunciation of their hypocrisy and willful disobedience. They needed to know that outward religious forms, when observed at the expense of moral obligations, are an abomination in the sight of God.

It was also a message of inescapable judgment. Years before, Isaiah had held out to Judah the hope of averting judgment by turning to God (Isa. 30:15; 31:5-6). But now the time had come when the long-suffering of God was nearly at an end, and the nation of Judah was destined for ruin and captivity. Such a message would be exceedingly unpopular to a people who were being assured of "peace, peace" by self-appointed prophets of God (Jer. 8:11). To prophesy of doom in the midst of these conditions would be an unpleasant and difficult task, and likely to incur persecution for the prophet.

This was the message God had for His people at this time, and as His messenger He chose Jeremiah.

## *The Messenger Unfit.*

When God informed Jeremiah of the position for which he had been set apart (Jer. 1:4-5), Jeremiah exclaimed in dismay, "Ah, Lord God! behold I cannot speak: for I am a child" (1:6). This response did not indicate unwillingness to obey on Jeremiah's part, but it expressed his consciousness of his personal unfitness for the task.

Jeremiah was not only young in years, but he was also childlike in his nature. His natural feelings, always freely expressed, determined his outlook on life. He was constantly alternating between the heights of spiritual exultation (20:11-13) and the depths of human despondency (20:14-18). His unusual tenderness of heart caused him to be weighted down with the burdens

of his people as though they were his own (Jer. 9:1; Lam. 3:48-49). Being of a highly sensitive and timid nature, he felt keenly the sting of derision and mockery (20:7-8), and shrank from delivering God's messages of judgment to his nation (20:9a). He was much more inclined to grieve secretly over the sin of his people than to rebuke it publicly.

And so Jeremiah spoke truly when he said, "I cannot . . ." Where strength was needed, he had only weakness. For this difficult, hopeless task he was neither naturally qualified nor disposed. But God, who ever delights to choose "the weak things of the world to confound the things which are mighty" (I Cor. 1:27), chose this one whom man would consider the most likely to fail.

## *The Messenger Equipped.*

Jeremiah's shrinking and feeling of inability did not lessen his responsibility to obey God (Jer. 1:7). He was to learn that his human ability, or lack of it, did not determine the scope of his service for the Lord. God had called him, knowing all about his limitations, and would use him in spite of them.

The manner in which God equipped Jeremiah is recorded in verses 9 and 10 of the first chapter: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

The Lord fitted Jeremiah for his mission by imparting to him the message and the power to deliver it effectively. He had protested that he could not speak; henceforth he had only to open his mouth and utter the words placed there by God. This message was burned into his heart in such a way that he could not refrain from giving it out (Jer. 20:9). Like Balaam of old (Num. 23:11-12, 26) and Peter and John in later years (Acts 4:19-20) he could not help but speak the words God had given him.

After this experience with the Lord Jeremiah forgot his fear and inability, and at once began his work. For over 40 years he faithfully gave out God's message. Opposition came (Jer. 20:1-2; 38:5-6, 28), but it did not deter him from exposing the sins of the very ones who opposed him. It was contrary to his natural desires and feelings to be always warning and threatening his people, but the fact that he continued to do so, indicated that there was a supernatural power directing and energizing him. Men could not help but realize that his message was from God, although they refused to obey it.

Jeremiah's life and ministry teach us that (1) our limitations do not limit God; (2) God calls no one to undertake a work for Him for which He does not fully equip him; and (3) the weaker the vessel, the better God can manifest His power through it.

June 19, 1948.

Dear Friends of the W. M. C.,

How quickly time flies by! It is hard to realize that I have been home for three months.

It is not easy to leave on furlough no matter how greatly one desires to see home. As the time drew nearer to reopen the Central Bible School for another year, one felt very much out of the picture. As plans were made, a queer feeling crept over one as he realized that the Bible school would not require all his conscious moments during the coming year. Then too, with all our delays in leaving, it seemed at times as though furlough were not for us, but that we should remain on the field.

The last day finally came and we said farewells to the missionaries and natives at Bellevue. A heavy rain the night before had left us slippery roads on which to travel but we covered them in safety, for which we are thankful.

During our morning's drive we stopped at a village where several months before we had spent a week showing the things of the Lord to the people. There were no Christians in the village when we went there. During our stay there before, many of the people said they wanted to follow the Lord Jesus. Although they had no leader, they expressed the desire to continue meeting after we were gone. Among those who accepted the Gospel were two young men who could read. We suggested that the people gather every Sunday to sing and pray together, and that those who were able to read should read the Word to the people. After leaving them we had no further word concerning them until this morning that we were on our way to the homeland.

How they came running to the car when they had recognized us! How glad they were that they were not forgotten! We inquired if they were meeting every Sunday. Their typically African reply was, "Meet every Sunday? We meet every day to pray." Imagine, if you can, this isolated group meeting daily for prayers. Not only that, but the group is learning to read. So we thanked God and took courage.

It was our privilege during this trip to also visit the new region soon to be opened at M'Baiki. How we wish we had a dozen lives to live, for we have seen so many needs.

But the days flew by quickly and all too soon it was the day we were to fly from Bangui. The Lord removed our fears and undertook that this first experience in flying be a pleasant one. During that day Brother and Sister Barnard crossed the equator for the first time. That called for an initiation which Dr. Kimmel did not omit. Incidentally a good time was had by all.

If the Barnards got sprinkled at the equator, we all got wet at Leopoldville. A quick shower had left everything wet. For the next several days we were busy staying in out of the rain.

The remainder of our journey was also pleasant. A large plane is a powerful machine, but as one thinks of the vastness of the Atlantic, any man-made machine seems frail. But the Lord saw fit to give us a wonderful crossing and land us in New York on a warm March day.

While on the field I received many letters telling me that U. S. A. is as much a heathen land as Africa. I was anxious to know if that were really true. I pick up

## PRAYER REQUESTS

*Mrs. W. A. Ogden, National W. M. C. President*

Thanksgiving for all our blessings and opportunities in Christ.

Pray—

1. For the Lord's direction in all things at our W. M. C. National Conference.

2. That the Lord will hinder the spread of communism in Africa through the power and work of the Holy Spirit.

3. Praise for the spiritual progress and hope for the future of our work in Argentina.

4. Praise for the spiritual dividends being reaped in Kentucky and the blessing the church has been through the years.

5. For the Navajo offering closing this month.

6. For the leading of the Lord in the election of officers in each local W. M. C. this month.

the daily paper (unknown in our bush area in Africa) and there I see announcements of many church gatherings. Every day on some page of the paper I find a verse of Scripture. I see here public buildings (unknown in Africa) on many of which verses of Scripture are carved in the stone. I turn on the radio and hear hymns and Gospel messages being sent forth. So for opportunities to hear the Gospel, we in America have many advantages over Africa. But we must remember to "strengthen the things that remain" (Rev. 3:2), and "hold fast that which thou hast" (Rev. 3:11).

The time of furlough is slipping away. Pray that it may be a time of preparation for further service.

In His Service,

Ruth Snyder.

## THANK YOU, MY JEWISH FRIEND

Thank you, my Jewish friend,  
For hero tales of patriarchs and kings  
That grip my heart and give my spirit wings;  
For psalms of faith the whole wide world now sings;  
Thank you, my Jewish friend.

Thank you, my Jewish friend,  
For Ten Commandments carved in deathless stone,  
For moral insights prophets sensed alone,  
And yet so true their worth all men must own;  
Thank you, my Jewish friend.

Thank you, my Jewish friend,  
For prophet visions of Messiah's reign—  
His birth foretold, His ministry, His pain,  
And all His glory when He comes again:  
Thank you, my Jewish friend.

Thank you, my Jewish friend,  
For through the channel of your chosen race  
Has flowed to me the river of God's grace.  
My thankful prayer is this, "May you embrace  
Jesus, your Jewish Friend."

Ralph T. Nordlund.



# With the Gribbles in Glory

(THE APPENDIX, "UNDAUNTED HOPE," BY DR. FLORENCE N. GRIBBLE)

REVIEWED BY MABEL DONALDSON

"That in everything He might have the pre-eminence," was surely the motto of our band of missionaries, even if it meant the laying down of life for His sake.

During our study of Dr. Gribble's book, we have noted several funeral services which our missionaries were called upon to hold for their loved ones and friends. But, we who have the same hope as they, rejoice that now they are in glory having a wonderful time with the Savior and with each other.

The first one to be called home was Mary G. Rollier. She died on the field on September 16, 1919. She and her husband were able to converse so fluently with the French officials that God used them greatly in getting our work established and in gaining approval of the French government for our advancement. However, her body was weakened many times by fever and in caring for her sick children, so that when they started their journey into the central section, she contracted malaria, and did not survive the attack. Mrs. Rollier was a nurse, therefore her services were greatly missed. After her death, her husband returned to the States with the two small children. He later re-married, but often longed to return to the mission field. He did much to praise the Gribbles and their efforts to get a work going. Mr. Rollier died of pneumonia in California in 1924.

A year later, God called home another mission worker, Myrtle Mae Snyder. She, too, was a nurse, and after many years of service in the homeland, she volunteered for Africa. While waiting for the missionary party to be given permission to enter the heart of the continent, she sought nursing in other missions and other hospitals. When the Brethren party received word so suddenly that they could enter the new territory, Miss Snyder could not be located quickly enough to make the journey with them. She was laboring so hard for the Master in another hospital, and her services were so greatly needed, that she was persuaded to remain a while longer and not seek to join the party. While doing this extra work, with very little assistance, her health broke and she was called upon to make the supreme sacrifice of laying down her life without having given any time to our own work. God will surely bless all who diligently work for Him wherever the need is greatest. If she had only been able to be replaced at the hospital, she might have had the joy of seeing the "promised land." However, her rewards are based upon her labor and not upon her heart's desires. May her life be a challenge to us to keep busy, no matter the circumstances and place.

One of the saddest incidents in the lives of our pioneer missionaries was the death of Allen Bennett. He was not even permitted to do work for the Lord in Africa, for while en route to the field he died of fever. Dr. and James Gribble were with him and tenderly cared for him. Their hearts were heavy, for they had longed for this young man to come to them that they might train him in sharing the work which was too heavy for James

Gribble to do. But God wanted him home, and they reluctantly left the burial place and went back to the mission site to work more diligently for the Master without the helper they thought He wanted them to have. Allen Bennett was led to give his life to Christian service through the death of Miss Snyder. May his death challenge other young people for foreign service.

After James Gribble's death, the other missionaries felt keenly the challenge to work and work in order to carry on their own work and to keep his going too. The extra load proved a task to many of them. Among those whose health broke under the strain was Lester Kennedy. He and his wife had gone to the field from Philadelphia. He was only permitted to serve six years there. But they were fruitful years—ones of blessing to the natives and to other missionaries for the association and help Lester Kennedy gave them. He was constantly praising the Lord for all things, including his long illness before the death angel paid his visit. He witnessed to the natives that perhaps God had kept him in bed so long in order that He might teach him and make him a better preacher. This impressed the natives greatly and strengthened their faith in their new-found God. Lester Kennedy wrote to friends in Philadelphia that he was willing to give his all, even his life, for the sake of the Gospel, and God required it of him. In meeting the requirement he did so nobly and stalwartly. May that be said of all of us, that we too, gave our all to the Master so willingly.

Dr. Gribble has since gone to glory, too. They now have six in their company walking in the paths of light and talking about old times in darkest Africa. Yet, perhaps they are still anxious that the work go forth with more enthusiasm and vigor than when they were being used in the field. And as we think of them, what they left, what they did, what they had hoped to do, could we do less? Our thoughts of them should increase our prayer life, our devotions, our yieldedness, and our giving. We should endeavor to meet the missionary challenge by either going or sending others, and by all means, in upholding those who have gone.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

HAVE YOU PRAYED?

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## NEWS FROM WADSWORTH, OHIO

A Women's Missionary Council was organized at Wadsworth, Ohio, last October. There are seven members in the group. They have been supporting all of the major offerings and have sent a box of clothing to Clayhole. The Council purchased a silver communion tray for the church. Sixteen were present at their Mother-Daughter meeting in May. We praise the Lord for these small but active councils. May His richest blessing be upon them.

# The Privilege and Necessity of---

## THE FAMILY ALTAR

By MRS. RALPH RAMBO

While in Harrah, Wash., I was called upon to make a few remarks concerning the family altar, being chairman of that committee. So, of course, I tried to be alert on the subject whenever I entered a home while calling with Mr. Rambo.

In one house I spoke to the father of three small children about the necessity of the family altar (he was a young Christian) and after we left he said to his wife, "What does she want us to buy more furniture for? We have enough." Well, he just didn't understand what it was all about. I guess I did not make myself as clear as I should have. Perhaps if we said "family worship" it would be better understood that it is not a piece of furniture.

So in reference to the family worship, I believe the Bible is the most important factor, especially where there are young children. When I was back at conference several years ago, the family altar was discussed. Some said there ought to be a good Bible story book to read to the children for family worship, but I disagreed, for I believe the Bible itself is the Book that should be used in order to bring about the proper impression on the minds of our little children. (The lasting impressions are made before the age of seven.) The Bible should be used in order to teach them that it is a Book above every book in the world; that it is sacred and inspired of God and different from the ordinary books they see about the house.

Unless we teach our children so, they will never regard it as such.

The Bible is the Book of Life, and we read that "it is quick and powerful and sharper than any two-edged sword."

Now there are other helps and stories that can be used, but first and uppermost should be God's precious Word, the Bible, so that they might have an *exalted* opinion of the "Book of books."

If you will pardon a personal reference, I can well remember how firmly this was impressed upon my mind as a child when my father held the great soft-backed Bible upon his knees, morning after morning, year after year, until eight children married and left the home to establish homes of their own. Father had been through the Book eight times with the family. Always in the morning there was family worship in my father's house and how I cherish his memory today because of it!

You know the Word of God teaches us how to live as well as how to die—and they are the two *most* important things in the world because we pass this way only once. One short life to prepare for *all* eternity.

Only one life, 'twill soon be past;  
Only what's done for Christ will last.

Our children need to know this and to learn how to live lives that are pleasing to the God who created them

and to be ready to meet the Savior who died for them—whether they meet Him by death or at His "coming in the air."

As a result of my father's faithfulness with the family altar I had one in my home and in turn my daughter has an altar for her little brood of four and they are learning to know and love the Lord Jesus.

Do you know that many professing Christians do not have a living Savior? He is not a reality to them because they have not had the teaching and do not take the time to read the Book for themselves.

At the family worship as we read even a small portion of the Bible each morning, the Holy Spirit enlightens the mind and little children imbibe something that will always remain with them and in the end will lead them to life eternal with the Lord Jesus Christ in that place He has gone to prepare for those who love and serve Him here.

This life is a time of preparation for the life to come—a dressing room for the great drama of eternity. Heaven instead of hell! How we ought to love and worship Him who gave Himself for us!

The orthodox Jews and our Roman Catholic people never fail to give their children the religious teaching that they want them to have and they are very strict about it too, for they know that what the young child thoroughly learns he *never* forgets. What we hear and see in later years is easily forgotten but not so with that which is gained or learned during the years of impression.

The little bit they receive in the Sunday school is not enough. It must be daily that they be given spiritual food just as our physical food is daily. How much *more* important it is for us who have the true light of the precious Gospel to pass it on to our little children—a little every day—at family worship. The only way that we can grow in the grace and the knowledge of the Lord Jesus is to feed on His Word. Just as we feed their hungry mouths three times a day let us not neglect to give them some spiritual food at least once a day from God's Holy Book.

Do you say you have not time to do this? Well, you must make time for it! Satan and self-will deprive us from worshipping God and reading His Word, for he knows that this would lead to a defeated Christian life. Therefore we must contend earnestly *every* step of the way for things spiritual and remember it pays big dividends both in this life and in the life to come.

More than ever in these last days do we need the *staying* power of the family altar. May the Lord help us all to spend more time at His feet, as Mary of old, of whom Jesus said, "Mary hath chosen the better part." May He help us to realize the great need of this in the lives of our dear little children that they may not have



to face this cold wicked world without the whole armor of God.

Friends, we take our salvation too lightly—it was bought at such an awful cost to our Lord. Salvation is free but it is not cheap.

One of our great Presidents, Woodrow Wilson, said, "It is very difficult for an individual who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It remains with him like the word of a revered teacher. It forms a part of the warp and woof of his life."

### A LESSON FROM A CAMEL

Our lesson for this month is "Prayer." Jesus Himself felt the need for prayer, and He often went to the Father in prayer. But He always prayed, "Not my will, Father, but Thine, be done."

We also want to pray to the heavenly Father, thanking Him for all His great gifts to us and asking His help in all things. We want to ask His guidance and care, and for His protection at all times and at all places. But in all our prayers we must remember that the heavenly Father knows best. From Jesus' example we learn that we must pray often and that we must trust our Father to answer our prayers in His own way. From the story of the camel we learn that we can best bear our burdens by letting God put them on in the morning, make them easier at noon, and take them off at night.

"When he is standing up he is too high; you would need a step-ladder to put the load on his back. So the driver comes to him in the morning, and says to him, 'Hushta,' and the camel kneels down, and the driver puts the load on quite easily. Then away he goes, carrying the flour, the tea, the jam, the soap, and all that the people need in the bush.

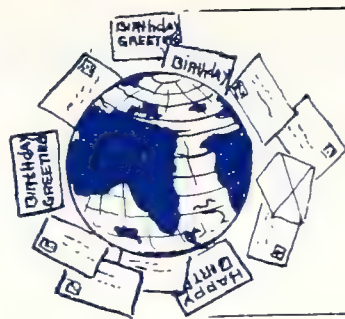
"During the day perhaps something goes wrong, the load shifts, or it is not balanced properly, and is hurting the poor beast, and he begins to growl and grumble. Then the driver comes to him and says 'Hushta,' and the camel kneels down. The driver takes the load off and arranges it better, balances it properly so that it will not hurt him. Then the camel goes on his way satisfied.

"At night, when the day's journey is over, and it is time to camp, the driver comes to him again and says, 'Hushta.' The camel kneels again and the driver takes the load off, and he lies down to rest.

"He kneels in the morning to have the load put on. He kneels during the day to have it put right. He kneels in the evening to have it taken off. Can we not learn a lesson from the camel? Take our load from God in the morning. Have it put right by God during the day. Have it taken off by God at night. Take it kneeling. Get it put right kneeling. Have it taken off kneeling." (From "Gum Leaves" by Alexander Crow).

"Evening and morning, and at noon, will I pray" (Psa 55:17).

IT IS NOT TOO LATE TO GIVE A LITTLE MORE TO THE THANK OFFERING FOR THE MISSIONARY HERALD OBLIGATION. EVERY LITTLE BIT HELPS!



## Missionary Birthday Reminder

### South America—

Mrs. Lynn Schrock.....August 17

David Roger Dowdy (age 9).....August 23

### Africa—

Sylvia Fern Hill (age 5).....September 1

### United States—

Rev. Clarence Sickel.....August 11

(c/o Missionary Residence, Winona Lake, Ind.)

? ? ? ?

Last evening I attended a bridge, chili, hallowe'en party sponsored by the Ladies' Aid, the purpose of which was to take up a collection with which to purchase a communion set and offering plates for the church. In keeping with the season, the house was profusely decorated—ghosts, black cats, and witches predominating.

The entertaining rooms were filled almost to capacity. The church members had invited the world, hoping thereby to get a larger collection. It seemed to have been a happy thought, for the crowd was congenial and all entered into the merrymaking. Really, there was no mark of distinction between church members and those who were not church members.

At the close, sumptuous refreshments were served, the cost of which, together with the expense of decoration, lessened the collection materially. That, however, was not considered, since it had, for the greater part, been donated.

When the party was in its gayest mood, the following sobering thoughts came to me and would not be stilled: The name of Jesus had not been mentioned. The guiding presence of the Holy Spirit could not be seen or felt. I could almost see the sad face of Jesus and hear His pleading voice say, "Oh, my friends, my friends, how I long to bring you to myself—as a hen gathereth her brood under her wings, but ye will not—ye will not!"

I placed my offering in the plate with a prayer that was a heart cry. "Dear Father God, can You, will You accept the service that is to bear the emblems of the broken body and spilled blood of Your only Son? Can You, will You, Lord, accept my offering as a gift of love and worship, honor and glory to Jesus, My Savior? If you cannot—if You will not????

—Mrs. Belle Zook, Huntington, Ind.

### ATTENTION!

The "Thank Offering" should be sent to the national financial secretary-treasurer before July 31. Send a check or money order (not the boxes filled with money, as was done with the dime folders!).

*The Brethren Missionary Herald*

# Young People's Camp in Argentina

By DOROTHY AND HILL MACONAGHY, Corral de Bustos, Argentina

The Brethren young people's camp for 1948 in Argentina is now history, but according to the statements of those who attended it will not soon be forgotten.

The week previous to the camp we had the hardest rains that had been seen for a number of months, and we wondered whether it would be possible to arrive at the camp site. However, the Lord permitted the rain to stop, and by going a day later, the road had dried sufficiently for us to get to our destination.

A serious problem that confronted us was the matter of transportation for the young people and all the equipment from Rio Cuarto to the hills, a distance of about 45 miles. It seemed as though there were no trucks available, but at last one was secured to take the kitchen equipment, tents, and part of the bedding. A bus was chartered to take the girls, and some of the boys, together with more equipment, went in another truck. The Bible coach was packed from top to bottom with foodstuffs and other equipment, and several boys managed to find room in it also. Brother Sickel's car was filled to capacity, and so everyone and all the equipment arrived safely at the camp site. The truck carrying the tents and kitchen equipment had gone the day before, so everything was in readiness for the campers when they arrived.

When we saw how beautiful and green everything was, we gave thanks for the abundant rain the Lord had sent. We had never seen that spot so lovely, and during the entire week we had perfect weather for camping. The young folks were delighted, too, because there was more water than usual in the river, which made bathing and swimming a real pleasure.

The morning after arriving in camp began the regular schedule that was followed each day: devotions at the table followed by breakfast; time to make beds and put the tents in order; then three classes with a ten-minute recreational period between each one; promptly at noon dinner was served, and this was followed by a rest period. At 3:30 "tea" was served, the tea being maté, served in cups, and bread and jam. Then nearly everyone hurried into bathing suits and thoroughly enjoyed the next couple of hours in the river. After dressing there was time for baseball and other games until supper was announced at 7:30. Each evening a service was held in the tent which served as dining room and classroom, and then a brief time for games, a short devotional period together, and then to bed.

All groceries for the week must be taken along, and arrangements made with a vegetable man in Rio Cuarto to send out the fruits and vegetables needed on the bus. Fortunately, the milk, bread, and meat can be secured right there. You might be interested in knowing that in one week we consumed about 300 pounds of meat, at a cost of approximately 30 American dollars, and about 230 pounds of bread. These folks surely consume bread and meat, as you can readily see by these figures.

The full, happy days passed all too quickly for the nearly 50 young people who had been privileged to

enjoy the blessings of a week in the hills. Altogether there were 55 at camp this year, including the pastors, their wives, and the other helpers who go to supervise and do the teaching, cooking, and other things necessary for a successful camp.

This year nearly all the pastors who went were impressed by the fact that the young people who attended camp went with a purpose and were serious-minded. They didn't go just to have a good time, although they had a good time. In the classes the presence of the Spirit was very evident, and one girl was so convicted of her worldliness and unfaithfulness to her Lord that she went sobbing to the tent. We have never before seen anyone so heartbroken over sin. She confessed her sins to the Lord and when she had the assurance from I John 1:9 that the Lord had forgiven her, her face became radiant. Since returning to her worldly home she has had many tests, but has been victorious.

Another girl went to camp unsaved. Until a short time before she had been a very faithful Catholic. In fact, when the pastor called at her home, and was invited to stay for supper, she refused to come in, staying out in the kitchen alone. But at one of the evening meetings when an invitation was given, Rosita accepted the Lord as her Savior, and since then has been a changed girl. Her mother recently wept for joy when telling how different she is in the home.

There were many other decisions made during that week, and around the campfire on the last night, at the faggot service, many voiced the desire to be real soul-winners and there were many decisions made to serve the Lord.

Does the young people's camp in Argentina pay? Is it worth all the time, energy, and expense put into it? A thousand times yes. Decisions such as the above are decisions that have eternal values, and in no other way is it possible to have so many of our young people together, away from the influences of the world, and in many cases homes that are anything but helpful to young Christians. At camp the Christian boys and girls are strengthened in their spiritual life, and make friends with other Christian young people. Of the unsaved ones who go, many are led to make their decision for the Lord, and all benefit physically from the healthful week in the hills, eating plenty of good substantial food and enjoying the handiwork of our wonderful Lord.

We feel that the Lord has led the women of the W. M. C. in supporting the proposed program of awards, that will make it possible for many more young people to attend the camp. May the Lord richly bless you all as you so faithfully pray and give of your means that His work may go forward in this needy field.

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## DID YOU KNOW

—that we went over the top in our major offering for Grace Seminary? The latest report from the treasurer indicates that \$1,520.24 has been received! Praise the Lord!





THEME FOR 1947-48

# "CHRISTIAN SERVICE"

DEVOTIONAL TOPICS BY REV. MARK MALLES, FLORA, IND.

MISSION STUDY BY MABEL DONALDSON ON "UNDAUNTED HOPE"

MISSION STORY BY BRETHREN MISSIONARIES (HOME AND FOREIGN)

*Theme Verse—Colossians 3:23, 24—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."*

## SUGGESTED PROGRAM FOR AUGUST

Topic—"Rewards for Christian Service"

SONG SERVICE—Arranged by the leader.

SCRIPTURE LESSON—I Cor. 15:51-58.

PRAYER CIRCLE—Use Prayer Requests.

DEVOTIONAL STUDY—"Rewards for Christian Service."

SPECIAL MUSIC—Use S. M. M. Talent.

MISSIONARY LESSON—

Senior—"With the Gribbles in Glory."

Junior—"A Little Girl's Four Years in Africa."

S. M. M. BENEDICTION.

BUSINESS MEETING.

WATCH for the next W. M. C. Herald. It will contain our new theme for the coming year and the first program that we will be studying together.

WE TRUST that you have received a blessing from our devotional studies this year. Our sincere thanks goes to Rev. Mark Malles, who has so graciously given of his time to write these articles for us. If your Sisterhood has received a special blessing from them, you might want to send Brother Malles your personal thanks from your group. His address is 204 W. Walnut St., Flora, Ind.

## PRAYER REQUESTS

Thank the Lord for the blessings received through the devotional studies this year.

Pray that each Sisterhood girl will yield to the Master, and really serve Him as we have learned we can.

Pray for our National S. M. M. meetings at Camp Bethany this year. Pray for the programs and the plans that will be made there. Pray that God's will might be done.

## WHAT OTHER SISTERHOODS ARE DOING

Dear Sisterhood Girls:

The girls of the Dayton, Ohio, First Church greet you in the name of our Lord Jesus Christ.

We've been having some wonderful meetings each month with different girls taking part. We also have two new members. In March we had a progressive supper before our meeting, which we all enjoyed. We have been passing out tracts in the downtown district of Dayton, after which we go to one of the girl's homes for refreshments and fellowship. We hope to reach all of our goals this year and plan to see you at Bethany.

In His Name,

Dorla Trusty.

Dear Sisterhood Girls.

Greetings from the Junior-Senior Sisterhood of the Bethel Brethren Church, Berne, Ind.

Our meetings are held at the various girls' homes, on the first Thursday of each month. In May we held a lovely Mother and Daughter Banquet at the church, with 87 mothers and daughters present.

We are striving to be an honor Sisterhood this year. We have met all the goals so far. We rolled bandages and are now filling dime strips for "Jim the Jeep."

Please pray for us that we may be a shining light in our community.

Yours in His Service,

Wilma Overholser.

Dear Sisterhood Girls.

Greetings to all of you from the Sisterhood at Martinsburg, Pa. We are thankful to the Lord for the good year which He has given us, especially as this is only our second year. We have 10 members, two of whom are new this year.

On Palm Sunday we conducted the evening church service. This included a playlet entitled "Claudis, Wife of Pilate." We received an offering of \$30.00 that evening. Adding to that what our dime teams have collected we were able to contribute \$60.00 towards "Jim the Jeep."

We prepared the favors and table decorations for our recent Mother and Daughter Banquet where we all enjoyed rich fellowship.

We pray that we may bring honor and glory to the

Lord Jesus and strive to meet our goals for His sake.  
And that is our prayer for all other Sisterhoods as well.

Yours Because of Calvary,

Grace Metzker.

Dear Girls,

Just a few words to let you hear from the Mt. View Sisterhood girls, from Hollins, Va.

We have been having a wonderful time in our meetings. We have about 20 girls in our Sisterhood and an average attendance of about 16. We have been trying to meet all our goals. We have just had a bandage rolling and invited the W. M. C. ladies to help. We had a real nice time.

We are having a wonderful time in the Lord's work. And we want the prayers of other Sisterhoods because we want to do more for the Lord.

Yours in His Service,

Gladys Hall.

Greetings from the Sisterhood Girls at Garwin.

The Sisterhood girls have their regular meeting at one of the girls' homes. In the fall a roller skating party was given by the girls. In January the annual Candlelight Service was held at the church. At this meeting the girls signed their covenant cards. The girls here at Garwin are trying very hard to keep up their goals this year, and are working hard to be an honor Sisterhood. There are 14 girls in the Junior and Senior Sisterhoods with an average attendance of 10.

The lassies of Garwin hope to do better in the following years.

Yours in Christ's Name,

Jo Ann Dobson.

Greetings from the Senior Sisterhood of Summit Mills.

We are having a wonderful time in the Lord this year. On Good Friday afternoon and evening we had a bandage rolling with a covered dish supper at the home of our patroness. One Sunday we had a special Jeep program for the church. Two of the girls presented a skit of some of the work Elaine and Evelyn are doing with Jim the Jeep in Kentucky. A special offering was received for this project. We covet your prayers.

Yours Because of Calvary,

Ethel Firl.

Dear Sisterhood Girls,

Our Junior S. M. M. is only 13 months old and we are happy to report three new members since January. All the girls in our church between the ages of 9 and 12 belong. Only twice have any of the girls been absent, and then it was just one each time. We have had such a wonderful year.

We learned to roll bandages with the older girls. We hope to have our own as soon as school is out.

Last month we helped the Senior girls present the Sisterhood work at a birthday party given to the whole church. After the program we served ice cream and cake in the basement of the church. Since our pastor, Rev. Harris, has his birthday in April also, we celebrated it at our S. M. M. party. He was so surprised when we sang happy birthday to him, and presented him with a cake and a gift from the church.

We pray that Sisterhood has meant as much to you as it has to us. May the Lord bless each one of you.

In Our Savior's Name,

June Bowser.

# REWARDS FOR CHRISTIAN SERVICE

By REV. MARK MALLES

We have been thinking together for nearly a year now about Christian Service. It is my sincere prayer that you have been engaged in many forms of Christian Service during these months and that you will reach out and take every opportunity to serve our Lord Jesus Christ.

In this final article I want to remind you that it *pays* to serve the Lord. "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that *your labour is not in vain in the Lord*" (I Cor. 15:58). No, your labor is not in vain in the Lord. Serving the Lord pays real dividends right now and also when we go to be with the Lord.

Some think of our reward time as being entirely in the future, but there are rich rewards right now when we faithfully serve the Lord. For instance, there is the joy that comes when we are able to lead someone to the Lord for salvation. Isn't that joy alone a real reward for soul-winning? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). If you suddenly found out about a sure cure for cancer and you knew someone dying with the dread disease and had the privilege of telling them the good news of the remedy, would it not be a real reward to have the joy in

your heart in knowing that you saved your friend's life? So we ought to consider as a reward the personal satisfaction that comes from the service of soul-winning.

Then there is the dividend of a conscience that is clear before God and before men. Listen to the Apostle Paul's own testimony when he spoke for the last time to the elders of the Ephesian church—"Serving the Lord with all humility of mind . . . so that I might finish my course with joy . . . I am pure from the blood of all men" (Acts 20:19-26). A pure conscience! What a rich dividend in faithful Christian Service!

From your own experience, how many more things can you think of that can be considered rewards for living a life of faithful service to the Lord?

Then there is the time of future rewards for serving the Lord. Referring to this time a Christian trainman relates this experience—"Number Six was 25 minutes late out of Scranton one day, and I had my little prayer as usual when I stepped into the cab. After I had asked for the safety of our train, I said, 'Lord, help me to bring her in on time.' It was a stiff climb up the Pocono Mountains for the first part of the trip, and it never seems so steep as when you are late. I couldn't gain a second, but after we dipped over the summit, things began to break just right for me. It was a beautiful



day, with the air perfectly clear, and we almost flew down the mountain. I just held her steady and let her go. At last the old train shed at Hoboken loomed ahead, and as we pulled under the edge of it I looked at my watch, and we were just on the dot. As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab and when I looked out, there stood the president of the road, all smiles, and he said to me, 'A good run, sir! A very good run!' That meant more to me than anything that could have happened in this world. But when I make my last run and pull into the Great Terminal, if I can just hear *Him* say, 'A good run, sir! A very good run!' the toil and struggle down here won't matter."

"We (Christians) must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Will the Lord be able to say to you in that day, "Well done. You've had a very good run," or will it be necessary for Him to reprimand you because you have failed to serve Him well?

Before the judgment seat of Christ we shall be rewarded according to our faithfulness to our Lord in giving out the Gospel. The Apostle Paul, in I Corinthians 4:1-5, speaks of himself as a steward of the mysteries of God. He speaks in verse 5 of the judgment of the Lord, and in the passage expresses his concern for being found faithful in that day of judgment. Now every Christian is a steward of the mysteries of God, the truths of the Word that once were hidden to men but now in Christ can be understood. We have the only message that can save the souls of people from hell. Some day we shall answer to God as to how we have served Him in witnessing and winning souls to Jesus Christ.

They that turn many to righteousness shall shine as the stars forever and ever.

Before the judgment seat of Christ we shall be rewarded for every act of service, every good work that is of the *right sort*. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of *what sort* it is. If any man's work abide which he hath built thereupon, he shall *receive a reward*. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

The materials you and I can use in building upon the foundation which is Jesus Christ are put in two classes—that of gold, silver, precious stones, or the valuable, imperishable class; and that of wood, hay, stubble, or the valueless, perishable class. Now notice it says that the fire shall try every man's work "*of what sort it is*." The Lord will be interested primarily in that day in the quality of your Christian service. It is the motive back of the work that shall determine in which class it shall be placed.

What shall constitute a work classed as gold, silver, precious stone? I believe this question can be answered in one statement—the work that is worthwhile, abiding, and that will stand the test of fire is that which is done for the glory of God. All else will perish and pass away!

I shall stand before God in that day and my life from

the time of my conversion shall pass before Him. Everything that has been the outworking of the Holy Spirit, done for the glory of God, shall stand the test of His fiery gaze. And for these I shall be rewarded. But as the work passes before Him that was done for self-glory or in the energy of the flesh, it shall be consumed as wood, hay and stubble, worthless and unable to stand the test of fire.

Young folks, let us be busy in these last days serving our Lord, building upon the foundation which is Jesus Christ, but being very careful to build with gold, silver and precious stones, works that are for His glory and that are done in the power of His Spirit.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

## PUNISHMENT

I spanked a little boy last night.  
I thought that I was doing right;  
I thought that I was punishing  
A little boy for some wrong thing.

Today I bought a ball and kite  
For that same boy I spanked last night;  
Bought marbles, tops, and everything,  
To counteract the punishing.

You see, through tears this little lad  
Tried hard to smile, and then said, "Dad,  
Will spanking make me good like you?"  
I think you would have bought things, too.

Dear God, I am a man; and yet  
Just like my boy, I oft forget;  
So, if the rod brings blessings near,  
I bow my head—I will not fear.

R. A. Grady.

## A MISSIONARY'S EQUIPMENT

A life yielded to God and controlled by His Spirit.  
A restful trust in God for the supply of all needs.  
A sympathetic spirit and a willingness to take a lowly place.

Tact in dealing with men and adaptability toward circumstances.

Zeal in service and steadfastness in discouragement.

Love for communion with God and for the study of His Word.

Some experience and blessing in the Lord's work at home.

A healthy body and a vigorous mind.—Rev. J. Hudson Taylor.

**DOUBLE HONORS.** The Junior Sisterhood of Peru, Ind., wins the honor of being the S. M. M. to send in the most Alumni members during the month of May. They also have the distinction of having added the most new members thus far this year. Our membership is now 119. Let's keep climbing!

# A LITTLE GIRL'S FOUR YEARS IN AFRICA

Carnot, French Equatorial Africa.

My Dear Little Friends:

This is Daddy's birthday and I think I will celebrate by writing you a letter. There has been a very bad leopard here. He steals the chickens and the goats. But the people are still trying in vain to get him. Traps have been set for it, guns have been shot at it, so far in vain. But God has kept it from attacking any of us. And now that I have set your mind at rest concerning us, I'll try to tell you something I forgot way back. I want to tell you all about New Year's.

On January 1st we all had dinner with Monsieur Pinelli, the government official here. We certainly do enjoy those lovely dinners, and Monsieur Pinelli was so kind to us children. Each of us received a new dress as a New Year's gift. They are pretty, bright-colored cloth such as the natives wear here. We haven't had the dresses made up yet, but some day all three little girls will appear in gala attire.

Soon after the beginning of the new year we commenced our prayer meetings on the veranda of the upper house belonging to the Company. We were at that time living in their lower house, a few steps removed. Mamma called that veranda the "upper veranda," and the older people had precious seasons of prayer there. Sometimes we children, too, would attend the prayer meeting, and at other times we would creep away and have a little prayer meeting all by ourselves. At this time Monsieur Romeuf was away and the house was unused. About January 25th Monsieur Dufont arrived from France, and that evening Monsieur Romeuf returned. Soon after this two other gentlemen connected with the Company arrived. We had to discontinue the use of the veranda but after that we met for prayer in Aunt Toddy's room.

On the last Sunday in January we had a love feast. We children sat at a little table by ourselves and did not take part in the breaking of bread, and the foot-washing. We all felt so sorry because we all love Jesus too. Mamma said it was because we had not been baptized that we could not take part in the other ordinances, as baptism comes first. From that day I commenced to want to be baptized. I asked Mamma if I might be, and she said, "Yes," but didn't say when. So I asked Daddy and he looked rather perplexed and said, "Ye-es," rather hesitatingly. So I said, "Mamma, can I be baptized tomorrow?" and she said, "Perhaps."

So when I woke up the next morning I said, "Mamma, is this tomorrow?" and she said, "No, dear, it is today." I was puzzled but I said, "Well, Mamma, why can't I be baptized today? I do love and trust Jesus." I heard Mamma talking with Daddy about it and they said they hardly knew what to do as I am so very young. On January 28 I was taken ill with fever, and was anointed again and healed. Just as soon as I was taken sick, I said, "Mamma, can I be baptized when I get well?" and without a moment's hesitation Mamma answered, "Yes." The next day I had to stay in bed, although I had no fever, but on January 30th at 4 o'clock in the afternoon when the water in the Mambeli River is the warmest, we all went down to its shores. Uncle Antoine took me first of 11 because he was afraid I would be frightened if I saw the older children baptized first, and I would have

been too. But Jesus helped, as He always does when we trust and obey. Mamma says she wonders what church I will belong to in America. Marie and Julia know their church home is at Long Beach, but I do not know whether mine is at Falls City, where I belong to Miss Cleaver's Cradle Roll, or at Dayton, where Mamma belongs, or at Philadelphia, where Daddy has his membership.

On February 1, Marie had another attack of fever. She had one in January, and was not strong yet from it when the second one came. But in this one we thought she was going to be with Jesus, but in answer to prayer God gave her back to us once more. She was no sooner out of danger than Mamma was taken down, the first illness, except influenza, since we came to Africa. But God healed her wonderfully, and she was up as soon as Marie.

It was so nice to help take care of Mamma when she was sick. I was the doctor and Julia was the Red Cross nurse, and we would go together to make our professional calls. We certainly were glad when our patient made so prompt a recovery, and glad that Mamma can recommend us so highly.

Later in February, we moved again. You see the Company needed the house we were living in, and as there was no other house for us, we had a camp cleaned and moved into our tents. We put up two of the tents first, and Aunt Toddy and Daddy and Mamma and I moved. Uncle Antoine and Marie and Julia came up a week later. On the Sunday after we came up, I went down to have dinner with Marie and Julia, and while I was there I was taken ill. Daddy went down and carried me up to camp in his arms. I was put to bed and anointed, because Jesus always blesses obedience. At 2 o'clock the next morning my fever was all gone.

I am so happy in Jesus and when I trust Him He gives me victory, but, oh, Satan tempts me so, and I so often yield to temptation and grieve the heart of Jesus and of all my loved ones. I know you will pray for us children that we may be true soldiers of the cross and worthy missionaries of His Word in this dark land.

In His Name,

Marguerite.

WHO? ? ?

1. Who had prayer meetings?
2. Who had a birthday?
3. Who had fever and was anointed?
4. Who wanted to be baptized?
5. Who could take part in the communion?

**STATISTICAL BLANKS.** If you have not received the statistical blanks for your Sisterhood by the middle of July, write for them to your general-secretary, Ruth Ringler, R. D. 4, Box 426, Johnstown, Pa. We would like to have every Sisterhood reported this year. Also we need this information so that we can make sure that you have all your material for the coming year.

**ATTENTION** all national officers and district presidents and patronesses. National Sisterhood Executive Board meeting will be held on Monday, August 30th, in the Bethany Lodge.



moved away. Rather let us look to the Lord who can call even greater leaders. It is God's business to send forth the workers; it is our business to pray and witness.

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for July 25, 1948.

Acts 8, 9.

## EXPANSION OF THE CHURCH

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

The First Brethren Church of Jerusalem was in a bad way. Things were really going down hill in Peter's first pastorate. The senior deacon had just died (Acts 7:60), and most of the members were moving out of town (8:1). The little handful of spiritual men that were left were spending their time making a "great lamentation" over the turn of events. How could the church ever survive such crushing blows?

Yet God was moving to make this little congregation at Jerusalem a church that would cover the earth within their own lifetime. That discouraged church actually took the Gospel to "the uttermost part of the earth." We are studying today about the expansion of the church, but let us not forget what God started with—a poor, persecuted, discouraged, lamenting church in Jerusalem.

For that church to become the flaming evangel of the next few years, two things were necessary: first, every member must be a witness; second, the leaders must be men of God's own choosing.

As has often been pointed out, God made witnesses of the laymen by permitting them to be persecuted. He weaned them away from their shops and homes by having their property confiscated. Their social life and their habitual amusements were broken up when they were driven out of Jerusalem. Suddenly there was nothing left to do but to preach the Word, so they did it everywhere. In those days it didn't require money to build churches: they did better after they lost their

money. It would seem that money and buildings are not nearly as important in the expansion of the church as witnessing church members are. God seems to have a way of providing the necessary funds for such a church. But no amount of money or fine equipment will build churches if the witnessing is lacking.

The other essential condition for an expanding church is leadership that is chosen and qualified by God. While the Jerusalem church was lamenting the death of their first deacon, their best local preacher, God was using that death to crack the cold heart of Saul of Tarsus, a greater leader than Stephen would ever have been. While men were saying, "Can our poor church survive?" God was saying, "To the ends of the earth." And Stephen's death was one of the steps in fashioning the "chosen vessel" that would carry this Gospel to the empire.

Let's stop looking at the dead deacons and the members that have

## Review Questions

(Based on the Brethren Quarterly)

1. What two factors stimulated the growth of the early church?
2. Which members of the church stayed in Jerusalem?
3. Who did most of the early home mission work, and how was it done?
4. Summarize Philip's work in Samaria.
5. What evidence is there that Paul was really saved on the road to Damascus?
6. When and where was Paul baptized by the Spirit? baptized in water? filled with the Spirit?
7. What was the theme of Paul's theology?
8. Is there any conflict between the teachings of Christ and Paul?
9. What truths were especially revealed through Paul?

## Discussion Questions

1. Why do churches stop growing?
2. Have the methods of successful church expansion changed since the days of the apostles?
3. Was Paul filled with the Holy Spirit when he was saved?

## BIBLE-READING SCHEDULE

Monday	July 12	Nehemiah	9, 10, 11	Matt.	15
Tuesday	July 13	Nehemiah	12, 13	Matt.	16, 17
Wednesday	July 14	Esther	1, 2	Matt.	18, 19
Thursday	July 15	Esther	3, 4, 5	Matt.	20
Friday	July 16	Esther	6, 7, 8	Matt.	21
Saturday	July 17	Esther	9, 10	Matt.	22
Sunday	July 18	Job	1, 2, 3	Matt.	23
Monday	July 19	Job	4, 5, 6	Matt.	24
Tuesday	July 20	Job	7, 8, 9	Matt.	25
Wednesday	July 21	Job	10, 11, 12	Matt.	26
Thursday	July 22	Job	13, 14, 15	Matt.	27
Friday	July 23	Job	16, 17, 18	Matt.	28
Saturday	July 24	Job	19, 20, 21	Mark	1
Sunday	July 25	Job	22, 23, 24	Mark	2, 3

HOME — MISSION — NUMBER

# The Brethren Missionary Herald

VOLUME 10

JULY 17, 1948

NUMBER 27





# NEW CHURCH BUILDING DEDICATED AT OSCEOLA

Again God has let His abundant blessing be manifest in Brethren Home Missions!

A beautiful brick chapel and colonial type building has been completed and dedicated under the leadership of Rev. Ward Miller, and with the faithful cooperation of the members of the Bethel Brethren Church, and stands just on the edge of Osceola in a rapidly expanding community.

Actual construction began early in 1946, and even though the building itself has been completed for several months, the pews and various furnishings for

dedication, were not available. Now the church is completely outfitted, and almost half the indebtedness has been retired.

The Home Missions Council presents this church as a practical example of what can be done in constructing a functional building of moderate size for a cost not exceeding \$30,000, even in the face of material shortages and high costs in both labor and materials.

Our directors offer the heartiest congratulations and commendation to the pastor, members and friends of the Bethel Brethren Church upon this great victory for the glory of Christ.

## *New Church Dedicated*

By WARD MILLER, Pastor

In spite of almost insurmountable obstacles at every point of the pathway God has wrought a victory at Osceola, Ind., in the erection and dedication of a new building. This building is the outgrowth and dream of a small group of people who have been faithful through the years.

The actual service of dedication took place Sunday afternoon, May 2, Dr. M. R. DeHaan founder and director of the world-wide Radio Bible Class, being the man of God who brought the dedicatory message. With a stirring challenge he reminded us that it was not the dedication of brick and wood which God desired but rather the dedication of believers' lives as temples of the Holy Ghost. Twelve churches and several denominations were represented at the service. Two members of the Home Missions Council were present and gave words of exhortation, Dr. Paul R. Bauman and Rev. L. L. Grubb. Despite heavy rain the church was full.

The new Bethel Brethren Church is Georgian Colonial in architecture and was constructed at a cost of approximately \$30,000. The sanctuary will seat 300 persons including a full balcony and a lower auditorium will care for an overflow crowd of 200 more persons. The church has an office, pastor's study, eight separate classrooms, choir room, nursery, kitchen, and modern rest rooms. The small frame building built in 1940 and used for a church has been moved on a plot of five lots purchased by the church and has been remodeled into the church parsonage.

Despite the seeming hugeness of a project like this for such a small congregation it in no way caused the vision of the people to waiver. The building committee and trustees, composed of Mr. I. Wesley Miller, Mr. Herman Schumacher, Mr. Rex Juday, Mr. Jack Yerger,

and the pastor, all worked together and spent many difficult hours to complete the project. But above all, we believe to a man that it was only the goodness of God and His evident hand upon us that enabled us to finish a building in a day when shortages of materials are on every hand.

With the dedication service a series of week-long meetings were begun. Dr. DeHaan, of Grand Rapids, Mich.; Dr. Noel P. Irwin, of Calvary Baptist Church, South Bend; Dr. Paul R. Bauman, of Winona Lake; Dr. H. A. Ironside, of Moody Church, Chicago; and Dr. Alva J. McClain, of Grace Theological Seminary, Winona Lake, ministered to us during the week. This began what we believe will prove to be an annual conference. Our souls were richly fed and our responsibility in this closing day of God's age of grace was forcefully impressed.

Of course, every person who contributed to the Home Mission offering last year had a very definite part in the development of the Osceola work. We thank you for your part and trust that you will not cease to think of us because you have given materially but that you will give spiritually and remember this needy field daily before the throne of grace.

With the increase in attendance and membership we face the future knowing God is able. We are overwhelmed at the challenge before us. Just recently the combined men's fellowships of the Bethel Church and the Sunnymede Church of South Bend decided to sponsor a half-hour weekly broadcast independent of outside help. This is an additional expense, but it is a thrilling challenge as we see men walking by faith and not by sight. Yes, we give our Savior all the glory and we would have it no other way!

**THE BRETHREN MISSIONARY HERALD:** Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. **BOARD OF DIRECTORS:** Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



THE OSCEOLA BRETHREN CHURCH under construction. Pastor Miller, Wesley Miller, and Herman Schumacher (Building Committee), in lower left.

## WHAT THE BETHEL BRETHREN CHURCH MEANS TO ME

By HERMAN J. SCHUMACHER

The Bethel Brethren Church means much to me because it was there that it was first brought to my attention what is involved in a close walk with and a yielded life to the Savior. Oh yes, I was brought up attending Sunday school, studying Bible history and catechism, but I never knew what being a born-again child of God really was until I came in contact with the consecrated servants of Christ whom He sent to minister at Osceola. I didn't know what it was to have the blessed assurance of sins forgiven and complete salvation until these things were made clear to me at the Bethel Brethren Church.

It was one of God's faithful laborers at Osceola who placed in my hands a copy of Dr. Gribble's "Undaunted Hope," which thrilled me to the very depths of my soul as I was brought to a realization of what it really means to serve the One who has done so much for us. As I read that book and others of like kind and was made aware of what some had been willing to do for the Master, it seemed as though I were reading a continuation of the "Acts of the Apostles." Realizing what they had done and were doing made me want to be a yielded Christian and close follower also.

The Bethel Brethren Church has always meant to me a place where I could attend services with full assurance that what was preached and taught was "true Gospel." There are far too many churches today that are preaching "another Gospel" which is not from above. However, during my entire affiliation with this church (15 years) I can unreservedly declare that it has always most rigidly adhered to the Brethren creed

of preaching "the Bible, the whole Bible, and nothing but the Bible."

The Bethel Brethren Church means much to me because it is due to my affiliation with that group that I have had the blessed privilege of associating and fellowshiping with some of God's choicest saints of this age. I have become more or less intimately acquainted with some of the most outstanding Bible teachers and missionaries. It has been our good fortune to have a number of couples minister in our church at some time or another who then later were to serve our dear Lord on the foreign field. It is gratifying to know that when we have the privilege to contribute to the foreign offering the money is going to keep those on the field whom we can call personal friends.

The Bethel Brethren Church means much to me because the faithful preaching of the Word there has been the means of bringing five of our children to a saving knowledge of the grace of God.

My wife and I can both say, "The Lord hath been good to us" in that He led us to this place of true worship and has permitted us to labor in His vineyard here together with so many others of like precious faith.

## WHAT MY HOME CHURCH MEANS TO ME

By MRS. I. WESLEY MILLER

First of all, my home church means a drive of 17 miles, and I praise the Lord that I have that privilege in this day of chaos and unrest. I cannot express in words what my home church does mean to me for I was so long without a church home before coming to Bethel Church in Osceola.

A church cannot consist of just a building of four walls





OSCEOLA BRETHREN—Pastor Ward Miller and family shown in top row (center).

even though we do praise God for our fine new building. It cannot mean only a pastor, though we do thank God for him who shepherds the flock, and his work.

Then we ask ourselves the question, What is a church? The church is an organized body made up of Christ's redeemed and born-again people. They meet together and worship our Lord, praying to Him for guidance, praying for one another, and praying that lost souls will be saved. The church stands as a lighthouse because it cannot be hid (Matt. 16:18). In this passage Jesus says, "thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Thus the church built upon the sure foundation, the Lord Jesus Christ, cannot crumble and fall.

My church home means much to me because it is the greatest institution in all the world. True, there are testing times for the church when men shall speak of us falsely but "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven" (Matt. 5:11-12).

In II Chronicles 7:14 we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, will forgive their sin, and will heal their land." Truly such promises as this which we have in God's Word should make us rejoice, and cause us to be faithful until Jesus comes. I do thank Him for my church home for "the church's one foundation is Jesus Christ her Lord."

In Osceola 'long Highway Thirty-three  
There's a church called Bethel Brethren that appeals  
to me.

That's my home church where you can meet  
So come, travel the King's highway and worship with  
us at Jesus' feet.

### WHAT THE BETHEL BRETHREN CHURCH MEANS TO ME

By REX JUDAY, *Church Trustee*

I praise God there are still churches in America where they believe the entire Bible and nothing but the Bible. Here in Bethel Brethren we hear the truth about heaven and hell and the way of salvation. We hear the unvarnished truth, let the chips fall where they may. Here prevails the true spirit of brotherly love and kindness. Here is found unity, harmony, and endeavor centered in our one goal, that of winning the lost for Christ.

True, we have been called strict and old-fashioned, but, thank God, we cannot be called modernists. We believe the Bible to be the inspired Word of God and that it not only gives instruction on the way of salvation but also on Christian conduct. In Luke 4:4 we are told not to live by bread alone but by every word of God. In James 1:22 we are to be doers of the Word. I thank Him I've found the true way of life; the way that brings soul satisfaction and joy.

I owe much to our Brethren Church and thank God for it. Pray for our work at Osceola that others may come to know Christ as Savior and Lord.



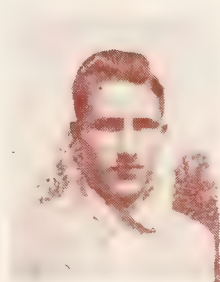
REX JUDAY

# What the Bethel Brethren Church Means to Me

By DUANE GOSS

In my past years of experience with the Bethel Brethren Church, it has been my privilege to have seen friends and relatives brought to Christ through its channels.

On the 28th day of March, 1940, I received Christ as my Savior, under the evangelism of Harold Dunning, and was baptized the following month by Robert Williams, who was the pastor at that time. Services were then held in a small store building, with prayers rising constantly for God's guidance, which He so richly bestowed upon us. Not only do we now have a \$30,000 church building, but priceless souls have been brought to Christ. It was through the ministry from the pulpit that I received and grew in the knowledge of the Lord.



DUANE GOSS

After being advanced to the young people's class, Christ was revealed more vividly and I rededicated my life to Him. Every young person in that group was an inspiration to my Christian life. I became better acquainted with other fine Christian friends and enjoyed fellowshiping with them. After being a member of the young people's group for two years I was elected vice president of the Brethren Youth Fellowship. I enjoyed serving in this office and telling other young folks about this wonderful Christ.

After the marriage of our president I was voted to the presidency. I have had great pleasure in working with our present pastor, Ward A. Miller, and have prayed earnestly for God's guidance in all the activities of the young people.

We young people at Osceola have chosen "Christ Our Example" as our motto in accordance with I Peter 2:21. Our prayers are always rising for lost souls in America.

As a young person my thoughts are largely occupied by the works of the young people, but I realize it is only through the cooperation of the church as a whole that more lost souls will be led to Christ.

## DEDICATORY MESSAGE

*Sermon Delivered at Osceola, Ind., Sunday, May 2, 1948*

By DR. M. R. DeHAAN

[*Editor's Note:* Ordinarily we do not print messages of this length, but we feel that the exhortation is so completely practical and timely that none of it should be omitted. To split the message into two sections and print the balance next month would rob it of its concentrated power. Dr. DeHaan has struck at the heart of many problems in our churches. Both pastors and members will do well to make a studied reading of this dedicatory message at one sitting.]

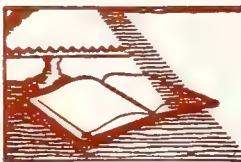
In the first book of Kings, chapter 8, we have the record of a very solemn and very instructive dedication service—the dedication of one of the great wonders of the world, the Temple of Solomon, which later was destroyed because it became defiled by sin. In the last verse of the 7th chapter we read this: "So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders came, and the priests took up the ark. And they brought up the ark of the Lord, and the tabernacle of the congre-

gation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

In I Corinthians, chapter 6, we have the New Testament commentary on this dedication of the temple in I Kings 8. In the 19th verse of the 6th chapter of I Corinthians we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For

(Continued on Page 638)





# As the Editor Sees It

By L. L. GRUBB



## DOES AMERICA NEED THE GOSPEL?

Read these reliable figures released by the FBI!

An estimated total of 1,665,110 major crimes were committed in the United States in 1947, or one every 18.9 seconds. With the passing of each hour on the average 12 persons were raped, feloniously assaulted, or killed, and during the same period 49 others were robbed or had their places burglarized, while the cars of 21 others were stolen. In addition, there were 108 miscellaneous larcenies committed each average hour.

During 1947, fingerprint arrest records received at the FBI totaled 734,041, the largest number since the tabulation of such data began in 1932. Age 21 predominated among the single age groups. Arrests of males under 21 increased 10.5 per cent over the figures for 1946.

America is the most crime-ridden nation on earth!

## LARGEST NUMBER OF MALE ARRESTS AT AGE 21

It is significant that the largest number of male arrests was at age 21. At the close of the war, during the years 1946 and 1947 these arrests rapidly climbed to the startling figure of 33,776. Much of this increase no doubt has resulted from the service of these young men in the armed forces.

After killing men at random on the battlefield and hating the enemy with a venomous passion, it is easy to come home and with as much freedom dispose of one's personal enemy. The sacredness of human life is desecrated on a wholesale scale in time of war. The generation involved will largely assume this attitude until it is replaced by a new generation.

War also breaks down regard and respect for the rights of others. As armies proceed they kill and plunder without regard for the rights or properties of others. This attitude automatically carries over into the personal lives of those involved following a great world conflict. The result is a great wave of crime as young men covet and desire the possessions of others and proceed to have their own way in the satisfaction of human desires, regardless of consequences.

The church has done very little to alleviate this serious situation. Youth organizations which formerly have wielded a powerful influence among the youth of America, are no longer effective.

During our teen years we can remember the tremendous spiritual power exerted by the International Christian Endeavor Union in the lives of young people about us. Some of the leaders of that organization who now have moved into the camp of the modernist and are selling out to Satan in compromise, were largely responsible for leading us into the service of Christ. Well do we remember the spiritual, Bible-filled topics and programs in the old C. E. books. Today they are powerless and purely social in their emphasis. The youth organizations of large denominational churches are largely controlled if not organically, then theologically or both, by the Federal Council or International

C. E. This robs them of every vestige of power insofar as bringing young people to Christ is concerned.

When we most sorely need spiritual assistance for our young people, its agencies are lost in the labyrinth of Satanic ideologies.

It seems that crime statistics would serve to show the failure of these youth organizations so conclusively that they would take inventory, but Satan has so completely blinded their eyes and confused their aims that there is little hope.

Praise God for faithful, powerful youth organizations today such as Youth for Christ, Percy Crawford's program for youth, Jack Wyrzten, and others.

Especially are we thankful for the work being done among our own Brethren young people under the new program with Brother Colburn at the helm. The general trend of young people away from the Bible and the true church should emphasize more than ever before our need for a strong denominational program among our youth. They are the deacons, Sunday school superintendents, class teachers, preachers, and missionaries of tomorrow.

## CITIES MOST CRIMINAL

Cities with over 100,000 inhabitants reported more crime per unit of population than the smaller communities in 1947.

Considering the size of our church this should also be a governing factor in our expansion. The many large cities of the United States without a Brethren church constitute a tremendous challenge to our Home Mission effort. There are many fish to be caught in these larger ponds and greater opportunities for the building of new churches. Our task is not nearly finished until we at least have several churches in each of the larger cities of our nation.

This does not discount the need of the smaller and rural community. We are constantly building churches in these areas as well.

## FEDERAL COUNCIL OF CHURCHES TO CHANGE ITS NAME

Some of our readers have no doubt already read of the purpose of the Federal Council of Churches of Christ in America to change its corporate name. *The Christian Beacon* recently carried an editorial by Mr. McIntire on this subject.

The new name is to be the *National Council of the Churches of Christ in the United States of America*. (They should strike out the words "of Christ.") Other interdenominational agencies, not now an actual part of the organization, such as the United Church Women, the International Council of Religious Education, etc., will become an actual part of the main body. All of this is to take place in the spring of 1950, according to an announcement made from the New York office on May 24th. This is significant in certain respects.

The organization has suffered from repeated attacks from fundamentalists that their name has come into ill

repute. The leaders no doubt feel that by changing the name some of this agitation may be lessened or removed.

There is no doubt here another attempt of the modernist to play his trump card in beclouding the issue. If the general public among our churches is not adequately informed that this is the same organization with simply added agencies and a change in name, some added and continued support may be gained by this move.

This further consolidation of modernistic influences into one greater and more powerful organization is also in line with the prophecies of the Word of God. It is just one more step in preparing the great Christ-rejecting organization which will some day be headed by the Antichrist.

Again, it draws the line of demarcation even more sharply between those of us who believe the Word of God and those who reject it. This is an advantage for us in that it places many of the subtle enemies of God's Word in *one camp* and makes possible a more concentrated and clearer attack upon Satan's citadel.

Inform your friends of this new move by the Federal Council and as a Christian do everything possible to inform them of the un-Biblical activities of this organization.

#### WHAT ABOUT RUSSIA'S POTENTIAL RESOURCES?

The *Reader's Digest* for June carries an interesting and informative statement concerning Russia.

"Russia is 45 times the size of Germany. But more than one-half of her area is forest; nearly a fifth is desert or semidesert; only an eighth of the remaining land is really fertile. To support a population of 192,000,000 people, Russia has only about as much acreage as the United States has to support 142,000,000 people. Accordingly, Russia's production of food has always lagged far behind her increasing population. The truth is that Russia has been, and will probably continue to be, one of the starvation lands of the world."

This statement will be very revealing to the average America who thinks of Russia as a land of great population and a limitless expanse of fields and resources which cannot be exhausted, with plenty of food and material things for all. During the war our propagandists led us to believe some of these things, and such propaganda is especially effective now as the tension between our nations mounts.

The prophetic student can easily see the reasons for Russia's desire to march across western Europe and annex great and fertile sections of territory to assist in feeding her multiplying millions. Palestine would certainly be a "juicy morsel" for the Russian bear, and he will need no prodding to be on his way in that direction according to the prophetic word, and when God's own time comes.

Such information simply serves to strengthen our faith in the Word and its Author, and causes us to rejoice that He is sovereign in the affairs of men.



## Home Missions Travelog

BY THE SECRETARY

### NEW PEWS IN SOUTH BEND

Our first visit to the South Bend, Ind., church since returning from the West gave us our first opportunity to inspect the brand-new pews installed there. They are beautiful and fitted to the interior of the church in every way. More than this, and very important, they are comfortable. The people of the church are greatly pleased and visitors are now even more impressed with the church.

Rev. William H. Clough, our mission pastor, is leading the people to new victories each week. Souls are being saved and new families added to the church.

Each time we visit this excellent church we are constrained to thank the Lord again for the chain of providential circumstances which led us to the purchase of the building.

### DEDICATION AT OSCEOLA

After a number of months of hard, persevering, and painstaking work, with many disappointments and problems incidental to building in these days, it was a great day of victory when the Osceola Brethren were able to dedicate their new building.

The afternoon service was well attended, the auditorium being filled, even though it rained. Dr. DeHaan brought a powerful and commanding message which should be read elsewhere in this magazine.

The new building, complete with furnishings, is a tribute to the prayers, hard work, and sacrificial giving of the Osceola people and their pastor. Rev. Ward Miller most capably led his congregation through the building program and into an increasing sphere of activity for the Lord. We are expecting splendid growth from our Osceola church.

Be sure to read the testimonials and see the pictures in this issue.

### COUNCIL EXECUTIVE COMMITTEE MEETS

It was necessary for the Home Missions Council Executive Committee to have a special meeting in an endeavor to cut back our budget to make room for the almost \$13,000 decrease in our Home Mission offering. Indeed, it was a sad and tragic meeting as we endeavored to cut at the places where it would hurt least and then decided to lay aside some new projects we had hoped to complete. As never before our Executive Committee was convinced of the great need for more dollars in meeting the many Home Mission challenges before us.

### FINANCING THE FREMONT BUILDING

We had hoped to complete our construction at Fremont, Ohio, last year, but were unable to do so because of inability to secure funds. Working with our faithful





WOOSTER, OHIO, GREETINGS—With Pastor Kenneth Ashman breaking ground for new church in upper center, while (right) neighboring Pastors Hall, Dixon, and Marvin, with Foreign Missions Secretary Barnard, look on.

pastor, Brother Pifer, we again made a trip to Cleveland, and this time we were successful in securing most of the funds necessary to complete the building, but only after much traveling and hard work. The roofed-over basement at Fremont has not been a good testimony to the community because of the long period taken in completing the building. Now we are praising God that the work of rearing the superstructure has begun.

Because of inability to complete the building this church has suffered for an entire two years. This means that it will be with the Council longer than it would

have been if proper facilities could have been provided at once.

May God grant that the Lord's people will see this need and send us annuity funds or gifts for a church building fund so that such delays are no longer necessary.

#### EXPANSION PROGRAM IN JUNIATA

The Lord very often turns our misfortunes into real blessings. This He has done in Juniata, where a disastrous fire made our Home Mission church building



unusable. We were saddened by this tragedy and wondered for a time just what the Lord had in mind by permitting it. We have come to the conclusion that this was the answer to the question we had been asking in prayer for some time. Shall we relocate the church in another section of the city or not? It seemed that the Lord was saying, "Yes!" We took it as an indication of His will and began to work to that end.

The old building is up for sale and a new site is being purchased in the north section of the city, where many new homes are being constructed. The Lord has made possible the securing of fine lots at a very nominal cost.

On a recent Lord's Day it was our privilege to minister to the Juniata Brethren. We enjoyed the sweet fellowship and during our business meeting found that their misfortune had simply served to strengthen them in the faith. They were of one mind in proceeding with the relocation and building. Where you find such a spirit, the Lord is bound to bless.

The members expressed great appreciation to us for Brother and Sister Simmons and their excellent ministry. Brother Simmons' past experience and immunity to discouragement have well qualified him for the task. The church is growing and attendance is constantly increasing.

Pray that our Lord will now supply the needed funds to construct a building for His glory.

#### NEW CHURCH IN JENNERS AND ALSO A NEW PASTOR

Recently, through the efforts of the East District Mission Board, a new church was organized in Jenners, Pa. This church has given evidence of fine growth under the ministry of Bro. James Hammer and Richard DeArmey. Not long ago it became a national Home Mission point also and our Council now works with the district board in the project.

Bro. Wayne Baker has become the full-time pastor of this new church and started his ministry July 1st. Much prayer should ascend for this baby church and the new pastor.

It was our privilege to visit the field recently with a number of the district men. There is certainly a great need for the preaching of the faith once delivered unto the saints and many opportunities to witness to the lost.

Later on this same day we enjoyed a further meeting with the mission board and made plans for future expansion.

#### NEW PLANS FOR CUYAHOGA FALLS

The Brotherhood will be seeing more expansion in Cuyahoga Falls, Ohio, soon, the Lord willing. New lots have been purchased in a splendid new section of the city, with hundreds of new homes already planned for the area. The Home Missions Council is praising God for this forward step. Plans are also being discussed and formulated for the construction of a new building. It is to be remembered that an older building has been used for our services thus far.

It was our privilege to fellowship with our pastor, Bro. Russell Ward, and the members of this church

recently, and we found a spirit of strong faith in our Lord and a willingness to proceed with the expansion trusting His grace.

See the pictures of our Home Mission folks at Cuyahoga Falls in this issue.

#### GROUND-BREAKING SERVICE AT WOOSTER

The Wooster, Ohio, church is a former Home Mission project which is growing very rapidly under the ministry of Bro. Kenneth Ashman. Because of shortages in materials and general difficulties in building, the group have not proceeded with the construction of their beautiful new building. However, they are now ready to begin construction.

To prepare for this a ground-breaking ceremony was recently held on the new lots. A large crowd of people from many surrounding churches congregated for the Sunday afternoon meeting. A huge bell, which is to be hung in the tower later, was rung for some time, heralding the beginning of a program in that community which will result in the salvation of many precious souls. Bro. Kenneth Ashman, the pastor, then led in some songs. Members of the board of trustees, building committee, and others took part in the service. It was our privilege to bring the message and issue a challenge for the future. The program was recorded on tape and broadcast over the local station later.

See the pictures in this issue.



WAYNE BAKER

#### TURN YOURSELVES, AND LIVE

1. Saved by turning (Ezek. 18:27).
2. Turn from sin (Ezek. 18:21).
3. Turn to God (Joel 2:13).
4. Through Christ (I Pet. 2:24-25).
5. Turn to better things (Psa. 34:14).

(Triumphant Life Calendar)

#### THE GOSPEL TRUTH

Report of Receipts for Quarter Ending June 30, 1948

Akron, Ohio	\$135.00	Martinsburg, Pa.	10.00
Ankenytown, Ohio	22.00	McKee, Pa.	28.00
Ashland, Ohio	57.00	Meyersdale, Pa.	20.00
Allentown, Pa.	25.00	Middlebranch, Ohio	80.00
Aleppo, Pa.	3.00	Modesto, Calif.	142.20
Albany, Oreg.	2.00	Mundy's Corner, Pa.	131.70
Beaver City, Nebr.	28.00	North Riverdale, Ohio	13.00
Home Missions Council	132.60	New Troy, Mich.	22.75
Buena Vista, Va.	33.00	North English, Iowa	5.00
Canton, Ohio	97.00	Osceola, Ind.	88.32
Cheyenne, Wyo.	6.00	Peru, Ind.	60.00
Clay City, Ind.	39.00	Philadelphia, Pa. (1st)	18.00
Clayton, Ohio	33.77	Philadelphia, Pa. (3d)	5.00
Cleveland, Ohio	35.00	Portis, Kans.	32.00
Compton, Calif.	7.00	Rittman, Ohio	76.05
Conemaugh, Pa.	130.00	Roanoke, Va.	13.00
Cuyahoga Falls, Ohio	65.91	Sharpsville, Ind.	36.90
Dallas Center, Iowa	15.00	South Bend, Ind.	51.00
Danville, Ohio	63.00	South Gate, Calif.	1.00
Dayton, Ohio (First)	6.00	Sterling, Ohio	26.39
Flora, Ind.	17.00	Summit Mills, Pa.	83.56
Fort Wayne, Ind.	58.78	Sunnyside, Wash.	85.10
Freemont, Ohio	53.00	Sidney, Ind.	5.00
Glendale, Calif.	4.00	Tracy, Calif.	45.00
Hagerstown, Md.	36.00	Uniontown, Pa.	30.00
Homerville, Ohio	3.00	Waynesboro, Pa.	78.88
Harrah, Wash.	17.20	Winchester, Va.	8.00
Indianapolis, Ind.	24.00	Winona Lake, Ind.	9.00
Johnstown, Pa.	251.07	Wooster, Ohio	16.00
Juniata, Pa.	8.00	Waterloo, Iowa	6.00
Jenners, Pa.	1.00	Yakima, Wash.	10.00
Kittanning, Pa.	16.00	Miscellaneous	281.75
Lake Odessa, Mich.	8.00		
La Verne, Calif.	10.00		3,059.43
Leamersville, Pa.	16.25	Direct Payment—	
Limestone, Tenn.	21.00	WJEJ—Hagerstown	86.00
Listie, Pa.	21.25	Waynesboro	86.00
Long Beach, Calif. (1st)	12.00	WINC—Winchester	65.00
Leon, Iowa	10.00	KFBC—Cheyenne	149.50
Mansfield, Ohio	18.00		



# Dedicatory Message

(Continued from Page 633)

ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Again in the third chapter of I Corinthians, verses 16, 17, we read this: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

There are other passages along this same line, all suggesting that the Godhead is a social being. The Bible presents Him to us as a trinity in unity; a Father, a Son, and a Holy Spirit in that perfect, lovely, social love-life of Father, Son, and Holy Spirit. Now God as a family wants to live in a house, and He wants a dwelling place upon the earth among men. The first house or temple that God created in which He was pleased to dwell was the temple of our first parents, Adam and Eve. God created him as His dwelling place upon the earth, but that temple became defiled by sin and as a result, because of the inviolable holiness of Almighty God and His inviolable righteousness, God cannot dwell in a defiled temple, and therefore withdrew from his temple and man fell from fellowship.

For a long time it seems that God had no place, like the dove that went out of Noah's ark, no place to find rest until finally He called out Abraham, and then Isaac, and then Jacob, and then the 12 tribes of Israel. And as Moses, the great type of the Deliverer, led them out through the wilderness on the way to the promised land, God said, "Now I want a house to live in again. I want a place where I may dwell among my people." And He gave, together with the tables of the law, the pattern of the tabernacle on Mount Horeb through Moses. You remember they built that resplendent portable dwelling place, the tabernacle for Jehovah which could be taken up by the priests in less than a half hour and set down again and be constructed and ready for worship in an equal period of time—one of the great wonders and miracles, supernaturally designed, a supernaturally built tabernacle in which God was to dwell. And then later on when their wanderings were

over and the portable tabernacle was not typical any more of their rest in the land, then God gave to Solomon the great commission to build the Temple of Solomon, already conceived in the heart of his father, David, patterned after the tabernacle itself with the court of the gentiles, which was visible to all who were without, and the holy place in which God's people worshiped among themselves, and the holy of holies in which the individual (one at a time, never more than one) met in personal communion with almighty God under the shekinah glory and on the basis of the shed blood of a perfect sacrifice. God said, "Build me that kind of a house." And we have the record in I Kings of how they labored in building it for seven long years. They assembled all the parts, brought them together without the sound of a hammer or without the sound of a saw, every single stone (representing the members of the body of Christ and the living temple of God) in his own peculiar place, everything fitting so that nothing was out of place until finally everything was ready. But not a thing had happened. The building was complete, but there was no glory, there was no light, no fire had fallen, there was no shekinah glory, there was no cloud. There was nothing. Everything was in place, and then God comes and says, "Now bring in the one central object of the whole thing," and they brought in the ark of the covenant and the glory of the Lord filled the house.

But sadly enough, just as in the case of Adam, so in the case of Solomon's temple, that dwelling place of God, the temple of God became defiled, and God had to destroy it. You remember the record how God sent down His servant Nebuchadnezzar from the north and destroyed the temple and burned it with fire because it had become defiled by sin. And then a little bit later on after those silent years we find that God rears up another temple, and this time the temple is one that came from heaven. Jesus Himself, the Son of God, became the temple of God. He tabernacled among us here below, and said, "Break down this temple and I will build it again in three days."

Now listen to me and don't be shocked. That temple, too, had to be destroyed because it became defiled by sin—not His own sin, but your sin and my sin defiled the dwelling place of God upon earth in His own precious Son when He bore our iniquities in His own body on the tree, and God laid on Him the crookedness



LOS ANGELES GREETINGS—Left: Pastor Herbert Bruce and family; center: the First Brethren Church of Los Angeles; right: a Sunday school group.

(that's the word of iniquity) of us all and He carried it to Calvary and made atonement. Then this One in whom God dwelt went back to heaven waiting the time when He should come to tabernacle once more among men.

And after He was gone, God said, "I must have a place to dwell. I must have a place in which I must live and be among my people." So He designed that He would make the Church, the Body of Christ, the Temple of the living God in which He would be pleased to dwell and that entirely on the basis of the individual personal relationship of every member of that body in living unity with the organic head, the Lord Jesus Christ Himself. The Bible today is replete with the fact that you and I as believers in the Lord Jesus are the temples of the Holy Ghost in which God dwells today as really as He dwelt in Adam and in the tabernacle and in the temple and in our Lord Jesus. But the thing that grips me and causes me to tremble with solemn fear is the fact that if I permit sin to defile that temple, God again is going to destroy it.

We thank God for buildings like this, but we realize that God dwelleth not in temples made with hands. The thing that makes this the church of God is not bricks, mortar, stone, windows, glass, and trimmings. Whether in cathedral or shack, in a dingy room or magnificent auditorium—where two or three meet in Jesus' name—there you will find the church. I have been in the most magnificent so-called churches with all the fixings and trappings of ecclesiastical perfection—where Jesus had no place and the Holy Spirit never is known from one year in to another year out. I have been in a little old tumble-down store building on a back street with the rats running across the floor and with nothing else but little more than boxes to sit on where some humble, uneducated servant of God, who knew the reality of the new birth, got up and preached to a little handful of men, where I've felt the very power of God charging the atmosphere. They had no organ. They had no piano. They had no chimes. They had no tower. They had no stained glass windows, but God was there.

So, my friend, you may dedicate this building and accomplish absolutely nothing. The thing comes down to this: If you, beginning with the pastor, his wife, and the official board, individuals not of the board, and the Sunday school superintendent, and the teachers, and every member this afternoon recognize that not this building but YOU are the temple of the Holy Ghost and are willing to dedicate yourself, as we shall see, body, soul, and spirit to His service, this house will be filled with the glory of the Lord.

Right at this point may I digress long enough (and it is not a digression) to say that we ought to be very clear in our mind as to the difference between dedication and consecration. Dedication is our active part. Consecration is our passive part. We dedicate. We can't consecrate. We can't consecrate anybody or any thing. Only God can consecrate, and He only consecrates those who have thoroughly dedicated themselves. Dedication is to take myself and present myself to Him, body, soul, and spirit, for His service; and consecration is when God takes what I offer and sets it aside and blesses it for His service and for His glory.

I used to go to Christian Endeavor meetings and we'd have reconsecration meetings. The same folks would be consecrated over and over and over until they were

so consecrated they were desecrated. That's a fact. Listen to me, beloved, consecration cannot be repeated. There is no such thing as reconsecration. You may renew a consecration that has become old and cold, but when we dedicate ourselves to the Lord if it isn't a once-and-for-all act by which now from this moment we present ourselves, burning our bridges behind us without any possibility of return, to the service of the Lord, then it isn't true dedication. Then we've held something back. It's something that may be renewed and refreshed, but it is an act that ought to happen once and for all.

I used to get pretty sick and tired of going to certain sections of the country and certain churches, and every time I gave the invitation it was always that same little handful, the same little group, who had fallen away and lost it all again and had to be reconsecrated and rededicated and resaved all over and over again. Many a time I've stood before them and said, "Oh, God, give me the kind of a message that will teach some of these folk what they need is a salvation-work that will keep them longer than from one evangelistic meeting to the next, that will give them something that at least approximates eternal life, not only in quality but in duration. We need that very thing.

Now notice with me carefully that this house not made with hands in which God dwells, is only consecrated by Him as we are dedicated to Him. This house always consists of the same architectural plan. God doesn't change His plans. When He made the first temple in which He was pleased to dwell, He made it a house of three rooms: a kitchen, a living room and a bedroom. Adam consisted of three parts. God formed man out of the dust of the ground. That's His body. He breathed into his nostrils the breath of life. That was his spirit. And by a very peculiar, probably hard to understand, process, that action, that union, resulted in man becoming a living soul.

In Thessalonians we read that Paul presents to them that they may be dedicated to Him body, soul, and spirit. God wants to dwell in a house of three rooms. Remember these three, kitchen, living room, and bedroom. Now when that temple became defiled, then God provided another building with three rooms, that is, the tabernacle. It had first of all the court of the gentiles in which stood the altar of the burnt offering and the brazen laver. That's the kitchen. Then you had the next room, the holy place. That was the place of fellowship and worship together with the rest of the priesthood at the table of the shewbread and the golden candlestick, walking by its light and the golden incense altar. And then inside the second veil, the inner veil, was the place where only one went with the most intimate fellowship, the most intimate communion which it is possible to have. The court of the gentiles, holy place, holy of holies—kitchen where we feed the body, living room where we have worship and fellowship with the rest of the family, bedroom, the place to which you and I withdraw when things have become so intimate and so sacred between ourselves and God that we have to shut off even our closest and dearest friends and loved ones as we cry unto him. *Body, soul, and spirit.* Now I want you to notice that. The body, our bodies, are the place of sacrifice. We're not asked to make sacrifices in our souls. Paul tells us in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . ." It's the place of sacrifice just as the court of the gentiles



and it's the only place the world can see. As the people could see the outer court where sacrifice is made, so too men see only the things we do in the body. They couldn't look in the holy of holies. That was shut out. That was private. But the world could see the altar of burnt offering through the open court gate and the brazen laver. That was the visible part.

The world sees only the things you and I do in our bodies, the words we speak, where our feet carry us to walk, the things we handle. That's why Paul said, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These eyes dedicated only for holy things, not spending Sunday afternoon looking through the funny paper. These ears dedicated only to the things of God, not the crazy nonsensical jazz and syncopation of this present world. My lips only speaking of the praise of God, not a lot of frothy, light, senseless, sensual jokes, so often the case with men and women who profess to know Christ. My feet not walking in the ways of the world but busy telling the story and carrying it to men and women. My hands not only busy getting something for myself and laying it up, but thank God, digging down and giving it out—the Gospel of Jesus Christ. My heart burning with devotion for Him. My mind occupied with knowing more of His blessed, precious Book. That's it. That's it. Once and for all.

And then comes the soul. The soul is the seat of worship, and our emotions. Mary said, "My soul doth magnify the Lord." And it is the soul life that represents our church life. First our bodies individually and then our souls, in the prayer meeting, in the worship service, in our testimony meetings, in our community worship and service. That's the holy place. Eating together of the shewbread, walking together in the light of the golden candlestick, offering together incense unto God, and our intercessory work before the veil. That's the life of the church as a body.

Then comes the most intimate of all. I call it the bedroom, the holy of holies, where you and I, if we know anything about spiritual growth, if we know anything about spiritual fellowship or the place to which we have to retire not for show, not for the public, but alone to tell it all to Him, and there under the shadow of the cherubim and in the glory of the shekinah light to have Him fill our souls with the glory of the Lord until we can go out in the holy place and bless those of our fellow members of the body of Christ and go out into the court of the gentiles and into the world with a power that men and women can only associate with Jesus Christ and say they took notice of them that they had been with Jesus. That's true dedication.

I'm not interested in dedicating a bunch of brick and plaster and wood. I'm interested in that whole-hearted and devoted dedication whereby men and women, realizing the power of the mercies of God, will give themselves to Him and let Him take them and use them in His own way, in His own purpose, and in His own will. So you see you have the three here. It was true in the temple. It was true with Jesus. Jesus was not only a member of the Trinity, a Person of the Trinity, He was a Trinity in His humanity. The Bible says, "A body thou hast prepared me." He said on the way to Golgotha, "My soul is exceeding sorrowful even unto death." And when He hung upon the cross He cried, "Father, into thy hands I commend my spirit." Here we have it again—body, soul, spirit. Sacrifice, my life,

my walk, my worship, and my fellowship and my communion.

Let me ask you right here before going on to just a brief word back in the Old Testament: Where do you live? Some of you Christians never get outside the kitchen. You live in the kitchen. That's where the cooking is done, isn't it? That's where the food is prepared. Your biggest concern is What shall we eat? What shall we drink? Wherewithall shall we be clothed? Your biggest worry today is not a lost world, not the man across the street going to hell, but you're so worried about the coming deflation, you're so worried about the boom and bust, you're so worried about the war. Brother, you can get so busy witnessing for Jesus Christ you don't even think about boom or bust or war any more. Oh, my heart gets sick within me when I see a lot of pious, hymn-singing, prayer-chanting, professing Christians worried sick because of the material things of this life ahead of them. God forgive us! I want to ask you: Where do you live? In the kitchen, worried about material things, worried about the temporal things? The lilies of the field put you to shame: "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed as one of these."

But there are others who have moved from the kitchen into the living room of service and worship. In the holy place the priests served and worshiped *together*. It was the place of fellowship and represents the soul in fellowship with others. It is your church worship. Thank God for these faithful ones. You're here on prayer meeting night. Some of you are Sunday school teachers without grumbling. They aren't too plentiful, but there are still some around. Thank God for that. I meet one every once in a great while who does it not for the plaudits of men, not for the patting on the back, not for the honor they get, but do it for the love of the Lord and for the love of boys and girls. Thank God for the few we have. That's the one who is living in the living room. They're availing themselves of the worship part of the temple of God. They're at your prayer meeting, your cottage prayer meeting and your street meeting. And incidentally they are the ones who are digging down to provide the material necessities to carry on the work.

But there's still more. You can be interested in the church materially, and you can be interested in the church spiritually and neglect your own spiritual communion. You can be busy, act on the board, on the committees and everything else, and yet not be spiritual because you have neglected the uttermost necessity, getting behind the second veil, there alone with God, allowing Him to instruct you, taking orders before you carry them out, walking in prayer.

Now let me show you how that can be done. If you'll turn back again to I Kings, chapter 8, I trust this will grip your heart as it gripped mine. I was reading here the other day and God somehow gave me a real thrill and a real inspiration and I said to Richard, "I've got something here that I must pass on." Here's the thing that I noticed. The temple was all ready. Now listen to me. It was all clean, brand new. You know, I always like new houses because they're always so clean. You don't have to start house-cleaning right away. I like new shirts because I can wear them three times as long as I can when they've been washed. They stay clean longer. Now, it was all clean. Here was the court of the gentiles, and here was the altar (representing the





GREETINGS FROM CUYAHOGA FALLS, OHIO—Pastor Russell Ward and fiancée, Dorla Deane Braucher, in upper left.

body). Here was the holy place, the place of worship, and over here was the holy of holies. Now notice, nothing happened. We read this: "So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord," and nothing happened. He brought in the money, paid for the building, burned the mortgage. Amen! Hallelujah! But there wasn't any fire. There wasn't any power. Great choir, wonderful preacher, with half of the alphabet after his name, ending up with

N. G. That's one degree they ought to give some preachers. Everything in order and nothing happened. That's what happened here.

Now notice this verse. "And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." Nothing happened. "For the cherubims spread forth their two wings over the place of



the ark, and the cherubims covered the ark and the staves thereof above." And yet nothing happened. "And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day." And yet nothing happened. "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." And yet nothing happened. Now listen. Don't miss this. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

Everything in order, everything spick and span, the best preacher in the world, best Sunday school superintendent, greatest choir director—you ought to see him, he's the very picture of efficiency—greatest musical organization in the world. Wonderful! Nothing happens. Preaching the truth. Nothing happens. I know churches that are preaching the truth and nothing happens. I know preachers that are just as sound and orthodox as the devil. He's no modernist. That fellow knows the power of the blood. I know men that can split a hair four different ways with a razor blade and never cut one off. Sound on the Book, on the inspiration, the blood, the virgin birth, on the deity of Christ, on the substitutionary atonement, bodily resurrection, second coming, but cold as an iceberg, and dead. You know why? They haven't come out of the way themselves. The worst thing that can stand in the way of God blessing this church is not sin but *self*. I talk to a lot of people that come around blowing and crowing about their sinless perfection and about their sanctification and about the fact that the old nature is out, root and branch. But in every single case I find one thing. I find miserable, rotten, proud *self* still there. They're so proud that they don't smoke, and chew, and don't get drunk, don't go to shows, and don't play juke boxes, and don't go into modernistic churches. They're so proud of their holiness that they're a stench in the nostrils of the Almighty.

Now follow me: after everything was in place, one thing had not been given its sole and proper position, and that was the ark of the Lord in the holy of holies with everybody out but Him, Him supreme. I don't have to tell this kind of a congregation that the ark of the covenant is one of the most beautiful types of the Lord Jesus in the whole Word of God. The whole tabernacle is a type of Him and the temple was, too. But the ark especially, carrying within His heart the law of God underneath His own atoning blood. The acacia wood spake of His incorruptible humanity. The gold speaking of His eternal deity. The whole ark was a picture of the Lord Jesus. Now this glory of the Lord did not fill the house of the Lord until the priests (and you and I are priests, New Testament priests) had brought the Lord into the holy place. How could they get into the holy place? They must of necessity pass through the whole tabernacle before they could get in that holy of holies. There was no outside door, and so in order to put the ark in the holy of holies they must bring it first through the court of the gentiles, and then carry it through the holy place, and then, and then only, can they bring it into the holy of holies. Listen, beloved, the glory of the Lord in true dedication will never fill

your life and mine until we have taken the Lord Jesus, the Lord Jesus. I fear many Christians know Him as "Jesus Savior" who need to come to a new realization of His Lordship, His pre-eminence, and take Him through the place of sacrifice, the body, our testimony before the world being made clear and without flaw, then through the holy place where my worship and adoration are all at His feet, and bring Him into the holy of holies and there leave Him.

Now look what happened. They set the ark down behind the curtain. He was where He belonged, in the innermost recesses enthroned within the heart. But nothing happened. Then they took the staves and they pulled them out. That's the second step. That's the first time that had ever been done. Up until now those staves were left in place because the tabernacle was a portable building. They were always moving, stopping, and starting, halting. Isn't that the picture of a believer through the wilderness? Starting and stopping—and you have to have meetings about twice a year to keep your people going and have them come forward and have them prayed with and have the fire fall and go through all the rest of the rigamarole, get a real good old emotional jag and then they feel better again. Then the load is gone and I can go on again.

Brother, I want something more stable than that. I'm not satisfied with that. I have some people come to me and they say, "Oh, Dr. DeHaan, what a meeting we had last Sunday evening. Everybody was crying. There wasn't a dry eye in the place." Now, I don't object to crying. I wish some of you folks would learn to cry. I don't object to weeping, but brother, a real experience with Christ is more than just an emotional upset. I know of people (they tell me of these bobby-soxers and others) that can go to a filthy, rotten movie and cry their eyes out. Well, they get the same reaction you get at the evangelistic meeting if you didn't get any more than that. They tell me that some of the folk sit at these juke boxes and get this tintinnabulation and all the syncopated music until they just go "whoowie whopsie." They tell me that some of these young folks just mob some of the actors. They tell me when Frank Sinatra comes out of a theater these bobby-soxers just go "whoooo" and pass out. Listen, beloved, I want to tell you something. I'm not trying to entertain you. I didn't drive 125 miles to come here to entertain you. Brother, I want to tell you this: that the work of grace and the work of the Spirit of God is something that goes beyond the court of the gentiles and the holy place. It goes into the innermost recesses with or without emotion or feeling. They pulled out the staves, once for all. We need to come to a place of settlement where we are not "off and on again" but are never again moved away from the hope of the Gospel.

Then the last thing required was this: the priests had to get out of the way. As long as they were there, the glory didn't come. Oh, that's a hard lesson to learn. Let me read it again. "And it came to pass, when the priests were come out of the holy place." Out of the holy place. They had to get out of the way—*self* had to go, and when they were out of the way the glory of the Lord fell upon them.

Oh, God help us to realize that an act of dedication in its simplest terms is an act whereby I say I'm going to get out of the way and let the Lord Jesus Christ have supreme and sovereign control of all my life.

Just in that connection, turn to Leviticus, chapter 9, verse 23. This is significant here in this connection. This is at the dedication of the tabernacle. "And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces." When they came out! Oh, that this might be an occasion not only of printing programs, putting on a wonderful service (thank God for all of it and the fellowship we're having and the joy and your happy faces and dedicating another building) but that it may be the beginning of that work of God within our hearts whereby once and for all I'm not only putting away my sin but mortifying—putting to death—*self*. I don't suppose that you people (you don't look that way to me) are indulging in sinful habits and in worldly practices. I imagine you are all very nice folk—don't do things that will bring reproach, testify for the Lord. But there's one thing: You are still in the way. If God is to bless this place, it is going to be only in the measure that this man here learns to get out of the way. And you officers learn to get out of the way. And you Sunday school teachers learn to get out of the way. And you members learn to get out of the way. What do I mean by that? I mean by this, very simply stated, that whenever a problem arises, whenever a crisis comes, whenever a question is raised (as there are continually in the work of the Lord) this man is going to say, "I am going to place my personal wish and even my personal judgment (as long as it doesn't violate a principle), I am going to make my personal opinion, my personal wish, my personal life secondary to the welfare of the body of the church and of the glory of God." That's where 99 per cent of church trouble and church split comes. We want to have our way. I'll wreck the place if I can't drive this through.

Many a church has been wrecked because some pastor, some elder, some deacon, some bellwether, some proud soul, some Sunday school superintendent, some singer in the choir wanted their way, hadn't learned the simple lesson that the body is bigger than any one member. I've been a long time trying to tell it to you, but I wanted it to burn home. You may have talent and ability and leadership, your life may be beyond reproach, but until you've learned to put yourself always in the position of "I'll be the least," I'll take the blame. I'll get out of the picture for the good of the testimony and for the glory of God, that's the truest thing I've ever preached in all my life. That's dedication. All for Jesus. You may say about some issue in the church, "I don't like this. It's going to work hardship on me, but for the best of the work and for the glory of God, I'm going to submit my will, my flesh, instead of saying, No. This must go."

And when the priests had come out the glory of the Lord filled the house of the Lord. When Moses and Aaron came out the fire fell from heaven and consumed the sacrifice upon the altar.

Oh the bitter pain and sorrow  
That at time could ever be  
When my proud heart said to Jesus  
All for self and none for Thee.  
But He found me, I beheld Him  
Hanging on the accursed tree  
And my wistful heart then whispered  
Some for self and some for Thee.  
But day by day His tender mercies  
 Wooing, loving full and free  
Drew me closer till I whispered  
Less of self and more of Thee.  
Higher than the highest mountain  
Deeper than the deepest sea  
Lord at last Thy grace has conquered  
None of self and all of Thee.

## Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

### SEVEN GLIMPSES OF JESUS

Hebrews 1:2-3

1. Heir of God's possessions.
  2. Agent of God's creative work.
  3. Brightness of God's glory.
  4. Image of God's substance (R. V.).
  5. Upholder of God's work.
  6. Sin sacrifice for God's people.
  7. Right Hand Man of God's throne.
- (P. Frederick Fogle, Winona Lake, Ind.)

#### HE IS ABLE

1. To save (Heb. 7:25).
2. To keep (Jude 24).
3. To deliver (Dan. 3:17).
4. To give (II Chron. 25:9).
5. To do (Eph. 3:20).

(Triumphant Life Calendar)

### FULL PROVISION FOR EVERY NEED

When the Lord is our Shepherd, we shall not want (Psalm 23)—

For rest—"lie down"—He sees our weariness.

For refreshment—"still waters"—He satisfies our thirst.

For restoration—"restoreth"—He understands when we sin.

For counsel—"leadeth"—He knows when we need guidance.

For companionship—"with me"—He feels our loneliness.

For comfort—"comfort"—He soothes our heartaches.

For provision—"a table"—He ministers to our hunger

For power—"anointest"—He gives of His Spirit.

For anything here—"my life"—He goes with us all the way.

For anything hereafter—"forever"—He takes us home at last.

(S. Maxwell Coder—The Moody Correspondent)



## NEWS BRIEFS

The news brief credited to *Midlebranch, Ohio*, last week should have read "*Ankenytown*." The acting "news brief editor" apologizes to Brother Cone, pastor at Ankenytown for the error.

The Mother-Daughter banquet at *Dallas Center, Iowa*, was served by the men of the church. The Wayne Beavers, missionaries on furlough from Africa, were to speak July 4. Rev. M. Leon Myers is sending us his church bulletins now, so watch for more news from this group.

Speakers at the West Homer Brethren Church, *Homerville, Ohio*, July 11 were Rev. Paul C. Hartford, Victory Sky Pilot, who spoke in the morning, and Rev. Karl Garling, who brought the evening message.

Rev. Jesse Hall, pastor at *Canton, Ohio*, was in the pulpit for the first time July 4 after a month's absence due to illness. The youth evangelistic services, led by Bro. Bill Smith, of Washington, D. C., started July 11, to run a week.

Miss Ruth Snyder, missionary on furlough from French Equatorial Africa, was the morning speaker June 20 at the *Summit Mills and Meyersdale, Pa.*, churches. Also visiting the two churches on Friday and Saturday nights recently were Rev. Sewell Landrum and family, from Clayhole, Ky.

The Bryan University Singers were at *Waynesboro, Pa.*, July 7, with Dean Norman Uphouse. Rev. C. S. Zimmerman, pastor of the Waynesboro church, will alternate

with Bro. Walter Lepp, pastor at Hagerstown, Md., in bringing the messages on the Gospel Truth program which the two churches sponsor locally.

Rev. Orville Lorenz, pastor of the *Dayton, Ohio*, First Church, has been named chairman of a city-wide evangelistic campaign to be held in October with Dr. Robert J. Wells. Dedication services for the new parsonage at Dayton are scheduled for Sunday afternoon, July 18.

**Married:** On July 2, in the Grace Brethren Church, Cuyahoga Falls, Ohio, Miss Charlotte Willey, of Akron, and Robert W. Deloe, of Winona Lake. The ceremony was performed by the pastor, Rev. Russell M. Ward. The young couple plan to live in Akron.

The church at *Kittanning, Pa.*, is having Anniversary services July 14-18 with Rev. William Steffler, pastor of the Third Brethren Church of Philadelphia, as speaker.

The bulletin of the *Yakima, Wash.*, Grace Brethren Church for June 20 informs us that on that date they were meeting for the first time in their new building; also that they were to begin evening services.

Following his return from several Bible conferences in the Pacific Northwest, Dr. L. S. Bauman preached at the First Church in *Long Beach, Calif.*, when the pastor, Dr. Charles Mayes, was ill.

From the Ghent Church, *Roanoke, Va.*, comes the news that one of the best daily vacation Bible schools ever held there closed Friday night, July 2, with over 70 children present to demonstrate some of the things learned during the previous two weeks. Rev. N. W. Jennings, who in the early days of the Ghent church had a part in its organization, spoke July 11, reviewing some of the interesting events of the beginning of a Brethren church in Roanoke.

Five adults—two young married couples and an elderly lady—were baptized in the *Covington, Ohio*, church Sunday evening, June 27. Rev. Charles E. Gantt is the pastor.

Phil Saint, the nationally known chalk artist and Gospel preacher, was the speaker at both services July 4 at our church in North Riverdale, *Dayton, Ohio*, where Bro. Clyde Balyo is the pastor.

The church at *Fort Wayne, Ind.*,

### The Brethren Missionary Herald Circulation

Last week .....	6,892
A month ago .....	7,048
A year ago .....	6,280
Two years ago .....	5,578

is planning a Bible school picnic in August. The Bob Jones University Music Ensemble is presenting a program on the night of July 23.

Rev. George O. Peek, now at Seal Beach, Calif., has accepted a call to become pastor of the Second Church at Long Beach, according to information received in this office.

We note from the *Jenners, Pa.*, church bulletin that Rev. Wayne Baker, their new pastor, is busy. A pre-prayer service has been inaugurated each Sunday evening. Plans for a Sisterhood of Mary and Martha are also being made.

Rev. Charles B. Bergerson is serving the *Cleveland, Ohio*, church during the summer months. The congregation is considering relocating the church.

The *Leesburg, Ind.*, church held its first communion service on Saturday, July 10.

A Brethren Boys' Club has been organized at *Martinsburg, Pa.*, where Rev. Robert Miller is pastor. The officers are: leader, Kenneth Russell; assistant leader, James Beach; president, Charles Whetstone; vice president, Robert Loose; secretary, Carl Keim; assistant secretary, David S. Miller; treasurer, Robert Miller, Jr.; assistant treasurer, Jon Keim.

The daily vacation Bible school at the Sunnymede Brethren Church, *South Bend, Ind.*, was attended by 51 children; eight accepted Christ as their Savior. Mrs. Harley Allen was the director.

Pastor Lyle W. Marvin, of the *Rittman, Ohio*, church, in the bulletin of June 27, thanks "all those who made possible the refinishing of our auditorium floor, the moving of the seats, and the serving of refreshments to the workers." Brother Marvin has been called to serve the church another year.

Miss Ellen Van der Molen, Brethren student from Dayton, Ohio, will

(Continued on Page 645)



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# Studies in Revelation



## STUDY NO. 40

### *Four Corners of the Earth*

"I saw four angels standing on the four corners of the earth." When I was in college, a very learned (?) professor took the chapel period to inform the students of the ignorance of the Bible writers. They even thought the earth was flat and had four corners.

But it is written, "Professing themselves to be wise, they became fools" (Rom. 1:22), and over twenty-five hundred years before that professor ever saw the light of day, Isaiah had written, "It is he that sitteth upon the circle of the earth" (Isa. 40:22).

It is common language to say that the sun sets, although we well know that it is the movement of the earth about the sun. And so here, we well know that "the four corners" refer to the four directions.

### *Holding the Storms*

"Holding the four winds of the earth." Soon the trumpets are to call forth the storms and other fearful disturbances, but not "till we have sealed" the one hundred forty-four thousand.

The judgments under the trumpets cannot come until this company is sealed. And so today, another company is being sealed, and the judgments of the tribulation cannot come upon the earth until this sealing is complete. When a person accepts Christ as Savior, he is "sealed with the Holy Spirit" (Eph. 1:13).

Our Lord could not take possession of the earth when He redeemed it at the cross, for we were not yet born. We are born, and then when we accept Christ, we are "sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14).

### *The Earnest*

This sealing is only "until the redemption of the purchased possession." The Holy Spirit is also an earnest, or a pledge. A man may

purchase an automobile for five hundred dollars and give twenty-five dollars down as first payment, promising to return next week with the rest of the money and redeem his purchased car.

The twenty-five dollars seals the transaction and makes it sure. And so with our salvation. When we accept Christ, the Holy Spirit comes into our body (I Cor. 6:19) and seals us "until." That is, the Holy Spirit seals the transaction and makes it sure that what our Lord has begun to do, he "will perform it until the day of Jesus Christ" (Phil. 1:6).

The "day of redemption" is the book of Revelation, or "April First." When that time comes, our Lord will come back and complete the deal. We have lots more coming. Our inheritance includes a new body, a part in the New Jerusalem and many other things, and the sealing of the

By REV. R. I. HUMBERD, Flora, Ind.

Holy Spirit makes it sure. And so the church must be completed before the tribulation can come. And so with the one hundred and forty-four thousand, they must be sealed before the winds can be turned loose and bring in the trumpet judgments.

### *Angels About Us*

"The four angels, to whom it was given to hurt the earth," by turning the winds loose. "I heard the angel of the waters say" (Rev. 16:5). Another angel came out from the altar, which had power over fire (Rev. 14:18).

Here angels are connected with water, fire, and wind. No doubt much of our every-day life is more in the hands of angels than we ever dream about.

"Hurt the earth." The second series, or trumpet judgments, have a clear supernatural source. There are two ways to look at the four seal judgments and their horsemen. David outnumbered Israel. Looking at it from one angle, "the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel" (II Sam. 24:1). But on the other hand it was Satan who "stood up against Israel, and provoked David to number Israel" (I Chron. 21:1).

And so with the four seal judgments. This is "signified" language. Looking at it from one angle, the horsemen might be considered as the personification of power, or of the law of God that "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). The seals follow each other as natural consequences of man's sin.

### *BROTHER HUMBERD SAYS—*

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Humberd Press

Flora, Ind.



# The Christian's Seal

## ATTITUDES TOWARD THE HOLY SPIRIT

By REV. CHARLES H. ASHMAN

The Holy Spirit is a *person*. He can be sinned against. He can be pleased and displeased. There are many different attitudes we may assume toward Him. It is of the utmost importance that each Christian be instructed as to what does please and what displeases the Holy Spirit.

### *Blasphemy Against*

In a recent article, we presented the Scriptural teachings concerning the blasphemy against the Holy Spirit. J. Elder Cumming, of Glasgow, has analyzed the passage in Mark 3:22-30 under the following outline: "The first degree of blasphemy against the Holy Spirit was defining the power of Christ as madness, a brain trouble. They said, 'He is beside himself' (vs. 21). The second degree was accusing Him of demoniacal possession. They said, 'He hath Beelzebub' (vs. 22). The third degree was attributing impurity to Him. They said, 'He hath an unclean spirit' (vs. 30). It is attributing all the blessed, holy life, and supernatural power of the Son of God to the powers of hell." We pass this brief outline on to you for your study.

### *Modern Spiritism*

Is modern, present-day Spiritualism guilty of this sin? It ought to be called "Spiritism," for such it is. Any genuineness in it is due to the evil spirits impersonating the dead to deceive the living. When it claims for its manifestations the power of the Holy Spirit and the Son of God, is it guilty of the blasphemy against the Holy Spirit in reverse? The Pharisees attributed the miracle of Christ to the power of the devil. Spiritualists attribute the devil manifestations to the power of Christ. Is this the blasphemy against the Holy Spirit in reverse? What think ye? We would be glad to hear from you as to what you think.

Morbid minds have been sorely disturbed and distressed because of

the confusion concerning this sin against the Holy Spirit. The very anxiety which they manifest proves that they are not guilty of it, but their anxiety springs from distorted teachings concerning it.

### *Ignorance*

The ignorance concerning the Scriptural teachings about the Holy Spirit is appalling. If the fanatics stretch, stress, distort, twist, over-emphasize the false teachings concerning the person and presence and power of the Spirit, the Brethren Church is guilty of ignoring and being woefully ignorant of the true teachings for fear of being criticized and misunderstood perhaps. Is not the doctrine of the Holy Spirit one of the fundamentals? How many in our church, as far as real, practical experiential knowledge of the Spirit is concerned, would need to honestly confess in the words of Acts 19:2, "We have not so much as heard whether there be any Holy Ghost." They were to be excused for their ignorance for they had never had a chance to secure knowledge, but no

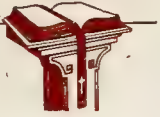
such justification is possible for us today.

Then some of us are guilty of *ignoring* the Spirit of whom we do have knowledge. We are indifferent to His presence within us. We ignore His still small voice. We treat Him as if He did not exist. The sin of ignoring Him is greater than the sin of being ignorant of Him. We push Him off in a corner (and a very small corner at that) of our being and go merrily on our way as if He did not exist at all. What a sin! What dire consequences follow it! Paul in Galatians 3:3 asks, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" What would he say of some today? Would he ask, "Are ye so foolish? Having been born of the Spirit, indwelt by the Spirit, do you now go forth ignoring the Spirit?" We repeat, ignoring the Spirit is a far greater sin than being ignorant of the Spirit. Are you guilty of either or both?

### *"What a Difference!"*

A Brethren pastor recently wrote us, "What a difference there would be in the life of the church if again the ministry of the Holy Spirit were unhindered!" True, too true, that the ministry of the Holy Spirit is being hindered. What a difference in the life of the church if His ministry would be unhindered! You and I! Individual, personal, one by one Christians. "It isn't the church, it's you!" Better say, each one of us, "It isn't the church, it is I!" There is nothing more imperative in the life of each one of us than to permit the Holy Spirit to have His way with us. We do not need to promote the Spirit, we have only to permit Him! He will promote Christ and all the blessed work of Christ when once we permit Him to have His right of way. What a difference in every way, in every department of the life of the church, if we would permit the Spirit to rule and reign within our hearts. Will we?





# THE BRETHREN PULPIT

## A MAN WHO INVESTED IN WORTHLESS STOCK

By REV. ARNOLD R. KRIEGBAUM, Waterloo, Iowa

Some men invest for interest. Other men invest for security. Still others invest for pleasure. One need but go to a stock exchange in any large city and there he will see men keenly watching the fluctuation of the stocks, especially those in which they have invested. Many a man has gambled all his possessions on the stock of this world, and in the course of hours has lost thousands of dollars. Only a few years ago, hundreds of individuals committed suicide simply because they lost all that they possessed when the stock exchange collapsed.

May I remind you of a man who invested all that he had in worldly stock? This man considered himself rich, secure, and above all, religious. This man took great pride in his investment, in his ingenuity, and in his intellect. In the "eyes of this world" he was considered a clever investor. On one occasion, this man journeyed to a distant city, and in the course of his journey he met an authority on the real value of this world's stock. This authority informed the man that the stock in which he had invested was absolutely worthless. When the man learned that the stock in which he had invested was of no value, contrary to human nature he did not weep, he did not commit suicide, nor did he seek revenge. Rather, this man patiently waited three long days for further word. During that time he did not eat, nor did he drink. Instead, he rejoiced! The record of this is found in Acts 9:1-9, where we learn of the conversion of Saul of Tarsus.

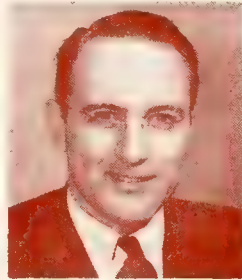
There is a natural question, namely, how can a man rejoice when he learns that he has lost in his investment? There is only one answer! Such a man rejoices because he has found the secret of true investment.

*The Secret of True Investment Is to Realize the Worthlessness of Godless Righteousness.*

In what did Paul invest? In Philippians 3:4-6, Paul enumerates the

things in which he had invested. They were his Godless righteousness, his birth, his zeal, and his heritage. All these things were at one time "great gains" in Paul's blind, Jewish eyes. These were the reasons for Paul's high esteem of himself.

When the supreme authority on worldly investment, the Lord Jesus, spoke to Paul on the road to Damascus, then and there Paul recognized that he was one man of many who had invested in absolutely worthless stock. Paul concludes that these things, because of what they are,



REV. ARNOLD KRIEGBAUM

are to be considered as absolute loss or damage. In Philippians 3:7, "But what things were gain to me, those I counted loss for Christ," Paul literally declares that for a long time he had considered them as loss, and not only so, but he continues so to think. That is, since his conversion on the road to Damascus, Paul has continuously considered all things loss in the earthly sphere that he might know the excellency of the knowledge of Christ. What once Paul considered a good investment, he now has come to see as fallacious gain which damaged his soul and robbed him of Godly righteousness.

Mark sets forth the same thought with regard to the value of worldly investment, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36-37). In Philippians 3:8, the apostle repeats the conviction of verse 7, and thus employs the double use of the word

"loss" to emphatically state that his mind cannot be changed, inasmuch as he has been made to discover a better investment. Paul literally declares that he was made to discover a better investment. In verse 8 he says, "... for whom I have suffered the loss of all things ..." or literally, "because of whom I was made to lose all things." Paul's use of the passive is significant for the apostle did not give up his Jewish investments of himself, but rather some authority made him lose them. Need we ask who?

Those former investments Paul counts but "dung." From the time of his experience on the road to Damascus, Paul has counted, and goes on counting them, as dung. Paul reconsiders his former investment and then boldly declares that those investments are become nothing more and nothing less than refuse, to be compared to manure, yea, to a stinking mess. God help us to so consider worldly achievement, worldly praise, worldly honors, and worldly gain. All such dividends on worldly investments are the result of Godless righteousness. As long as a man depends upon investment in his own Godless righteousness, he can never, in the literal sense, "get to gain" Christ. nor "get to be found" in connection with him, neither will he ever learn the secret of true investment.

*The Secret of True Investment Is to Realize the Worth of Godly Righteousness.*

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

Paul learned, through the hard way, that "to gain Christ" was not through any Judaistic system nor law. Neither was it through Paul's natural birth. A man might be born and raised in a Christian home, with Christian parents, and yet without

(Continued on Page 649)





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## Responsibilities for Youth

*Run to win!* I guess we all like to be winners. It's human to desire to be on the winning side, to be at the top of the list. And the Holy Spirit uses this natural desire to teach us spiritual lessons in God's Word. Paul more than once referred to athletic contests, comparing them to the Christian life. In our verse for meditation today, written near the end of his life, he says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Timothy 4:7, 8). Can we say as much when we come near the end of life's contest?

We are told to "fight the good fight of faith." And the rule, "Never underestimate your enemy," certainly applies here. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And to fight effec-

tively, we need the whole armor of God, described in Ephesians. Paul wrote of some who were only "shadow boxers," just beating the air, and said that he kept his body, his flesh, under subjection, lest he become one like that. Yes, you, that is, your flesh, are your own worst enemy. And we need to keep the flesh and its desires under subjection to the new nature that Christ has given us.

One of the old philosophers said that there was within every one of us a lion, a bear, a snake, a lamb, and he went on to name other beasts. And the one that has pre-eminence in the life is the one we feed the best. We might not agree as to the number of "beasts" within us, but we know from God's Word that there are two. There is the old sinful nature, and there is the new nature, created in Christ Jesus after true righteousness and holiness. And the one that rules is the one you feed the best. Feed the old nature on the things of the world, the flesh, and the devil, and it will rule in your life. Feed the new nature on the things of God, of His Word, of Christian fellowship, and it will rule.

And we are told to run life's race with patience, or steadfastness. Don't be a quitter. Keep at the job. Set a good pace, and maintain it, in your Christian life. Remember the fable of the tortoise and the hare? The turtle won, because he kept at it. The rabbit lost, because he traveled "steady by jerks."

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Don't be among the vanquished! Be a victor! *Run to win!*

## News Notes---

CAMP INDISINEWA—The name brings happy recollections to the youth of the Central District, and this year's camps really were tops in the eyes of both faculty and campers.

Forty-three campers were present for Intermediate week, June 21-26, and in spite of a little extra rain, all had a good time. Swimming, boating, volleyball, softball, etc., filled the recreational activities, directed by Charles Sumey, and classes taught by Mrs. Umbaugh, Mark Malles, Charles Gantt, and Ord Gehman filled the morning. Chapel was in charge of Ralph Colburn, and Campfires in charge of William Clough. Both first-time decisions and rededications, with some volunteers for full-time service, were registered at this camp.

Senior week brought 41 campers, and the schedule was similar. Teachers changed, however, and Ward Miller, John Aeby, and Mr. and Mrs. Carey took these responsibilities. Bro. Russell Barnard was present to show pictures and speak one day in Intermediate camp, and three days in Senior camp. Several volun-



East District overnight youth rally crowd, on the church steps at Kittanning, Pa.

teered their lives for full-time service in this camp, and other decisions were made.

Business Manager Bob Ashman and his staff of cooks saw that we were well fed. One of the features at Camp Indisinewa is the election of the best all-around camper, both boy and girl, each week. Roberta Gilbert and Charles Stuber took these honors in Intermediate camp, and Rose Marie Brown and Eddie Lambert were elected the second week.

The close of camp brought happy fellowship to an end, but left indelible decisions recorded on hearts and in the books of heaven.

FACE TO FACE WITH JESUS

We sing it often, we talk about it, sometimes I wonder if we believe it. What will it mean to you to come face to face with Jesus, in glory? I can tell you this much—if you come face to face with Him now, it won't be so hard to come face to face with Him then. If we meet Him and know Him now as Savior, we'll not have to meet Him as a condemning Judge.

But I'm thinking of Christian young people, coming face to face with Jesus in heaven. Maybe I'm thinking of you. Sure, your soul is saved, but what of your life? Your destiny is secure, but what of your reward? Are you one that is content to enter heaven just by the skin of your teeth?

Jesus tells us that every idle word that we speak, we must give account of in the day of judgment. And He tells us that the thoughts of our hearts are no secret to Him. And we are reminded that "We must all appear before the judgment seat of Christ, to receive the deeds done in the body, whether they be good or bad." What will it be like?

Someone has likened the accounting of our lives before God to a motion picture, which will show our deeds and thoughts, past and present. Would you like anyone else to see that? Would you like to see it yourself? I think not! I wouldn't like to see mine!

If we are going to avoid an unpleasant experience when we meet Christ face to face in glory, then we better meet Him face to face now, and yield our all to Him, then seek His strength and help to keep us true each day. He is willing, if we are. And He is able. Let's keep

all accounts settled up with Him daily.

I walked life's road with an easy tread,  
And followed where comforts and pleasures led,  
Until one day in a quiet place,  
I met the Master face to face.

With station, and rank, and wealth for my goal,  
Much thought for the body, but none for the soul,  
I entered to win in life's mad race,  
When I met the Master face to face.

I built my castles, and reared them high,  
With their towers that pierced the blue of the sky,  
I'd sworn to rule with an iron mace,  
When I met the Master face to face.

I met Him, and knew Him, and blushed to see  
That His eyes, full of pity, were fixed upon me:  
I faltered and fell at His feet that day,  
And my castles melted and vanished away.

Melted, and vanished, and in their place,  
Naught else could I see but the Master's face.  
I cried aloud, O make me meet  
To follow the steps of Thy wounded feet.

My thought is now for the souls of men.  
I lost my life, to find it again,  
E'er since that day, in a quiet place,  
I met my Master, face to face.

THE BRETHREN PULPIT  
(Continued from Page 647)

personal faith in Christ that man will go straight to hell. Neither was it through Paul's personal zeal. A man might be a faithful church member, and possess zeal beyond knowledge, and yet, refusing to acknowledge Jesus Christ as his personal Savior, that man will go straight to hell. Paul had been made to see that his former investment was worthless, and that being "found in Him," or being found in connection with Christ, he is receiving compound interest on his new investment. Not until Paul was made to suffer the loss of his Godless righteousness, did he come to see the value of Godly righteousness. Godless personal righteousness can only be derived through the keeping of an earthly law, but the Apostle Paul vehemently declares that Godly righteousness is "that which is through" or literally "out of" the faith of Christ.

The source of genuine, Godly righteousness is not in man, but in God. This righteousness of God is imputed to every one who places faith in the redemptive work of Jesus Christ, which was accomplished on the cross, which was proven by the tomb, and which was guaranteed by the resurrection. This is the Gospel according to I Corinthians 15:3-4. Until man realizes the worth of Godly righteousness which is received by faith in these Gospel facts, he will never learn the secret of true investment.

THE RISING COST OF PRINTING

Since the first issue of the Missionary Herald was published, the price has been increased only once, at which time the size of the magazine was increased proportionately, so that the subscriber is paying no more per page than before the war.

In contrast with this, here are a few samples of increased prices for the larger commercial magazines that are filled with profitable advertising:

Publication	1939	1947
Good Housekeeping .....	25c	35c
Ladies' Home Journal .....	10	25
McCall's .....	10	25
Woman's Home Companion .....	10	25
Life .....	10	15
Saturday Evening Post .....	5	15
Collier's .....	5	10
Newsweek .....	10	20



# PROGRAM

## *Fifty-Ninth Annual Conference*

## NATIONAL FELLOWSHIP

OF

## BRETHREN CHURCHES

WINONA LAKE, INDIANA

AUGUST 30 to SEPTEMBER 5, 1948

*Conference Theme: "SEPARATED FOR SOULS"*



The Auditorium at Winona Lake

MONDAY, AUGUST 30

*Evening Session*

- 7:30 Praise Service—Russell Ward  
Devotions—Clyde Balyo  
Address—Vice-Moderator Robert Ashman

TUESDAY, AUGUST 31

ORGANIZATION AND PUBLICATION DAY

*Morning Sessions*

- 8:00 - 8:30 Prayer and Praise—Leader, George Kinzie  
8:35 - 9:50 Simultaneous Meetings—  
Ministerial Fellowship—Raymond Gingrich presiding (Seminary Building)  
Women's Missionary Council—Mrs. W. A. Ogden presiding (Auditorium)  
Laymen's Fellowship—T. R. Henning presiding (Seminary Building)  
Sisterhood of Mary and Martha—June Bowser presiding (Bethany)  
Brethren Boys' Club—Carl Miller presiding (Bethany)  
10:00-10:45 Prayer—Paul Dick  
Moderator's Address, "For We Are Brethren"—W. A. Ogden  
10:45-12:00 Devotions—Gerald Polman  
Conference Organization and Business

*Afternoon Sessions*

- 1:15 - 2:45 Brethren Missionary Herald Company—  
Corporation and Inspirational Hour.  
2:45 Women's Missionary Council  
Laymen's Fellowship (Seminary Building)

*Evening Session*

- 7:15 Praise Service—Russell Ward  
Devotions—William Schaffer  
Ten-Minute Foreign Mission Interlude  
Message, "Ambassadors of Glad Tidings"—C. S. Zimmerman

WEDNESDAY, SEPTEMBER 1

HOME MISSIONS AND GOSPEL TRUTH DAY

*Morning Sessions*

- 8:00 - 8:30 Prayer and Praise—Leader, George Kinzie  
8:35 - 9:50 Simultaneous Meetings—  
Ministerial Fellowship  
Women's Missionary Council  
Laymen's Fellowship  
Sisterhood of Mary and Martha  
Brethren Boys' Club  
10:00-10:45 Prayer—Ward Miller  
Bible Lecture—Robert Culver. (Theme of Series, "The Summit of Old Testament Prophecy, Isaiah's Prediction of the Career of the Servant of Jehovah.")  
Subject Today, "The Mystery of His Career."  
10:45-12:00 Devotions—R. I. Humbert  
Conference Business

*Afternoon Sessions*

- 1:15 - 2:30 Brethren Home Missions Council—Corporation and Inspirational Hour  
2:30 - 3:00 National Radio Hour  
3:00 Women's Missionary Council  
Laymen's Fellowship

*Evening Session*

- 7:15 Praise Service—Russell Ward  
Devotions—Roy Patterson  
Ten-Minute Home Missions Interlude  
Message, "Separated for Souls"—Paul Bauman

THURSDAY, SEPTEMBER 2

GRACE SEMINARY DAY

*Morning Sessions*

- 8:00 - 8:30 Prayer and Praise—Leader, George Kinzie  
8:35 - 9:50 Simultaneous Meetings—  
Ministerial Fellowship  
Women's Missionary Council  
Laymen's Fellowship

Sisterhood of Mary and Martha  
Brethren Boys' Club

- 10:00-10:45 Prayer—T. R. Henning  
Bible Lecture, "His Rejection and Atonement"—Robert Culver.  
10:45-12:00 Devotions—Edward Bowman  
Conference Business

*Afternoon Sessions*

- 1:15 - 2:45 Grace Theological Seminary—Corporation  
and Inspirational Hour  
2:45 Women's Missionary Council  
Laymen's Fellowship

*Evening Session*

- 7:15 Praise Service—Russell Ward  
Devotions—William Gray  
Ten-Minute National Radio Interlude  
Message, "The Price of Victory"—William Steffler  
Annual Seminary Rally

**FRIDAY, SEPTEMBER 3**

**FOREIGN MISSIONS DAY**

*Morning Sessions*

- 8:00 - 8:30 Prayer and Praise—Leader, George Kinzie  
8:35 - 9:50 Simultaneous Meetings—  
Ministerial Fellowship  
Women's Missionary Council  
Laymen's Fellowship  
Sisterhood of Mary and Martha  
Brethren Boys' Club  
10:00-10:45 Prayer—George Cone  
Bible Lecture, "His Submission and Exaltation"—Robert Culver  
10:45-12:00 Devotions—Mark Malles  
Conference Business

*Afternoon Sessions*

- 1:15 - 2:45 Foreign Missionary Society—Corporation  
and Inspirational Hour  
2:45 Women's Missionary Council  
Laymen's Fellowship

*Evening Session*

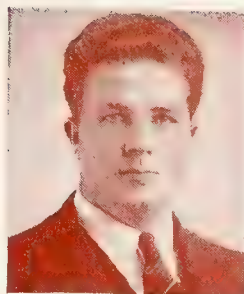
- 7:15 Praise Service—Russell Ward  
Devotions—Leon Myers  
Ten-Minute Foreign Mission Interlude  
Message, "The Price Paid by the Apostles  
To Be Separated for Souls"—Arnold Kriegbaum



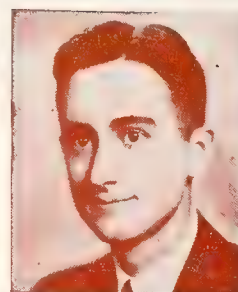
W. A. Ogden  
Moderator



Robert Ashman  
Vice-Moderator



Robert Culver  
Bible Lecturer



Russell Ward  
Song Leader

**SATURDAY, SEPTEMBER 4**

**SUNDAY SCHOOL AND YOUTH DAY**

*Morning Sessions*

- 8:00 - 8:30 Prayer and Praise—Leader, George Kinzie  
8:35 - 9:50 Simultaneous Meetings—  
Ministerial Fellowship  
Women's Missionary Council  
Laymen's Fellowship  
Sisterhood of Mary and Martha  
Brethren Boys' Club  
10:00-10:45 Prayer—Robert Crees  
Bible Lecture, "The Prophet of the Servant of Jehovah"—Robert Culver  
10:45-12:00 Devotions—Henry Rempel  
Conference Business

*Afternoon Session*

- 1:15 Sunday School Institute—  
Inspirational Messages  
Group Discussions

*Evening Session*

- 7:15 Praise Service  
Devotions—Edward Lewis  
Ten-Minute Home Missions Interlude  
Message, "The Gateway to Lasting Satisfaction"—Ralph Colburn  
Youth Rally

**SUNDAY, SEPTEMBER 5**

*Morning Services*

- 8:30 - 9:00 Prayer and Praise Service—George Kinzie  
9:00-10:30 National Fellowship Bible School Hour  
10:30-12:00 Morning Worship—  
Devotions—Orville Lorenz  
Message, "What Will the Pagan Do?"—  
Russell Barnard

*Afternoon Service*

- 2:30 Mass Meeting in Tabernacle—Message by  
L. S. Bauman

*Evening Service*

- 7:15 Praise and Prayer Service  
Devotions—Homer Kent  
Message, "The Wisdom of Men—or the  
Power of God"—John Aebly



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for August 1, 1948.

Acts 10, 11, 12.

## THE CHURCH EXTENDED TO GENTILES

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

Peter had been enjoying the blessing of the Lord on his ministry during an extended evangelistic tour. Both Jews and gentiles had been led to the Lord wherever he went. But when he got back to his home church in Jerusalem he faced a hostile official board. Evil reports had preceded him, and many of the members of his church were aroused. So he was called on the carpet and asked for an explanation.

Peter's righteous indignation was aroused too. He shouted, "Look here, you fellows. You might as well get this straight right now. I'm the pastor of this church, and as long as I am here I intend to be boss. Didn't I hold your first evangelistic meeting? Hasn't the blessing of the Lord been on my ministry from the beginning? God told me to eat with those gentiles, and if you don't like it you can get another pastor."

No, of course that is not what Peter said. Peter was that kind of a man by nature, but the grace of God had made something quite different of him. So he "rehearsed the matter from the beginning." He patiently explained to these misguided brethren how God had led him step by step, expounding it by order unto them. He showed them how he himself had been prejudiced just as they were, and told them just how God had showed him his error. He did it in such a kindly, considerate way that when he had finished they (1) held their peace; they (2) glorified God; and they (3) showed by what they said that they understood and were convinced

of the truth of Peter's position. What blessed results! What fruit from the life of a man who had learned to "speak the truth in love."

The early church was bound by much legalism. Many of the disciples were ignorant of the full scope of Christ's great work on the cross. To lead them out of their error, God chose a man who could understand grace, and one who could show it too.

That is what modern fundamentalism needs. We have the truth; we have been delivered from both legalism and modernism. But many times we have not been delivered from ourselves. May God raise up more Peters!

### Review Questions

1. Who had been hearing the Gospel previous to the time of our lesson? To what class of people was the Gospel given now?
2. Were the Jews generally will-

ing to have the Gospel preached to gentiles?

3. Did the Jews condemn Peter for preaching to gentiles or for eating with them?

4. What is the meaning of the word "slay"?

5. Is it right to say, "Not so, Lord," to God?

6. Do the Old Testament distinctions between clean and unclean animals hold for Christians today?

7. What did the Holy Spirit tell Peter to do?

8. How many witnesses did Peter take along to substantiate his account?

9. What conditions did the gentiles fulfill before they received the Holy Spirit?

10. What results followed Peter's explanations at Jerusalem?

11. What does God do for true seekers after Him?

12. Is there such a thing as a "gentile church"?

13. Is there now any difference between Jews and gentiles in Christ?

### Discussion Questions

1. Was the main purpose of Peter's vision to abolish the distinctions in foods or in men (Acts 10:28)? What is the Christian attitude toward others?

2. Was Cornelius saved by his devotion, his prayers and his liberality (Acts 10:2; 11:14)?

3. What was the evidence that the gentiles had received the Spirit?

4. Was Peter a "fighting fundamentalist"?

### BIBLE-READING SCHEDULE

Monday	July 19	Job	4, 5, 6	Matt.	24
Tuesday	July 20	Job	7, 8, 9	Matt.	25
Wednesday	July 21	Job	10, 11, 12	Matt.	26
Thursday	July 22	Job	13, 14, 15	Matt.	27
Friday	July 23	Job	16, 17, 18	Matt.	28
Saturday	July 24	Job	19, 20, 21	Mark	1
Sunday	July 25	Job	22, 23, 24	Mark	2, 3
Monday	July 26	Job	25, 26, 27, 28	Mark	4
Tuesday	July 27	Job	29, 30, 31	Mark	5
Wednesday	July 28	Job	32, 33, 34	Mark	6
Thursday	July 29	Job	35, 36, 37	Mark	7
Friday	July 30	Job	38, 39	Mark	8
Saturday	July 31	Job	40, 41, 42	Mark	9
Sunday	August 1	Psalms	1, 2, 3, 4, 5	Mark	10

# The Brethren Missionary Herald

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"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).



# Grace Theological Seminary



Editorials by

DR. PAUL R. BAUMAN



## OUR FRONT COVER

One word, probably more than any other, characterized the life of the great prophet, Daniel. That word was *steadfastness*. When, as a lad in the Babylonian court, he was "appointed a daily provision of the king's meat and of the wine which he drank," Daniel refused it, even though his refusal might have cost him his position of favor. He was steadfast! When Belshazzar, the king, blasphemed God by drinking wine out of the holy vessels which had been taken from the temple in Jerusalem and, as a result, there appeared a hand which wrote the doom of Babylon upon the wall, Daniel did not hesitate to tell the meaning of the death message to the drunken king, even though it could have cost him his very life. He was steadfast! When Daniel was obliged to interpret a dream, even though it was necessary to inform mighty King Nebuchadnezzar that he was to be humbled by having to spend seven years "with the beasts of the field and eating grass like the oxen," it was a difficult task, but he did not fail. He was steadfast! When a Persian king was tricked by Daniel's enemies into issuing a decree to the effect that none could pray to any god, except King Darius, for a period of thirty days, lest he be cast into a den of lions, Daniel "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He was cast into a den of lions, but Daniel was steadfast! Are you?

## CONCERNING DR. McCLAIN

Many have inquired concerning the health of Dr. McClain. There is occasion for praise in the news of his gradual improvement. However, it has been necessary for him to cancel his summer conference engagements and take a complete rest. Let us join in praying that his health may be greatly improved by the time school opens in September.

## IN DEFENSE OF LONG PASTORATES

It was the writer's happy privilege this summer to speak at the Southeast District Conference and visit all but one of the churches belonging to that fellowship.

The deep spiritual atmosphere in both the district and local church conferences was a source of real joy and blessing. The excellent spiritual condition and progress in each church was most evident. When such evidence of good health exists, there are always underlying reasons. In the Southeast District there is one contributing factor to the permanent health and stability of any church. This factor often escapes the attention of many and it should furnish some food for thought on the part of both pastors and laymen throughout our denomination. It is the matter of long-term pastorates.

Take, for example, the Buena Vista Church, where Bro. Edward Bowman has served as pastor ever since his graduation from the Seminary eight years ago. Study the growth in the size of the church during the past several years since pastor and people have really learned how to work together. Examine the records and note the growth in the offerings this church has given to Home and Foreign Missions. Visit the church itself and see the evidences of God's blessing upon the local work—the redecorated auditorium, the comfortable new pews, and the quiet cork tile floor that has recently been laid. Better yet, ask the pastor about the young people who either are attending school or planning to attend and prepare for full-time Christian service. Study the Buena Vista work, and you will reach the conclusion that the blessing of God has been due, at least in part, to the fact that the church has had a pastor who has been on the field long enough to know his people and his community. He also has been there long enough to be known by them.

Now, let us go to our splendid church at Roanoke, where Bro. Herman Koontz is the pastor. He, by the way, has the distinction of being the first graduate of our Seminary. He has been in Roanoke for more than 17 years. Here is a building which with its large neon sign is literally a lighthouse set upon a hill, heralding out over the city of Roanoke by day and by night the message that JESUS SAVES. Now go in the building and down into the basement. See the attractive new glass brick partitions between the Sunday school classrooms. But, above all, ask for the church records and note the progress in their offerings to Home, Foreign,

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and Jewish missions. See what they have given to our Seminary and the other departments of our church work. You will be surprised! But, you'll be more surprised if you study the minutes and learn the condition of that same congregation not so many years ago. You will find it difficult to believe that the church 17 years ago was fighting to keep its doors open. In fact, it was fighting to keep its doors! Study the situation and, if you desire, ask the Roanoke brethren about it. They will tell you that there is a real advantage in having a pastor who has been with them long enough to become a part of them.

If you are still skeptical, then let us visit the Mountain View Church at Hollins, Va. This church is more rural in nature than the other two, but it offers added proof that long-time pastorates pay rich dividends. Bro. J. E. Patterson holds the distinction of having been the only pastor of the Hollins church in the 35 years of its existence. The work actually began nine years before that, in October of 1904, with three families—seven people in all. At that time Brother Patterson started work in the community, teaching Bible classes. Out of those classes the church was established. A building was erected and dedicated in March, 1913. Through the years there has been faithful preaching in this country congregation. This patient ministry has not been without its dividends.

Visit the Hollins church any Sunday morning or evening and you will find one of the finest groups of young people to be seen anywhere in our Brethren Fellowship. Few of our people outside of Virginia know very much about the Mountain View Church, and probably fewer yet know that it was this congregation which gave us one of our missionaries who has been serving in Argentina—Rev. J. Paul Dowdy.

Just a year ago the Hollins congregation presented their pastor a brand-new Dodge car—evidence of the fact that they, too, appreciate the ministry of a man who has given the best years of his life to them. Here is another church which realizes the value of long and faithful service, and which has not forgotten to give some tangible expression of their appreciation.

There are exceptions, of course, to most man-made rules, but more of our ministers and laymen should consider the advantages of long terms of pastoral service before changes are made too hastily. It is difficult to believe that either a minister or a congregation, habitually making changes, is directed of the Lord. The Holy Spirit does not change His mind that often. Review the history of any of our more thriving churches, and you will find that they have not been quick to clamor for a change in pastors. You will also find that, as a rule, periods of their greatest prosperity can be correlated with pastorates of longer duration. Other things being equal, any shepherd can lead his flock better if he has been on the field long enough to really know his sheep—their abilities, their eccentricities, and their needs. People are far more ready to confide in a pastor whom they have known for a long time and whom they have learned to trust. This is one reason why new pastors often face the difficulty of having their members go to the former pastor with some of their problems. It may not be the wise thing, but it is not surprising that people should do this. Greatly to be pitied is the congregation which never has a pastor long enough to feel that they can go to him with their greatest spiritual needs and know as they do so that they have in that pastor one

who understands them and who has proven his concern for them through at least a few years of time. Blessed, indeed, are both pastors and churches who are careful to make Spirit-directed decisions, and who do not feel that every passing week, every tiny ripple or even every surging tide is an indication that the Lord has changed His mind!

#### EDUCATION AND CHRISTIAN SERVICE

Those who have the idea that anyone can go into full-time Christian service with little or no formal educational preparation should study the history of the church for the past twenty centuries as well as their Bibles. They will be profoundly impressed by the large number of men—the greatest leaders the church has ever had—who possessed more than a usual amount of training. Their number is legion, but a few examples may prove interesting.

Clement of Rome is believed by some to have been the one mentioned in Philippians 4:3 as the friend and fellow worker of Paul at Philippi. His "First Epistle of Clement to the Corinthians" stands as probably the earliest piece of patristic literature. It is such a valuable production that some thought it worthy of a place in the New Testament canon. Clement is described by the historian as "a man of great learning, ability, and influence."

Justin Martyr (100-165), first in the line of Christian apologists, spent his entire youth in travel and study. Thirsting for truth, he started out to seek light, appealing to at least four different systems of philosophy. Receiving no help, he embraced Platonism, which of all is most like Christianity. But still he thirsted, until, through the influence of a venerable old man, he was led to Christ. Was his early training wasted? While he discarded the wisdom of the philosophers as a way of life and hope of eternity, it is said that he retained his "philosopher's cloak" that he might be the more readily admitted into their circle and be able to reach them. He, like the Apostle Paul, could argue: "as certain also of your own poets have said."

Clement of Alexandria (150-217), great scholar, thinker and writer, who has been called "the father of Alexandrian Christian philosophy," was trained in Greek literature and the systems of philosophy. Dissatisfied with these, he became an earnest Christian and continued his study, but now rather in Christian doctrine and literature, under the best teachers he could find. In about 180 he began to attend what might be called the first Bible and missionary training school at Alexandria. Here he learned to meet the systems of philosophy and deal with them, and here he was fired with a missionary passion. Later he became president of the school. Clement was a prolific writer on such subjects as history, philosophy, science, ancient pagan lore and the like, from the Christian standpoint. His writings are especially valuable as an early witness to the text of our Bible. He is said to have used every book except Ruth and Song of Solomon. The New Testament is quoted more than 2,400 times and the Gospels are quoted more than 1,000 times in his writings.

Tertullian (150-220) was a heathen lawyer, brilliantly educated, who was converted at the age of 40. Immediately he threw all his fiery energy into the cause of Christianity, defending it against heathen, Jews, heretics, and especially those who attempted to mix pagan philosophy with Christianity.



Origen (185-254) was the most distinguished and influential theologian of the early church, with the possible exception of Augustine. He was reared in a Christian home and given a thorough training. When he was only 18 years old he was appointed president of the school at Alexandria, continuing, however, to study under the best masters. He has been called the father of Biblical criticism and exposition, and is said to have written 6,000 books. He is credited with nearly 18,000 quotations from the New Testament alone.

John Chrysostom (347-407), the "golden-mouthed" orator, is considered the greatest expositor and preacher of the Greek church. Given a plentiful and pious education, he became a preacher and reformer of great power. His sermons are studied by homiletical students today, and his commentaries on a large number of New Testament books have been translated into English.

Jerome (340-420) was the man who gave the church the translation of the Bible which was *the* Bible of the western world for more than 1,000 years. He was a man of such thorough training that space here forbids even an outline of his background. The task laid upon Jerome's shoulders was necessary because of the large number of poor translations of the Bible which were springing up, the heresies which were accompanying them, and the resulting sport and confusion which was made of the Scriptures by infidels. Jerome was selected at a critical hour in the history of the church. He was selected because he alone had the necessary training to do the job that protected the text of God's Word and which has proven a blessing to the church ever since.

Speaking of our English translation of the Bible, mention should certainly be made of such familiar names as Wycliffe and Tyndale, whose splendid work gave the English-speaking world its first translation of the Bible and its first printed translation, respectively. Wycliffe (1320-1384) was a graduate of Oxford University, later receiving his degree of Doctor of Theology. He became the greatest and most popular professor at Oxford. He is not only known as "the last of the schoolmen," but he is also called "the morning star of the Reformation" and "the first Protestant." Tyndale (1484-1536) is well-known because of his translation of the Scriptures, but few people realize that behind his work there was intensive study at Oxford which furnished him with the tools necessary to do the job.

Martin Luther's excellent educational background needs little comment here. When God needed a man to break the shackles of Roman superstition that had bound the church for centuries, when He wanted someone to give the German-speaking people a Bible of their own, he laid His hand on a man who was well-fitted for the task.

There are many others, including, of course, the better-known among our modern scholars and preachers. "But," somebody says, "is such an education necessary for a mission field filled with illiterate people?" A study of the history of world-wide missions should be sufficient to convince any young man that if he can be used of God upon a mission field without an education, he can be far more greatly used with one. Missionary leaders, contrary to popular opinion, have been for the most part educated men.

William Carey (1793-1834) is called "the father of modern missions." Many have heard that he "cobbled shoes to pay expenses," but few know that as a boy Carey evinced a taste for learning and that when he

resolved as a young man to fit himself for higher service, he made use of every available moment for classical study and wide reading. It is said that by dogged perseverance, probably more than by brilliancy of intellect, he mastered Latin, Greek, French, and Dutch, and gained also a good knowledge of botany and zoology.

Robert Morrison (1807-1834) is known as the great missionary pioneer to the Chinese nation. Like Carey, he was a shoemaker, but like Carey also he acquired a good education and learned several languages by persevering application.

Adoniram Judson (1812-1850) will probably stand near the top of any list of great missionary names. Dr. Smith called him "the greatest of all American missionaries," and added, "Adoniram Judson is surpassed by no missionary since the Apostle Paul in self-devotion and scholarship, in labors and perils, in saintliness and humility." Many have been thrilled by the story of his unquenchable faith while waiting patiently for permission to begin his work among the Burman people. They can quote the words of Judson's reply when asked concerning the prospects for the future: "It is as bright as the promises of God." Fewer, however, know that during that long period of waiting, Judson was occupied with an intense study of the language and with the translation of the Scriptures. Is it any wonder that when permission was given to enter the field, God blessed? Is it surprising that before he died, hundreds of Christian Karens were sleeping in Jesus, and over 7,000 others survived in 63 churches under the oversight of 163 missionaries, native pastors, and helpers? Need we wonder that before he departed to be with Christ, Judson had finished his Bible translation, compiled a Burmese dictionary, and "laid a basis of character deep down in the Burman heart"? There was a long period of training and preparation back of all the fruit-bearing in later years.

The story of David Livingstone (1813-1873) and his great missionary adventures in Africa is so well known that it does not need to be reviewed. The one detail too often left out of brief biographical discussions is that of his formal preparation which assisted so greatly in making his missionary work and travel possible, especially in the fever-ridden districts of the "Dark Continent." As given in the encyclopedia it reads, "While at work in the cotton mill he learned Latin and read extensively, and having attended the medical and Greek classes at Glasgow University, he finally became a licentiate of the Faculty of Physicians of Glasgow."

The purpose of this discussion is not to underestimate in the least the special endowments of the Holy Spirit and certainly not to suggest that the Lord is unable to use a man unless he has a considerable amount of formal training. It has been written rather for the purpose of emphasizing the fact that the Lord has so often selected a Moses, a Paul or a Luke for a certain task simply because he had the necessary background and qualifications to do the work. God needs such men today!

In conversation sometime ago with one of the finest missionaries who ever served on the African field, she inquired, "Do you know what our African mission field needs most right now?" When asked what the need was, she replied, "Four or five Ph.D.'s." In great surprise the young man with whom she was speaking said,

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# Samaria's Faded Glory

By DR. HOMER A. KENT

The Bible presents Samaria as beautiful in situation. The Prophet Isaiah speaks of its "glorious beauty" and its position "on the head of the fat valleys" (28:1). The Bible further suggests its strategic location in that it took a siege of three years before the Assyrians could overcome it (II Ki. 17:5). It appears that about the only way the city could be overcome was by means of famine (II Ki. 6 and 7). Furthermore, it is clear from the Scripture that the location did not become a city prior to its occupancy by the Northern Kingdom. Omri is said to have "bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria" (I Ki. 16:24). The Bible still further reveals that there was a gate on that side of the city looking toward the valley in which the Syrians had encamped (II Ki. 7:1, 3). Once again, the Bible shows Samaria to have been a city so luxurious as to have been much given to the use of ivory. Mention is made of the "ivory house" which Ahab built (I Ki. 22:39) and Amos the prophet denounced "the beds of ivory" and "houses of ivory" in Samaria in his day (Amos 6:4; 3:15).

Do the discoveries brought to light by the investigations of archaeology harmonize with these Scriptural representations? Let us see. First of all, as to the situation of Samaria, all travelers will agree to the accuracy of the Biblical description. McCown says, "The wide-spreading dome of its hill is the most beautiful city site in all the land" (*The Ladder of Progress in Palestine*, p. 192). The writer's visit to this place some years ago convinced him likewise and also as to the fertility of the area in which it is located. Even today after its desolation the hill is covered with magnificent olive orchards. The valleys on three sides, west, north, and east, abound in fertile fields and pasturage for many flocks. Thus it may readily be seen that the city of Samaria was like a crown of beauty adorning the central section of Palestine. This is in perfect agreement with the Scriptures.

Its strategic location militarily is verified by simple observation. From Wady esh-Sha 'ir or the Valley of Barley rises the oblong hill of Samaria to a height of over 300 feet. It is surrounded by valleys on three sides. Thus it can easily be seen why it was such a difficult task for the Assyrians to bring about the downfall of the capital of the Northern Kingdom in 722 B. C. Only a three years' siege was able to accomplish it (II Ki. 17:5). The city has also been shown to have been provided with a large number of large cisterns which were very important in time of siege since the location has no natural water supply.

Archaeology makes a distinct contribution in confirmation of what the Scripture has to say about the hill of Samaria becoming a city for the first time under the influence of King Omri. The record in I Kings 16:24, already referred to, infers that at the time the latter

king bought the site, it was only a "hill." No city graced its summit. Omri "built on the hill, and called the name of the city which he built . . . Samaria." The first of the only two expeditions that have excavated the site, namely, that under the auspices of Harvard University and conducted by Reisner, Fisher and Lyon in 1908-10 unearthed what appears to be a large palace on the east side of the city's ruins, which is confidently thought to be the palace of Omri for the reason that its large foundation stones rest upon virgin rock. The opinion of archaeologists is practically unanimous that there was no concentrated occupancy of this site before the Israelite period. McCown has said, "As the Bible indicates (I Kin. 16:24), it was an unoccupied mountain top when Omri purchased it" (*Ladder of Progress*, p.



GATE OF SAMARIA—Photo by Homer A. Kent.

196). In commenting upon the discoveries of the second expedition beginning in 1931 under the direction of Mr. J. W. Crowfoot, George A. Barton remarks, "The most important discovery of the work of the first season was a part of the old Hebrew wall of the time of Omri and Ahab, and the failure to find anything older than the time of Omri" (*Archaeology and the Bible*, p. 121). Lack of occupancy is the answer.

Now as to the gate referred to in II Kings, chapter 7, we read that at the time of the siege of Samaria by the Syrians "there were four leprous men at the entering in of the gate" (vs. 3). Investigations show on the southwestern edge of the city the beautiful cut stone remains of a city gate with foundations thought likely to have been Israelitish, although some doubt remains as to who built the superstructure as it appears today. The point of real interest is that in the proper place looking toward the valley wherein the army of the Syrians was located we have the gate answering to the demands of the case. The accompanying photograph will give the reader some idea as to its nature. In imagination one can see the lepers as they pondered their situation just outside that gate.

Finally, what about the use of ivory in Samaria? As

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# Is the Day of Successful Rural Churches Past?

By DR. PAUL R. BAUMAN

Recently it was my privilege to conduct a three-day Bible conference in a church located in the northwestern Indiana countryside close to the Michigan border. Rev. Earl Umbaugh, pastor of the Galena Baptist Church, received his B. D. degree from Grace Seminary in 1942. His wife had graduated from the two-year Christian Education course in 1940. The work of these two alumni at the Galena church began while they were still in school. Each week they made the trip of 72 miles, and upon Brother Umbaugh's graduation from the Seminary they moved to the community. Here they have labored for the past eight years—long enough to know something about the problems of a country pastorate.

Rev. Mr. Umbaugh is not in agreement with the oft-repeated declaration that the day of successful rural churches is past, and the Galena work presents positive evidence in support of the fact that thriving churches can still be erected in the country, and that such fields offer a tremendous challenge to young men who have a vision and who desire to prove themselves in the work of the ministry. The story of the Galena church is being told here because the community in which this work is located is a sample of thousands of similar communities all over the United States, together with the tremendous opportunity they offer.

For more than three years there had been no spiritual leader in charge of this little country church when Brother Umbaugh first arrived on the field in the summer of 1940. There was no encouraging prospect for the future even to a student pastor. It had been many months since anyone had even tried to conduct preaching services in the church. Even the Sunday school attendance fluctuated from Sunday to Sunday between the numbers of 7 and 18. Indeed, he had been given a



Rev. and Mrs. Earl Umbaugh

copy of the church roll, but when the young pastor conducted a check-up, he found that nearly all the members listed had either moved to other localities, or they were reposing in the cemetery. However, refusing to be discouraged, he rolled up his sleeves and went to work. And, with what results?

The story of the early struggles and of the first revival is sufficiently fascinating and heart-touching for a book. Space forbids its being told here, but back in 1942, soon after Brother Umbaugh's graduation from Grace Seminary, the church was reorganized with a membership of 20. Today there is a membership of 82. This gain may not at first thought appear striking, but there is no padded church roll at Galena, and some who came in through the front door had to go out the back door. Most of us need to be reminded occasionally of the fact that the number of members on a church roster is not the only criterion by which to determine the progress or strength of a church. At Galena the present attendance averages just about 100—approximately 20 per cent more than the membership. This is one indication of health, and there are others of even greater importance which we should not fail to keep in mind.

Earl Umbaugh is not unmindful of the fact that if a church is to grow it must be kept busy. Accordingly, some time ago the church purchased a good 22-passen-



Galena Baptist Church



ger bus which is used regularly for transporting people to and from the services and other activities. The bus driver in this case is more than a chauffeur. Every home he visits on his route each Sunday receives a timely bit of Christian literature so that those who do not go to church will have something to read and meditate upon. Periodically during the summer months park meetings are held in Michigan City, 17 miles away. Every Sunday afternoon a team visits the county jail in La Porte, and some of the experiences there have been thrilling. Rev. Mr. Umbaugh is responsible for the Youth for Christ meetings which are conducted in a hall at Rolling Prairie, eight miles away. The attendance averages more than 100, and a needy town is given a real Gospel testimony. Another project of the church has been its new parsonage. A large spacious building has been erected next to the church and is now completed sufficiently for occupancy.

Best of all, however, is the work the church has done in the lives of its young people. Last year, six were attending Christian schools in preparation for Christian service. There was one student in the Moody Bible Institute, one at Prairie Bible Institute, one at Bob Jones University, two at Bryan University, and another, Ted Ludwig, at Grace Seminary. Next year three more intend to enter school, making nine in all, from a church with a membership of 82! How many larger churches can offer anything to compare with this record?

Is the day of successful rural churches past? Earl Umbaugh answers that question with a positive "No!" Although he would be too modest to list the evidence given above, he has suggested the reasons for his statement. (1) There is no church within a radius of 17 miles which is reaching the people of the community with a real Gospel testimony. Such a condition characterizes hundreds of communities today. (2) Country



Partially Completed Parsonage

people will not go to the city, but they will often drive a considerable distance in the country to attend church. (3) Country young people do not have access to as many social activities as city young people. There is, therefore, a greater opportunity in the country to make their social life church-centered and a means of winning them for Christ. (4) Calling in any country community these days will lead one to the conviction that the neglected rural districts represent as needy a mission field

as most lands across the ocean, and little is being done to gather in the harvest.

No, the day of rural opportunity has not passed. America is faced with a tragic record of empty country churches—works that have closed their doors because all too often they were compelled to accept as their pastors men who had no vision for country work or men who were content to drift along from day to day and week to week, doing just enough work to "get by."



The Galena Bus

and holding to their job as little more than a meal ticket. A country church can be a successful church, but as in any other work there is no easy road to success. Behind the story of the Galena church there is plenty of real blood and sweat and tears. There is uncompromising faithfulness to God and to His Word. There is a growing prayer meeting along with a great amount of private prayer. There is much visitation, and there is real personal soul-winning on the part of the membership. There is continually a wide distribution of good Christian tracts. In other words, there are all the factors necessary to the building of a successful work anywhere—either in the city or the country. May God grant that a larger number of our pastors and their churches may realize this. Let us pray that more of our young men may be given a vision of such needy country communities together with the opportunity which they offer for a rich means of experience and fruitful service.

## IT TAKES WATER

A teapot, no matter how beautiful, can never be more than an ornament, absolutely useless in the process of brewing delectable tea, unless water is added to the tea and heat applied. The name Christian can mean absolutely nothing applied to a human being unless that person, having first thirsted and lacked Water, has drunk of the Water of Life, a well of water springing up into everlasting life (John 4:14), and has been filled with the warmth and fervor of the Holy Spirit (Rom. 8:11).

Nothing can change the meaning of the words of the Lord Jesus Christ Himself, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). A "Christian" with only the empty name is as useless to the Lord's work as an empty teapot is to a cook.—*Revelation*.



# "What Have I To Do With Thee?"

By DR. HERMAN A. HOYT

One of the curious things about the study of the Scriptures is the various and almost contradictory translations given to certain passages, many of them not so important, but others vital to the faith. Without a doubt this is true in connection with John 2:4. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come." The difference of opinion centers about the portion of the verse translated, "Woman, what have I to do with thee?"

In the three most prominent versions, the Authorized or King James version, the American Revised version, and the new Revised Standard version, there is not much difference. The Authorized and Revised render as above. The new Revised Standard varies it to read, "O woman, what have you to do with me?" Once one leaves these versions he seems to enter the realm of confusion. The Twentieth Century reads, "What do you want with me?"; Weymouth, "Leave the matter in my hands"; Norton, "Woman, why do you trouble me?"; Basic English, "Mother, this is not your business"; Catholic revision, "Woman, What wouldst thou have me to do?"; Ballentine (1902), "What do you want me to do, Mother?"; Ballentine (1923), "What have you to do with my work, Woman?"; Rotherham, "Woman, what to me and to thee?"; Goodspeed, "Do not try to direct me."

Quite obviously there is wide difference of opinion among the scholars who work with the original text, as their translations give sufficient evidence. There is everything from the strictly literal rendering to the freest of translations. Perhaps the easiest thing to do in the light of the widely differing translations would be to push the matter aside as an impossible case. Of if one does desire some conclusion to which he may hold he can receive for himself the rendering of the generally accepted versions now in use. But even this does not leave the interpreter with any fair degree of certainty, for then he faces the obscure meaning of the passage just as it stands in the English version. And if he seeks assistance from the commentaries he finds the interpretations differing as widely as the translation.

There is therefore no rest for the human mind and heart until one reaches something that is foundational and fundamental. And this is as much a matter of method as it is conclusion. Granting the fact that there is merit in every method that has been employed to reach the true meaning of this verse, it is altogether possible that no method by itself will succeed, and that only by pooling the results of all of them will it be possible to arrive at the meaning of Christ and put that meaning into correct English composition. Proceeding on that assumption, let us notice what the various methods have to offer the readers of this interesting passage in the Gospel of John.

1. The interpreter must first of all look at the passage from the *linguistic* viewpoint. Five words in the Greek must be translated into English, "*ti emoi kai soi, gunai.*" Literally they may be rendered, "What to me and to thee, woman?" Without going outside these five words, several conclusions may be reached. "What" may refer

to something which affects the "me" and "you," or it may refer to how the "me" and "you" relate to each other. The "me" and "you" are datives, and are probably datives of possession. But even so, the final word cannot be spoken by linguistics. The word "woman" in the vocative case is used to show address. He may have used the word in one of three ways: as a title of great respect and affection in the sense of mother, or regularly in the sense of woman, avoiding the natural relation between them; or as a rebuke for assuming unlawful rights. Almost certainly one may conclude that one of these is true, but grammar cannot speak the final word.

2. When the interpreter has gone as far as possible with linguistic investigation, he will then come to the *context*. What precedes to call forth these words from the lips of Jesus, and what follows in response from Mary, will doubtless bear upon the meaning of the words with which the interpreter is working. In this case a mere announcement from Mary precedes. "They have no wine" (John 2:3). There may be an appeal in this announcement transmitted by the inflection of the voice, for Jesus seems to imply this in His answer, "What to me and to thee, Woman." The added statement from the lips of Jesus indicates that there is more in His mind than bare words convey. And the response of Mary, her quiet acquiescence, and apparent expectation, suggest that she did not regard His words as a severe rebuke and was expecting Him to do something. For "His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2:5).

3. After the context has yielded up its treasure, and the final word has not yet been spoken, *history* may provide material for the interpreter. In this case history has something to say. Running short of wine on a festive occasion such as this was indeed a misfortune. The bridegroom had doubtless miscalculated, for it was his responsibility to provide the wine (John 2:9-10). Jesus and Mary were only guests at the wedding. And even though they may have been intimately related to the wedding pair, it was no concern of theirs to supply the lack. Out of the times in which this event occurred like events may be reproduced to establish this fact. And this may explain what Jesus meant when He said, "What to me and to thee, Woman?" being in effect, "Well, after all, suppose they do lack wine; of what concern is that to you and to me?" Though one might stop here, and say that settles it, yet the words immediately added by Christ, "Mine hour is not yet come," call for further investigation.

4. In some cases one may appeal to *rational* considerations for help. And in this case pure reason may offer some aid. It certainly cannot solve the problem. Reason does demand that the words of Jesus be closely related to the announcement of His mother. His own statement, "Mine hour is not yet come," and His mother's acquiescence and expectation, "Whatsoever he saith unto you, do it." Anything that does not agree strictly with these facts cannot possibly be the meaning

Jesus meant to convey. From Mary's announcement we may conclude that she was making a hidden appeal; and from her response we may conclude that she had not been severely rebuked. But reason stops at the statement of Jesus, "Mine hour is not yet come."

5. At this point the argument from *doctrine* comes to the rescue, and must speak the final word. Where grammar, context, history, and reason fall short, doctrine often gathers up the findings and weaves them together into a satisfactory solution. The "hour" to which Christ refers is the cross, as the other references to the same event in the Gospel of John will attest (John 7:30; 8:20; 12:23; 12:27; 13:1; 17:1). This is the hour when the Son will be glorified (12:23, 27-28, 32; 17:1). In this event men will come to know His true identity as God manifest in the flesh. Until this event, miracles, though truly manifesting forth His glory (2:11), will not convince men of His true identity (John 12:37). To cherish any hopes to the contrary is utterly futile.

Mary had not ceased to ponder the wonderful things spoken of her Son (Luke 2:19, 51), and with those things there had grown up the longing to be vindicated in her purity and the person of her Son set forth. For 30 years she had known the sting of silent contempt, to say nothing of the open attacks upon her character (John 8:41). And if ever an opportunity offered itself she intended to make best use of it to remove the moral stigma. This occasion at the wedding seemed to her to be the first opportunity. Though she did not fully comprehend every detail of procedure, to begin among relatives and close friends seemed good to her. So she announced to her great Son, "They have no wine," which carried with it an implicit appeal to do something that would demonstrate His identity and clear both their records.

Jesus did not set this appeal aside, even though she did not understand its true significance. His response was rather one of correction on the one hand, when He said, "What to me and to thee?" In effect He meant, "What you have asked will not do for you or for me what you think." This also included a correction in her mind of the relationship existing between them. "Woman" supplies it. By refusing to use the word "mother" the parental relation is set aside. It is no longer mother-son relation, but creature-creator relationship. Once again He uses this word in addressing His mother (John 19:26), indicating clearly that it is used with highest respect and deepest affection, yet still demonstrating the distance between them. Positive instruction came with the statement, "Mine hour is not yet come." In that word Christ meant that there was only one event that would completely reveal His identity, and that was the cross, for in that event sin would be dealt with, the very thing which blinds the eyes of men.

Mary, though feeling no rebuke, and yet welcoming correction, quietly submitted. She urged the servants to follow any direction He might give. This must mean that she expected Him to do something upon this occasion, although this was not intended to do anything more than meet the present emergency. He did do something. He supplied the lack. And this produced wonder. Among His own disciples it led to faith (2:11). But there was no change wrought in His brethren (John 7:2-5). That came through "the hour" that was not yet come.

## VOICES FROM THE ROCKS . . .

(Continued from Page 657)

previously noted, mention is made in the Old Testament of "the ivory house" which Ahab made (I Ki. 22:39) and of the denunciations of the Prophet Amos against the inhabitants of Samaria who live in "houses of ivory" and lie on "beds of ivory" (3:15; 6:4). Evidently the prophet saw a people given over to extremes in luxury. Does archaeology bring forth any confirmatory evidence? It surely does.

Above the ruins of the Omri palace has been uncovered the remains of another palace whose walls were faced with marble, which is believed to have been the "ivory" house referred to in Scripture. But marble is not ivory, though it may look much the same and a more definite confirmation was desired and fully realized in the 1931 excavations resumed by Harvard University, in cooperation with the Hebrew University of Jerusalem, the British School of Jerusalem, and the Palestine Exploration Fund, under the direction of Crowfoot. It has established the fact that the palace and its furnishings were really of ivory, or at least of ivory inlay. "The city was destroyed, with all its fragile beauty, by the Assyrians in 722 B. C., but 'by amazing good fortune, some ivories had entirely escaped the fire and were found imbedded in the clay floor, sufficiently well preserved to reveal the beauty of their carved work.' Many of the ivory pieces bear marks showing that they had been inlaid over other substances, 'decorating the panels or framework of furniture, and let into the wainscoting of the walls'" (Caiger, *Bible and Spade*, p. 134).

Not only were the ivory fragments limited to the area of the palace. The last expedition found hundreds of such fragments scattered over almost the entire city. Well might the place have been called Ivory City. The ivories show a strong Egyptian influence. There were figures of a hawk-headed Horus, of Isis with her lotus flower, of Thoth with his ibis beak, etc., thus showing the tendency of Ahab and his people toward idolatry which surely is in accord with what we know in this regard. Additional subjects depicted in the ivories include lilies, lions, bulls, deer, winged figures in human form, sphinxes, and palmettes.

Comparing the record of the Scriptures with the result of the spade we arrive at no other conclusion than that the Bible account of Samaria is true even to the matter of minor details.

## EDITORIALS

(Continued from Page 657)

"What in the world would anyone do in Africa with a handle like that on his name?" A trifle hurt at the characteristic ignorance of youth, she said, "That's just it; people seem to have the impression that anyone can work in Africa! Here I am, a nurse, and it has been necessary for me to do translation work which I am not qualified at all to do through my lack of training in the Biblical languages. But, I am doing it because there is no one else to do the work, and if I do not attempt it, it simply won't be done!" That conversation was used to open the eyes of one young man to the necessity for careful preparation, whether his life should be spent on the home field or in a foreign land.



# Report of Gifts to Grace Theological Seminary

MARCH 1948

Gifts to the General Fund are indicated by numbers alone; gifts to the Building Fund are indicated by the letter "B" following the number.

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Miss Lenora Scheid	15677	5.00	Mr. and Mrs. Wendell Cram	15770	5.00
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Mr. and Mrs. Floyd C. Strawsburg	15695	35.00	Huntington, Ind.—		
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Mrs. Tillie Surface	15699	5.00	Mrs. Evelyn Bell and Bobby	15788	10.00
Bob Swagerty	15700	30.00	William Brothers	15789	5.00
Mr. and Mrs. Maurice Thompson	15701	5.00	Mr. and Mrs. Homer Brumbaugh	15790	5.00
John B. Thorne	15702	25.00	Mr. and Mrs. Casper Bryant	15791	5.00
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A Friend	15726	3.00	Mr. and Mrs. Guy Reynolds	15815	5.00
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Ankentytown, Ohio—			Mr. and Mrs. Kenneth Young	15826	5.00
Reta Brubaker	15734	5.00	Total		7,592.34
Mrs. W. H. Leedy	15735	5.00	Cash Receipts—General Fund		\$7,253.34
South Gate, Calif.—			Cash Receipts—Building Fund		339.00
Mrs. L. O. Bogue	15736	5.00			7,592.34
Mr. and Mrs. Frank Hickey	15737	8.00			
Mrs. Anna C. Whitney	15738	5.00			
First Brethren Church (Misc.)	15739	4.00			
Denville, Ohio—					
Mr. and Mrs. Ray D. Conrad	15740	25.00			
Mr. and Mrs. Basil McElroy	15741	10.00			
Mr. and Mrs. Ross Magers	15742	10.00			
Mrs. Hugh Banbury	15743	10.00			
Mr. and Mrs. Clayton Frasher	15744	10.00			
Mr. and Mrs. Roy Kreimes	15745	2.00			
Robert Magers	15746	5.00			
Wilma. Magers	15747	3.00			
Leamersville, Pa.—					
Mrs. Anna Rodabush	15748	10.00			
Mr. and Mrs. Guy Dively	15749	10.00			
Mrs. Jennie Fethers	15750	5.00			
Rev. and Mrs. Lowell Hoyt	15751	15.00			

Mrs. Alva J. McClain, Financial Secretary.





# News Briefs

The *Herald* is published only four times a month, therefore there will be no paper next week. Your next issue, dated August 7, will be the Foreign Mission Number.

Rev. Allen Fast, pastor of the Second Church, Los Angeles, has resigned because of ill health, due to glandular trouble.

The annual Sunday school picnic of the Grace Brethren Church of Waterloo, Iowa, was held on Thursday, July 15, at Island Park, Cedar Falls. A basket dinner, free rides, and free treats featured the gathering.

The pastor at Kittanning, Pa., Gordon W. Bracker, was recently surprised, he says in his church bulletin, to discover on a recent Saturday noon fine new awnings on the study windows. He says they have already reduced the perspiration.

Noted in the *North Riverdale, Dayton, Ohio*, bulletin: "The congregation voted to purchase six new fans and to send invitations to Rev. Paul Jackson and Dr. Walter Wilson to be with them for one Sunday next year." Recent speakers at North Riverdale were Rev. John Balyo, brother of the pastor, and Bro. Russell Barnard. Dr. L. S. Bauman is scheduled for the fall evangelistic campaign to be held the first two weeks in November.

The speaker at the evening service July 11 at the *Dayton, Ohio First Church* was Miss Isobel Fraser, Jewish worker of Fort Wayne. The

Junior W. M. C. sponsored the service.

Miss Evelyn Fuqua gave an illustrated mission report on the work in Kentucky at a recent evening service in the First Brethren Church at *South Gate, Calif.* A Welcome Home Day for Dorothy and Wayne Beaver, missionaries to Africa, was held July 11.

At *Canton, Ohio*, Bro. Jesse Hall was called to serve as pastor for another year at a 10% increase in salary, beginning September 14.

From *Clayton, Ohio*: A baby boy, Roy Vernon, was born to Rev. and Mrs. Vernon J. Harris on June 17. Brother Harris, who has been extended a call to serve as pastor another year, announces that the daily vacation Bible school was very successful, 65 being enrolled and 12 decisions being made for the Lord. The offering from the school is to be sent to the Troy Brethren Church building fund.

A recent speaker at *Sunnyside, Wash.* was Everett Bachelder, a young man who spends all his time traveling throughout Alaska from mining camp to mining camp telling the story of Jesus. His companion is a Siberian Husky dog. Pastor Collingridge expressed his appreciation in the church bulletin to members and friends who had a part in the \$150 gift toward the payment for an automobile.

The bulletin of the First Brethren Church, *Middlebranch, Ohio*, used on its back cover an article recently printed in the *Missionary Herald* entitled "As the Pastor's Wife Sees It."

A report from *Bellflower, Calif.*, sent to us by Mrs. Enola Adkins Stone, informs us that following a business meeting on July 7, the ladies of the church served refreshments in honor of the pastor, Rev. George M. Richardson, whose birthday had occurred a few days before. The addition to the Sunday school rooms is well under way. A total of 23 members have come into the church by baptism in the last year.

The Sunday school picnic of the church at *Fremont, Ohio*, will be held this year at Birchard Park on August 14.

Dr. A. V. Kimmell showed pictures of the work on our African mission field on Wednesday evening, July

## The Brethren Missionary Herald Circulation

A week ago .....	6,863
A month ago .....	6,883
A year ago .....	6,276
Two years ago .....	5,626

21, at our church in *Winchester, Va.*, where Bro. Paul Dick is the pastor.

Rev. C. S. Zimmerman, pastor at *Waynesboro*, was compelled to return home from his duties at Kamp Keystone due to having the mumps. The July 11 bulletin contained the news that at that time he was still confined to his home. Bro. Russell Weber occupied the pulpit at both services on July 11.

Miss Lois DeBoest, who has been with the *Missionary Herald* as *editorial secretary* for the past year, is leaving in August for her home in Dallas Center, Iowa, and plans to enter college this fall. Her duties will be taken over by Mrs. Sally Neely, whose husband John, is a student at Grace Seminary.

Bro. Don Bartlett, of Sharpville, Ind., in a testimony given at the Central District Conference in Fort Wayne, said that the Lord has undertaken wonderfully in the matter of his throat ailment and is healing where doctors have failed. Brother Bartlett is thanking all those around the world who have been praying for him.

Speakers at the *Central District Conference* in Fort Wayne, July 13-16, were Moderator Robert A. Ashman, Rev. R. D. Barnard, Dr. Paul R. Bauman, Rev. R. Paul Miller, Rev. Ord Gehman, Rev. L. L. Grubb, and Rev. William Clough. Pictures of Africa and Clayhole, Ky., were featured each night.

Attendance at Sunday school at *Winona Lake, Ind.*, on July 17, was pleasing to those in charge. The church voted to hold only Sunday school and prayer services during the weeks of the summer conferences, and a drop was expected. Despite the great Youth for Christ conference and the absence of students and others, the attendance was 73. C. H. Ashman, Jr., is the superintendent. Dr. Homer A. Kent, pastor, and family are visiting his parents in California.



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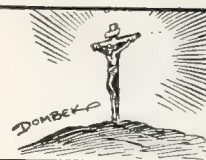
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# EVANGELISM



## EVANGELISM IN THE BRETHREN CHURCH

By REV. R. PAUL MILLER

Perhaps it would be more apropos to say, "The evangelism that is 'not' in the Brethren churches."

Anemia is a deadly disease. It can develop a form that medicine cannot correct. It is seldom detected until it is far advanced. It destroys the red blood cells in the body and leaves a weakness that prevents labor, ability to throw off disease, and brings about loss of appetite, interest in life, and lack of courage to attempt any real achievement.

Spiritual anemia is far more deadly. It advances in the church like a plague. The prayer life dies, family altars die, church attendance wanes, testimony for Christ dies, soul-winning ceases, preachers' sermons become lifeless, the church just holds services, the dreary round of religious activities drags on, and the bold programs that once struck out for God are gone.

With few rare exceptions spiritual anemia is advancing swiftly within the Christian churches today. From east to west during the last few years, preachers within our Brethren Fellowship have been asking what is wrong within the churches. They have money for everything locally, but spiritual reactions are hard to get. National offerings have been falling off, worldliness has been increasing, district interest and Bible conferences have been suffering. The war can no longer offer an alibi. A successful pastor of one of our stronger churches said to me just a few minutes ago, "Revivals just mean another meeting in the church—nothing is expected any more." A dozen have written and spoken the same thing recently.

What is the matter? Just one thing! Evangelism is dying! Many revivals are being held, but evangelism is dying. True evangelism is the red blood of the church. Winning men for Christ is the strength of every congregation. When the passion for souls leaves the hearts of a congregation it will soon be selfish, prayerless, powerless, worldly, and unfaithful.

If the finest orchard is neglected, it will soon be destroyed by parasites, scab, and brown rot. If a family of children is neglected it will soon be sickly and sinful. The same is true of the church. If there is not careful planning for its over-all ministry to keep it on the main track of the one great work to which it has been commissioned, namely, the winning of souls, it will not be healthy and vigorous, but will fall into all manner of internal decay and turmoil. The finest army, with the finest military training in the world, will go down in defeat if the spirit of victory is not in the hearts of its soldiers. If they have lost sight of what they are fighting for, or if they have lost interest in it, they will fall easy prey in battle. Neither can the church fight, work, and win if it is not fired with the passion for souls.

A keen-minded wife of a prominent Brethren pastor said to me just the other day, "As I know Brethren pastors, *they* need a revival first. The people won't have a passion for souls until the preachers get it." The preachers are not to be penalized for this. They will take all that the church will offer them. The passion and the training for soul-winning is one thing that the church owes to all its preachers.

Many of the finest young Brethren men have been lost to the church during the last few years. They are now in fields where the fires of evangelism are burning brighter. One thing is certain: there has not been a real evangelistic program in the Brethren Church. Evangelism has been left up to the local churches on a "catch-as-catch-can" basis, to just get along as best they are able. When 80% of the increase of the denomination depends upon evangelistic campaigns this course certainly shows something to be out of balance.

As these lines are written there are numbers of young men "in" our ministry and "in preparation" who not only feel the lack of evangelistic training, but evangelistic passion

and program within the church. There is no suggestion of lack in our theological position on doctrine or separation from the world. It is that we have been building machinery without the passion and power to make it work. It is most significant that several of our young college graduates plan to get their higher education elsewhere, and to labor elsewhere, feeling that the Brethren churches have no program of evangelism to carry out the things that they are taught, and that such a program is not now welcome among us. They feel that now the Brethren Church is content with a mere "token" evangelism instead of demanding a real, driving, advancing, all-out compliance with the great Commission, and that the Brethren churches would not support it. They feel that the spirit of "Christ for America" does not burn in the hearts of Brethren leadership, so they are looking elsewhere for what they consider the most important part of the ministry.

This is no idle dream. It cannot be laughed off. It dare not be ignored. These factual cases are current. If there is a genuine evangelistic program within the church it must be produced and shown to these young men if we would hold them. If not, then we must establish one. We cannot brush the situation aside by blaming other schools and their biased influence. That does not exist. But if these young men find the fires of evangelism elsewhere which ought to exist in our own midst, then the fault is ours. Brethren churches now face a serious point in our history.

One young college graduate, impassioned for souls, and who feels called to evangelism, said to me a few days ago, "You are esteemed higher by Brethren churches if you belong to some other denomination." He cited his actual experiences that based his conclusion. Certainly some Brethren pastors and congregations have fostered the conviction

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# THE BRETHREN PULPIT

## LOVE LETTERS

As I sat listening to a popular radio program recently the soloist sang a touching song very beautifully. It revealed the story of the warm love between two young people. A portion of their romantic career had been in the love letters they had exchanged. He had written to her—the object of his fervent love. She had written to him—the idol of her fondest dreams. Each had written to the other as they had confessed their mutual love.

As I meditated upon the words of that song, a greater love story came to my mind. It is the one in which the divine plan of eternal salvation is revealed to dying man.

The Lord Jesus Christ walked the shores of Galilee in intimate fellowship with His disciples. Small wonder that they were so dazed and bewildered when one of their own number betrayed Him into the hands of sinners. Often they had confessed their love for Him. "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). "Thou art the Christ, the Son of the living God" (Matt. 16:16). And He, in turn, had instructed them and revealed His Father's will unto them. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). He had promised them God's marvelous gift to man—the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

They had enjoyed His presence, of course, but their love for Him became stronger when He was finally separated from them. True, they were despondent and discouraged, but that very experience only proved a test of their love for Him. Judas Iscariot went out to fill a suicide's grave, while the rest of them went forth as flaming evangelists to tell the world of the love of God.

Jesus had promised them that He would be with them. But now He

had become the victim of man's last enemy—death. Now they were separated—separated from the One whom they had learned to love and appreciate. Not only were those disciples the objects of Christ's and the Father's love, but also those who should believe on Him through His Word from Pentecost until the Rapture.

Christ loved His own, and death could not hold Him in its clammy grip. This sin-cursed earth was not worthy of His presence, so He fulfilled His task of redemption and went back to His eternal abode.



REV. ORD GEHMAN

heaven. But His own were left in a cruel, heartless, unsympathetic world which was more interested in its own welfare than anything else. So they needed the comfort and consolation of His *love letters*. The New Testament is composed of the love letter Christ, the Bridegroom, sent to the Church, His waiting Bride.

Christ had attempted, while He was yet with His disciples, to inform them of His going away in preparation for separation. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). He knew He was soon to go away, via the cross. In every attempt to tell them this solemn truth of his de-

By REV. ORD GEHMAN, Berne, Ind.

parture they simply couldn't understand the facts of the case. Hear His plaintive cry as He wept over Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Peter had declared that they would fight, if need be, to prevent His decease at Jerusalem, even to the point of dying with Him. And so said they all. But they all forsook Him and fled, and Peter went out and wept bitterly after he had denied Him in the Roman court. Yes, Jesus had tried to prepare them for the separation of the Cross, but their minds and hearts were too slow to believe.

Again, the New Testament contains Christ's words of comfort in the loneliness which was to follow the separation of the cross. He had made provision for just that comfort He knew they would need. But because He told them those things, sorrow filled their hearts. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

We know also that the New Testament was given for their instruction in accomplishment. The Holy Spirit was given for their instruction, and to lead them into all the truths He had taught them (see John 16:13-15). No one can possibly study the New Testament epistles and deny that they are the Christian's Guide Book in accomplishing the Father's will. All we know of Christ yet is what is revealed in His precious Word. How our hungry hearts

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# Studies in Revelation



## STUDY NO. 41

By REV. R. I. HUMBERD, Flora, Ind.

Men rejected the true Prince of Peace, so God will permit them to reap the error of their ways and accept the antichrist. With the man of sin on the throne, it is only natural that lawlessness will have full course. This will bring in the second seal of strife and violence. When men war and turn to fighting one another it will bring in the third seal and the famine that it announces. God has made the natural result of famine to be death or pestilence, which we see in the fourth seal. But the trumpet judgments come from without man's field of operation and are more supernatural.

Let us remember that the Lord is taking possession of the earth in successive stages. He is putting on various judgments that will lead earth's dwellers to turn to their God. The seal "of the living God" is doubtless a mark that can easily be seen and by which these one hundred forty and four thousand can be identified. The seal is the Holy Spirit in the church age, and no doubt here it includes a special endowment of the Holy Spirit to enable these sealed ones to fulfill their mission.

### Two Sealings

The seal is the "Father's name" and is to be placed in their foreheads (Rev. 14:1). Soon there is to be another sealing, a sealing in "their right hand, or in their foreheads" of the followers of the beast (ch. 13:16). Verily, those will be fearful days indeed and how we of the church age can thank God that we will be caught out of this troubled old world before these sorrows begin.

To receive the seal of the living God will mean fierce persecution and often death. These one hundred forty-four thousand will go through these fearful fires here and it will seem like defeat, but it will mean victory over there, for these "hundred and forty and four thousand, which were redeemed from the earth" are seen with the Lamb "on

Mount Sion," still having the mark of the living God in their foreheads. And amidst a voice as "the voice" of rippling waters, and "as the voice" of a thundering Niagara, and the "voice of harpers," harping with their harps, they sing "as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song

### GOSPEL TRUTH MAIL BAG

Latrobe, Pa.—I am an invalid and hear your program on Sunday morning at 7:30 from my bed. My heart thrills to hear you sing and talk on the Bible.

Manteca Calif.—How I do praise the Lord for the Gospel Truth and pray that God's people will pray and give to keep it on the air until Jesus comes.

Canton, Ohio—I enjoy the Gospel Truth program very much and listen to it every Sunday and pray for it every day. I am really sorry financial conditions keep me from giving more. Pray that the Lord will open a way for me to do so. Our prayer is to keep the program on the air until our precious Lord and Savior comes.

### TUNE IN

National Brethren Radio Hour

### THE GOSPEL TRUTH

WHKK—Akron, Ohio—640 Kc  
Sundays—7:30-8:00 a. m. (EDT)  
WJAC—Johnstown, Pa.—1400 Kc  
Sundays—8:30-9:00 a. m. (EST)  
WINC—Winchester, Va.—1400 Kc  
Saturdays—5:30-6:00 p. m. (EDT)  
KJMA—Yakima, Wash.—1460 Kc  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc  
Sundays—7:30-8:00 a. m. (EST)  
KFBC—Cheyenne Wyo.—1240 Kc  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc  
Saturdays—6:00-6:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc  
Saturdays—8:00-8:30 a. m. (PST)  
KRKD—Los Angeles, Calif.—1150 Kc  
Sundays—6:30-7:00 p. m. (PTST)

BOX 2—WINONA LAKE, IND.

but the hundred and forty and four thousand, which were redeemed from the earth" (Rev. 14:3).

If it is counted a high honor to sing before the king and queen of England, then what must it mean to be privileged to sing before such personages as these.

The persecutions they endured, as they moved among mankind, has put a note in their song that the elders, the beasts, and the angels cannot duplicate.

### Pure and Undeiled

"These are they which were not defiled with women; for they are virgins" (Rev. 14:4). The first part of this verse does not mean that they are all men; neither does the last part indicate they are all women. They are "virgins" in contrast to the followers of the great "whore" of Revelation 17. To flirt with the world is spiritual adultery (Jas. 4:4). This is the time of the great whore; the great system of false religions, but these one hundred and forty-four thousand have kept themselves pure and clean and separate from the world and all false religions.

"These were redeemed from among men, being the firstfruits unto God and to the Lamb" (vs. 4).

Christ is the "firstfruits of them that slept" (I Cor. 15:20), but here are the firstfruits of another harvest. They attend the Lamb and follow Him "whithersoever he goeth."

"They are without fault before the throne of God." Can we think of a greater privilege or a higher attainment than to be "without fault before the throne of God"?

### BROTHER HUMBERD SAYS—

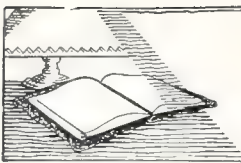
"Scattering the Seed," "The Resurrection Body," "The New Jerusalem," "From Plowing Corn to Preaching Christ," "The Lake of Fire," "Noah's Ark," "Two Trees in the Garden of Eden."

All seven for \$1.00.

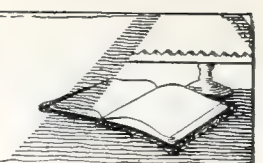
Humberd Press

Flora, Ind.





# The Christian's Seal



## THE LOVE OF GOD (Rom. 5:5)

The ministry of the Holy Spirit is vitally related to the love of God. In Romans 5:5, the declaration is made, "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The diffusing, the shedding abroad, the filling of our hearts with the love of God is part of this blessed ministry of the Spirit. You do not read much about the Holy Spirit in the book of Romans until you come to the victory chapter, Romans 8, but here the credit for the shedding abroad of the love of God in our hearts is given to the Holy Spirit.

### *The Gifts of the Spirit*

In I Corinthians 12, the gifts of the Spirit are set forth. The catalogue of them is given in this chapter. At its close, in the 31st verse, the Spirit declares, "and yet shew I unto you a more excellent way." This more excellent way is the way of love in the 13th chapter. This is the way which every Christian may possess. In contrast to certain special gifts, which only those to whom they are given by the Spirit may possess, this way or gift is possible for all Christians. The Holy Spirit is given unto all children of God. He is able and willing to "shed abroad the love of God in our hearts." This is one of His prime purposes in His internal ministry. If we be yielded He will shed abroad the marvelous love of God.

### *"Christ in You"*

Now the supreme mission of the Spirit within us is to form Christ. It is to exalt Christ, form Christ's character within us. The Spirit's zeal is to bring us to the "mind of Christ." His shedding abroad of the love of God in our hearts is vitally related to all this. Therefore the 13th chapter of I Corinthians, the great love chapter, is impossible in realization apart from the "shedding abroad" of the love of God in our hearts by the Spirit. The love of I Corinthians 13 is not an abstract

quality but the "fruit of the Spirit" in the formation of "Christ in you, the hope of glory."

George Soltau, in his book, "The Person and Mission of the Holy Spirit," has suggested the following interpretation of I Corinthians 13, which we pass on to the faithful readers of this page. "In reading this remarkable chapter, for charity put the word love; then for love in a second reading substitute the name God, 'for God is love'; for God substitute Jesus, for He was God, 'God manifest in the flesh,' and then read through for the fourth time, and the chapter will give the full-length portrait of the Lord Jesus, thus—

'Jesus suffereth long and is kind'—Luke 9:54.

## THE BRETHREN PULPIT

(Continued from Page 666)

vearn to know Him better. As we learn the lessons of grace, though all so poorly, He becomes more precious unto us daily. Some day soon, by the grace of God, our faith will be turned into sight and we shall see the face of our Beloved! Christian, if you want instruction, seek it in the Word at Jesus' feet. He giveth to all men liberally and upbraideth not if we seek it in Him (see Jas. 1:5).

Christ also gave us the blessed promise of His return! Nothing can prove more effective for the lonely heart than the hope of the return of the heart's affection. Christ did not leave us as orphans in the world, but promised to come for us. A large portion of His love letters to His children deals with His return for His Bride, the Church. "I will come again" (John 14:3). As Paul says in his epistle to Titus—"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

(Continued on Page 674)

By REV. CHARLES H. ASHMAN

'Jesus envieth not'—Luke 9:49.

'Jesus vaunteth not himself'—Matt. 9:30.

'Jesus is not puffed up'—Mark 1:37.

'Jesus doth not behave himself unseemly'—John 10:39.

'Jesus seeketh not his own'—John 6:15.

'Jesus is not provoked'—Luke 22:61.

'Jesus taketh no account of evil'—Luke 23:34.

'Jesus rejoiceth not in iniquity'—John 8:11.

'Jesus rejoiceth in the truth'—Luke 10:22.

'Jesus beareth all things'—Isa. 53:4; I Pet. 2:24.

'Jesus believeth all things'—Matt. 16:19. 'Hopeth all things'—John 13:3-6. 'Endureth all things'—Heb. 12:4.

'Jesus never faileth'—John 13:2."

The only way this supernatural love is possible is to permit the Holy Spirit to form Christ within and bear this fruit. The 13th chapter of I Corinthians will take on new meaning, personal meaning, if defined in terms of Christ as made real to us by the Spirit.

### *"The Forgotten Fundamental"*

We recall the great inspiration to us an address was a few years ago on the subject, "The Forgotten Fundamental," which was the love of God. It was delivered, by the way, by the present editor of the Missionary Herald. We believe it might well be reprinted for if ever we needed the love of God in our hearts it is today. When we are lied about, when false witnesses on the witness stands in the courts of the land libel us; when "men shall revile you, and persecute you, and shall say all manner of evil against you falsely," then we need to practice the "love of God shed abroad in our hearts by the Holy Spirit which is given unto us." That is more important than values and vindications, properties and personal rights.

# BOOK REVIEWS

By Members of the Faculty of Grace Theological Seminary

**BEHOLD THE MAN.** By Charles William Matson, 94 pp.

Recently this book appeared in print with advertisements making large claims for it. On the cover appear these words, "One may search in vain for any record of the immediate ancestors of Mary, or of any description of the Robe or the Pattern of the Lord other than is found in this book." Without a doubt the very strangeness of these words provides an incentive to read the book. And for anyone without sufficient training to detect the inconsistencies and the incongruities the work might be readily accepted as it stands.

For the scholar who has perused the field this book purports to cover, there are grave difficulties standing in the way of acceptance. The author admits in the foreword that the source of his material is tradition, and though he does not definitely assert he strongly implies that much of this comes from early unedited manuscripts. And it is quite evident from the book that all of the material is extra-Biblical. But there is such a strange mixture of this information with the Scripture, present-day oriental lore, and personal

observations and exhortation that it is difficult to tell where one leaves off and another begins.

One is impressed immediately with the fact that the details of the life of Christ, Mary, Joseph, and others, beyond what the Gospels give, are fanciful and unrestrained. This makes them stand out so much in contrast with the careful, restrained, and acceptable account in the Gospels. Though there are details concerning the nativity of Jesus, His childhood, and His manhood, that may be received, there are others that seem to come into conflict with the clear record of the Gospels.

The author is undoubtedly a true believer in Jesus Christ, but he is not a scholar nor is he trained in the art of accurate literary presentation, if this book is any fair sample of his work.—Reviewed by Herman A. Hoyt.

## **THE ACTS OF THE HOLY SPIRIT.**

By A. T. Pierson. 142 pp.

With piercing discernment, Dr. A. T. Pierson has penetrated into the very heart of the fifth book of the New Testament, the book of Acts, and has outlined and unfolded the principle that permeates the life and

ministry of the church from the day of Pentecost to the present. That principle is the person of the Holy Spirit. Though the fifth book of the New Testament bears the title, "The Acts of the Apostles," and it is that; and though some have felt that it might rightly be called "The Acts of the Risen Lord," Dr. Pierson has moved behind the scenes and discovered the person who makes the above two titles true. His coming, fullness, presidency, love, counsel, and constraint are nobly and soundly elaborated by this master of the Scriptures and pen. And one is made to see how absolutely impossible it would have been for the early church to have accomplished the great feats of spirituality, service, and suffering apart from the divine indwelling and empowering and guidance of the Holy Spirit. So vividly does the author throw upon the screen the place and prominence of the Spirit in the life and ministry of the church as set forth in the book of Acts that every pastor will be greatly benefited by the reading and careful study of this book in relation to his own duties in the pastoral care and administration of his church.

## **EVANGELISM**

(Continued from Page 665)

he voiced. He claimed that many of our larger congregations ignored able Brethren evangelists and called in outside men who were actually inferior preachers, and that these outside preachers often actually scoffed at tenets of the Brethren faith, and produced few converts for the Brethren Church. He further contended that outside men were usually given much larger offerings than would ever be considered for a Brethren preacher. I was amazed at the cool analysis he had made of conditions as he saw them. Then he asked why he should try to be an

evangelist in the Brethren Church and face such an attitude by Brethren pastors. One thing is certain: if we lose the confidence of brilliant young men on fire for Christ we face a stern situation for the future. With the theological superiority we claim, we should be the acme of soul passion.

Perhaps this is one basic reason why the Brethren churches have produced so few powerful evangelists during the last generation. Perhaps the field has been made too difficult for them. Certainly no one builds up Brethren churches as do Brethren evangelists. If genuine loyalty to Brethren evangelists were shown by all Brethren pastors and congregations, Brethren evangelists would increase in numbers and power. With the sober facts of our

last national statistical report before us such consideration cannot be lightly dismissed by responsible men who have the welfare of the Brethren Church and its charge from God at heart.

There is but one conclusion: *there must be a new emphasis on evangelism within the Brethren Fellowship and at once.* Time is running out on us. Subterfuges and token efforts will only aggravate the situation. There must be an extension department of evangelism established promptly. A department that is filled with passion, and vision, and capability. Every pastor and member of the Brethren Church should make this matter the basis of deep and earnest prayer in the days immediately ahead.



# *Should the Christian Indulge in*

# MIXED BATHING?

By REV. DON BARTLETT, Sharpville, Ind.

The following paper was read, and was the basis of the discussion in the November meeting of the Central District ministers. It represents, in part, the Scriptural basis for the convictions of a few of the Central District elders on the subject of mixed bathing in connection with our district young people's camps. It is offered for the prayerful consideration of all pastors, parents, and young people in our Brotherhood. It is offered with the sincere prayer that it may bring glory to our Lord in the lives of His people.

In order to present the Scriptural basis for our convictions in the matter of mixed bathing, it will be necessary to lay a general background of Scripture for some specific Scriptures upon which we shall base our convictions in this matter.

I believe we are all agreed that the Scriptures teach that there are two classes into which humanity is divided, those who are lost, and those who are saved. Or, as our Lord specifically classed them, "... the good seed, these are the sons of the kingdom: and the tares are the sons of the evil one" (Matt. 13: 38, A. S. V.; cf. John 8:44). The Apostle Paul confirms this teaching with the following statement: "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners . . ." (I Tim. 1:15, A. S. V.; cf. I Cor. 1:18).

Now, those who are saved are further described in the Scriptures as having two natures, namely, the old, or carnal nature, and the new, or divine nature. Definite characteristics for each of these natures are set forth in the Word of God. Many Scriptures could be cited here to substantiate this statement. Only a few will be given here. Concerning the old nature, Paul writes to the Ephesians, "that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit" (Eph.

4:22, A. S. V.). Again, in Galatians 5:19-21, A. S. V., we read, "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like . . ." In like manner, we find many descriptions of the new nature such as this: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law" (Gal. 5:22, 23, A. S. V.).

At this point, I should like to bring to your minds a Scriptural teaching which no honest Christian can deny when he considers his Christian experience. It is this: The Scriptures clearly teach that these two natures, about which I have been speaking, are contrary one to another, that they constantly wage a warfare for the control of the believer. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other . . ." (Gal. 5:17, A.S.V.).

It is upon this truth in God's Word that we base a part of our convictions that mixed bathing is wrong and ought not be included in any kind of Christian activities.

"The fallen nature lusts against the Holy Spirit. . . . The flesh has a strong desire against the Spirit. The word 'against' is from a Greek preposition which literally means 'down.' The idea is one of defeat, or suppression. One could render the sentence, 'The flesh has constantly a strong desire to suppress the Spirit.' The work of the Holy Spirit in the believer is two-fold, namely, to put sin out of the life, and to produce His own fruit. The fallen nature has a strong desire to suppress the Holy Spirit in the work of His office. But the Holy Spirit has a strong desire to suppress the fallen nature in its attempts to cause the believer to obey its behests. They are contrary

to one another. The words 'one another' are a reciprocal pronoun in the Greek. The Spirit and the flesh reciprocate the antagonism each has for the other. The word 'contrary,' speaks of a permanent attitude of opposition toward each other on the part of both the flesh and the Spirit. The picture in the Greek word is that of two opposing armies, each digging a system of trenches for the purpose of holding the land they have, and in conducting a trench warfare they have dug themselves in for a long drawn-out contest. This contest is going on all the time in the heart of every child of God." "The constant desire of the fallen nature is to sin. The Holy Spirit is the divine provision against sin in the life of the Christian. The evil nature wishes to use the faculties of the believer for sinful purposes. The Holy Spirit desires to use them for God's glory. The choice is with the Christian. He never acts alone. He either acts in the energy imparted by the evil nature, or in that imparted by the divine nature. He makes the choice. He need not choose to obey the evil nature for its power over him is broken. . . . But, it is a constant battle to keep our choices in the direction of the right . . ." (Wuest: "Golden Nuggets," pp. 19, 20, 35. Also "Treasures . . .," p. 99).

In his splendid little book on Colossians, Dr. Ironside says, "It is not that we obtain deliverance from the power of sin by ascetic practices such as flagellation, fasting, or ignoring physical comfort, but rather by refusing obedience to carnal impulses, the gratification of which may give physical pleasure while they war against the soul. And in this we may see the contrast between our Lord's temptation and our own. Of Him we read that 'he suffered being tempted,' Of us, that we cease from sin if we suffer in the flesh. In other words, to Him, the holy One, temptation caused the

keenest suffering. His holy nature shrank from the slightest contact with evil even in Satanic suggestion. But with us, fallen as we are, the suggestion of evil may be seductively pleasing, and we must steadfastly refuse the thought of sensual pleasure in order that we may walk in purity before God. He was tempted in all points like as we are, apart from sin. That is, He was never tempted by inward desire for sin. He could say, 'The prince of this world cometh and hath nothing in me.' With us, it is far otherwise; when temptation is presented from without we are sadly conscious of the fact that we have a traitor within who would open the door of the fortress to the enemy if he were not carefully watched. And right here is where purpose of heart is needed in order that we may cleave to the Lord and give no ground to the suggestions of the flesh or the promptings of the Adversary. An Indian, in explaining the conflict of the two natures, said, 'It seems to me that two dogs are fighting within me; one is black, and he is very savage and very bad; the other is a white dog, and he is very gentle and very good; but the black dog fights with him all the time.' 'And which dog wins?' someone asked. Laconically the Indian replied, 'Whichever one I say, "sic him" to.' And it was well put, for if the will is on the side of the evil, the flesh will triumph, but if the will is subdued by grace and subject to the Holy Spirit, the new nature will control."

Perhaps it ought to be said at this point that the Bible does not teach the eradication of the old nature. But it does teach, and we believe in, the possibility of constant victory over the old nature by walking in the Spirit, and by refusing to yield our members as servants of sin. Certainly then, all ought to agree that we should avoid anything within our power to do so which might in any way encourage or strengthen the flesh, or influence one to make the wrong choice.

In connection with this constant warfare between the flesh and the Spirit, the Scriptures teach that we are to avoid anything that might stir, or excite, or strengthen the passions of the body. One Scripture is all that is necessary on this point. In Colossians 3:5, A. S. V., the Apostle Paul exhorts those saints, "Put to death therefore your mem-

bers which are upon the earth: fornication, uncleanness, passion [inordinate affection], evil desire [evil concupiscence], and covetousness, which is idolatry." Literally, Paul is saying, "to render impotent; to deprive of power; to destroy the strength of the evil desire lurking in the members of the body." Two words are especially pertinent to our discussion. *Pathos*, translated "passion," presents the passive side of the vice—the passions themselves. While *epithumia*, translated "evil desire," presents the active side of the vice. Of this last word, Bagster's Greek Lexicon says, "That which is the object of desire, or what enkindles desire" (cf. I John 2:15, 17).

So, the Word of God clearly teaches that the Christian in his warfare with the flesh is to avoid anything which tends to kindle desire, not only mixed bathing, but anything that might have this tendency.

The Scriptures are full of illustrations of the downfall of men and women through the lust of the eyes. In Genesis 3:6 we read, "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired . . . she took . . ." Eve first saw, and then fell. It was the lust of the eyes. In II Samuel 11:2, 3 we read, "And it came to pass at eventide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman bathing; and the woman was very beautiful to look upon. And David sent and inquired after the woman." It was the looking upon a woman that was bathing that kindled David's desire, and led David to commit murder. Are we so much stronger than David today? Shall we expose our young people, and older ones also, to the same temptation? In Joshua 7:20 we read, ". . . Of a truth I have sinned against Jehovah, the God of Israel, and thus and thus have I done: when I saw among the spoil . . . then I coveted them." Please note the order. It almost reminds one of his days of Geometry, with the hypothesis and conclusion of a proposition. When Eve saw, then she took. When David saw, then he took. When Achan saw, then he coveted.

Certainly, from these Scriptures, we ought to see the danger of arous-

ing the passions of the body by temptation through the avenue of the eyes. Surely, no one will deny, in the light of Scripture, that the passions of the old nature exist in the body of every born-again believer, young or old. And while these passions may lie dormant at the present in the bodies of our boys and girls, just the same, none dare deny that they are there, and none dare deny that in every normal boy and girl these passions are subject to being aroused! They can be kindled! They can be excited! They can be stirred! May God help us that have the responsibility of our young people that we do not deliberately set up a situation whereby these passions may be stirred in the wrong way! The world and the devil will do all of that for us without our aiding in the matter. Take a look at our modern advertising in the newspapers, magazines, and on the billboards. On every hand the world is bombarding the physical senses of our young people with things that are deliberately calculated to arouse the lust of the flesh. Particularly is this so in the realm of sex. Surely the church, and all of its activities, should be a haven of safety for our children.

We who are opposed to mixed bathing are not unaware that there are a multitude of other things that will enkindle the desire of the flesh, in addition to mixed bathing. Many of these things we cannot control, we cannot avoid, because they are a part of the world. We cannot avoid them unless we could remove ourselves from the world. Concerning these things, we must trust solely upon the Lord for victory over temptation. But there are some things that we can avoid that kindle the lust of the flesh. We avoid the dance, don't we, because we know that the dance is a most subtle form of adultery? We avoid the picture shows because we know that what we see there tends to kindle the lust of the flesh. Why not avoid mixed bathing on the same grounds?

Our argument is simply this: that to throw our boys and girls together with nothing to cover their nakedness but the modern bathing suit, is to set up a situation whereby we set the stage for the kindling of the desires of the flesh, and invite moral disaster! The Word of God says that we are not only to keep the



passions of our bodies in subjection, but we are also to avoid anything that tends to kindle, or excite, or arouse these passions!

I challenge every preacher, every father, every mother, and every adolescent boy or girl to search your hearts carefully and honestly before God, and to answer to yourself, and to Him, this question: Does the sight

of a man or woman, boy or girl, in a modern bathing suit, have any tendency to enkindle the desires of the flesh? If the answer to this question is "yes," then we have no Christian choice but to obey God's Word and avoid mixed bathing!

Permit me to say, in closing, that in all matters among Christians, the Scriptures are accepted as the high-

est court of appeal. And when we have heard the testimony of Scripture, we should humbly submit. It is a serious thing to profess acceptance of "the Bible, the whole Bible, and nothing but the Bible," and at the same time be guilty by ingenious devices of evading the force of the arguments set forth in the Scriptures.

## MEETING PREPARATION

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

"Prepare to meet thy God" (Amos 4:12), cried this prophet of old to the people of his time, whether they would hear or not. To him was given the message, which if it were not popular and pleasant, surely it was vital and urgent. God was calling for the solemn accounting, and the people were far from ready. And in that respect they were not one whit different from the people of today. Even the form of godliness is fast becoming a fiction, looked upon as a fantasy by the many. The "Amoses" of today have no easy task, for the people are no more disposed to listen and to heed than they of former time. Yet it is the message that needs the sounding forth. It is the sharp word to be heralded forth, and it is the cutting word that needs to be fashioned to probe into that which has often been called "the deep wound of society."

But this used to be a familiar text not so very long ago, and the "judgment preachers" made the most of it, as whetted by earnest praying, and endowed with convicting power from on high. But that was the day when sophistication was only a word, and the simpler things of life yet carried an attraction. A good deal of our present-day progress has only become a snare, for the glamour of the secular has obscured the importance of things spiritual. Society has advanced so far that many things in the Word such as "hell" and "judgment" and "sin" have been given an indefinite leave of absence.

And with the advancement there is a vacuum, for men have never been able to fashion anything of satisfaction to take the place of the clear and certain and vital things of the living Word of the living God. And at the risk of appearing hope-

lessly antiquated, I would venture the suggestion that many preachers and teachers would do well to "dig out" and "dust off" this old text from an old prophet, and send it flinging across the heedless highways of our day, with that convicting power of the Holy Spirit which is always promised for such ventures of faith. Let us but once again hear the ringing sound of that word of Amos—"prepare to meet thy God." For after all, men are going to meet God, and for all of their vaunted twentieth-century progress they simply are not prepared for the meeting.

And as a first step, I would suggest that the preachers and teachers listen to that word of Amos for the good of their own souls! Perhaps we desperately need to "evangelize ourselves," and preach "sinners' texts" to sinning saints to awaken and arouse and alarm. We who hold the vessels of salvation need to refill ourselves, and to remind ourselves of those great Gospel truths which we are proclaiming to others. After all, we are to meet God as well as everyone else, and perhaps a good many preachers and teachers are not "ready" to meet Him!

This word of Amos carries the note of urgency for those who minister of the sacred things, and it is one of the missing notes in far too much of our programming and activities. The uncertainty of life and the certainty of eternity should be our personal concern as well, at least to arouse from a good deal of the lethargy and sloth which has fallen upon us. And if we were really aroused by the fact of the uncertainty of life, if we were really awake to the dread fact that Christless souls may be called upon at *any moment* to meet the Great Judge, it would go a long way in

revitalizing our ministry and service. As has been said, "We are to preach as dying men unto dying men." When preaching and teaching carries this undertone of urgency, it will carry the message far deeper into the hearts of the hearers. It bespeaks true compassion and care and concern.

The stewardship of our work is far too valuable and precious to be lost in sloth and in the petty taking up of the thousand and one trifles which mean nothing in the light of eternal consequence. Let us always be conscious of that word of the Lord, "Give account of thy stewardship," and lay it closely to heart.

In truth, the Gospel can only be preached with power when it is underscored with this note of urgency. Men and women are not only lost for eternity, they are lost here and now. And all too quickly, before we may be aware of it, that "here and now" may suddenly be snatched away before the gates of eternity. We subscribe to that, doctrinally; but oh! as we stand before these Christless souls is our doctrine furrowed by the true agony of heart, by the true passion of mind, "not ceasing to warn with tears night and day"? If that appear emotional, it can only be called "the emotion of the impelling Spirit."

The prophet of old cried, "Prepare to meet thy God." It is a word of warning to those without Christ. But how shall they be properly warned unless it first comes as a word of exhortation to the ambassadors of the Cross? In short, how far has doctrine really gone with us, in the practical aspect. Do we really believe *enough* in that which we claim to believe in? Belief must burn down into business. Doctrine must lead to determination!

# NEWS FROM OUR BRETHREN CHURCHES

## LA VERNE, CALIFORNIA

In the recent Publication Number of the Herald we noted the interest in Briefs. After a long while, here we are, from La Verne, Calif.

Under the efficient leadership of Pastor Conard Sandy, now serving in his third year at La Verne, we are busy trying to uphold the Biblical truths—not easy in this fast-changing world.

There have been several noteworthy evangelistic campaigns, the most recent one being conducted by Dr. Harry M. Lentz, evangelist, with Jimmie Davis, musician and leader of children's meetings. There were 57 decisions during the one-week campaign, and the average attendance of children at the afternoon service was about 200.

A missionary and Christian service flag has been made with 12 stars, half the number of stars on our U. S. service flag. We have three prayer groups on Wednesday evening; after Brother Sandy gives a Bible study the group divides into an all-men, all-women, and all-young-people prayer time for each. Four C. E. societies and the prayer band meet each Sunday evening. A world day of prayer, begun by our foreign missionaries, is observed on the 15th of each month.

There are three active women's organizations—W. M. C., Delta Circle, and S. M. M. The choir is doing splendid service under the direction of Doyle Montz, with Dorothy Ohler as organist. The junior choir is gathering speed under Lorene McGuyre as leader. Mr. and Mrs. Cecil McGuyre are doing splendid work with the youth group. One of our boys graduated from Westmont College and expects to attend Grace Seminary next year.

We are pleased to welcome home Sister Loree Sickel and hope that Clarence will soon be here. (I have a special interest in the Sickel family—Clarence was a pupil in the first Sunday school class I taught. Too, his sister later married my brother. In any case, I love the Sickels because they are missionaries!) Mr. and Mrs. B. F. Sickel, father and mother of Clarence, both past 80

years of age, are joyfully anticipating their son's return.

Two years hence, if the Lord tarries, the La Verne Church, the mother church of the 18 congregations of Brethren in southern California, will celebrate its golden anniversary. There are two charter members who have never moved away nor affiliated with any other congregation. Many three-generation families still attend.

Yours in the Blessed Hope, which seems closer daily.—*Elsie Rager, publicity chairman.*

## GOOD NEWS REVIVAL AT FLORA

It was possible to have only 14 services in the Good News Revival at Flora, Ind. This was altogether too short a period and again we felt that the meeting was just beginning to open when we closed. There was much sincere intercessory prayer. Also there were some who were very faithful in personal visitation. The pastor, Mark Malles, is an efficient, faithful, and spiritual personal worker. The church is prepared to keep right on in seeking the lost and wandering. We feel sure the aftermath of these services is going to be wholesome.

The Grace Brethren Church at Flora has won for itself a position of influence in the community. It has established a standing as a fundamental, Bible-teaching, and soul-winning church. The Lord has abundantly blessed this group of believers in many ways.

The Holy Spirit was given every chance to exalt the Lord instead of human leadership and to speak in His "still small voice" in calling the unsaved and wandering. Pastor, people, and evangelist sought to make this revival one of evangelism with a strong Bible content and emphasis, instead of just mere passing emotion and human energy. We praise the Lord for the privilege of

laboring with a pastor and church which have these Scriptural standards of evangelism.—*Charles H. Ashman, evangelist.*

It was a privilege to work with Evangelist Charles H. Ashman recently in an evangelistic meeting in the Grace Brethren Church here in Flora, Ind. Through prayer, personal work, and the preaching of the Word 16 people were brought to decisions during the meeting. Most of these were conversions.

Many homes were contacted for the first time in preparation for the meeting and during the meeting. We have a long list of prospects whom we are still dealing with and we would appreciate the prayers of intercessors for their salvation.

Brother Ashman's messages were a blessing to the church. I deeply appreciated his willingness to go with me into the homes of unsaved each day. This is Biblical evangelism and Brother Ashman is most faithful in it.—*Mark Malles, pastor.*

## S. E. DISTRICT FELLOWSHIP

The Southeast District Fellowship held its fourth annual meeting at the Ghent Church in Roanoke, Va., June 15-16, with the largest attendance we have had since our district has been reorganized. The moderator was Rev. H. W. Koontz.

The conference was blessed by the messages of Dr. Paul R. Bauman, of Grace Seminary; Rev. L. L. Grubb, who represented both the Home Missions Council and the Gospel Truth Radio Hour; and Prof. Norman Uphouse, of Bryan University.

At the closing session a male quartet from Bryan University had charge of the devotional period. Bro. L. Ray Layman, a member of the Ghent church, and a recent honor graduate from Grace Seminary, was ordained. The service was in charge of Rev. H. W. Koontz and Dr. Paul R. Bauman.

Next year our Fellowship plans to meet with Bro. J. E. Patterson and his good Hollins folks. By an unusual coincidence of elections and places of meetings, that will be the





third consecutive year in which the host pastor is also the moderator.—*W. V. Findley, secretary.*

### JOHNSTOWN, PA.

The Johnstown Bible Conference Committee holds at least four Bible conferences each year. The committee is composed of men from the First Church and all the sessions are held here.

Our last conference was held May 25 to 30 with Bro. C. H. Ashman as the speaker. I feel that this conference was of unusual value and therefore merits this report.

The theme of the conference was, "The Ministry of the Holy Spirit." Readers of the "Herald" will know that Brother Ashman is well qualified to teach this subject. While there was a careful distinction of terms and definitions regarding the person and work of the Holy Spirit, each service was warm and vitally charged with practical truths that every Christian needs, and can have, for victorious Christian living and witnessing. These studies were a blessing to my own heart, and many of our people bear witness to the same. I believe our church will be a greater church because of this blessed experience.

The conference closed Sunday evening with a message from the Song of Solomon. Brother Ashman had asked Mrs. Ogden to sing "Joyfully

Waiting His Coming," a song written by the late Mrs. Ashman and found in her effects after her death. It was a very fitting message with which to close the conference, and it made a very profound impression on this congregation where Mrs. Ashman lived and labored for 14 years and where she was universally loved.

May each one of us experience the fullness of the blessed ministry of the Holy Spirit in life and in testimony "until the day break, and the shadows flee away."—*W. A. Ogden, pastor.*

### THE BRETHREN PULPIT

*(Continued from Page 668)*

present world; Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ" (Tit. 2:11-13).

Lastly, He admonished patience in waiting. As the husbandman waits patiently for the precious fruit of his labors, so are we admonished to "Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7a) and again in verse 8, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Remember, brethren, our blessed Lord of Glory will not forget our labor of love in His service, for

His eternal glory. It is through faith and patience that we inherit the promises (see Heb. 6:10-12). While He tarries let us be patient in the tasks He has given us to do for Him.

Let us heed the words of the Apostle again as he says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1-2). Brethren, herein lies the secret of our successful Christian experience. In our waiting for our Lord from heaven, let us be patient, looking away unto Jesus. He will strengthen and sustain us by His matchless grace and infinite mercy.

O Christian friend, do you realize that you have in your possession a personal love letter from Christ, the Lover of your soul? It is His message of love direct to you from His compassionate heart. Read it for comfort, instruction, and hope in these days of separation from Him, the Great Head of the Church. Soon we shall be united to abide with Him eternally, for His glory. Are you ready?



JUNIOR CHOIR, FIRST CHURCH, JOHNSTOWN, PA.

This picture was taken on Children's Day. Mr. E. H. Blough is the director; his assistants are Miss June Blough and Mrs. Eugene Botteicher. The choir sings in all special programs at the church and is often invited for special services away from home. The longest trip taken so far was to Kittanning, where they sang in the Youth for Christ program.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for August 8, 1948.

Acts 13, 14.

## PAUL'S FIRST MISSIONARY JOURNEY

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

Previous to the time of this lesson, Paul and Barnabas had been called by the Holy Spirit to make this missionary and evangelistic tour ("have called them," vs. 2). But for some reason they had not yet gone. The Holy Spirit was seeking an opportunity to thrust these men forth. Finally the Spirit secured the attention of a few leaders in the church, and He ordered the separation of these two men to the work to which they had been called.

Things have not changed much since Paul started his first missionary journey. The Spirit of God still has a plan for world-wide evangelization. He has called the workers. But many have not gone. So the Holy Spirit is still seeking ways to thrust them out. He is trying to get the attention of those who should go, and those who should send them.

In our study of the Gospels we learned from the Lord's own words that workers are sent out as men pray. In this lesson we have an example of this important truth. Here was a small group of prophets and teachers in Antioch. But the prophets were not prophesying, and the teachers were not teaching. They were ministering "to the Lord," not to the people. Had their time been all taken up in multiplied meetings and activities, they might have done much good, but they would never have been thrust forth by the Spirit on this great missionary enterprise. It was not until they ministered to the Lord, and fasted, that they were in a position to hear God's message.

There is something more important to the prophet than prophesying; there is something more vital to the teacher than teaching. The prophet must see God's face, and receive a message from Him. The teacher must know Him who is the truth. We who serve the Lord are

in danger of missing this fact. We can become so busy ministering to the people that we forget that our first calling is to minister to the Lord. We can get so busy with suppers and banquets that we never fast, never deny ourselves any of the comforts of life for the express purpose of finding out God's will for us.

Every sincere servant of the Lord knows that ministering to the people takes something out of a person; it is a drain on his physical and spiritual resources. On the other hand, ministering to the Lord is the only activity that builds us up. This is what fills the reservoir.

When men pray in earnest, they are made willing to go. As they pray, they are prepared and qualified to go. While they pray, they are sent forth by their co-workers. And when men go out under these conditions, they are "sent forth by the

Holy Ghost." Then their ministry to the people is God-blessed and effective. Having received something from the Lord, they have something to give to the people.

Fruitful service starts in the prayer meeting.

### Review Questions

(Based on the Brethren Quarterly)

1. Are New-Testament missionary methods still the best?
2. What conditions in the church at Antioch prepared the way for this missionary journey?
3. Who called these missionaries to their work?
4. Were they sent forth by men or God, or both?
5. Do fortune tellers aid or hinder the preaching of the Gospel?
6. What conditions did the cripple fulfill which led to his healing?
7. What was the apostles' reaction to the praise of men?
8. Mention the three great movements in evangelism on the part of the early church.
9. Where did this missionary journey start? How many attended this prayer meeting?
10. How does the ministry of the Holy Spirit in this dispensation differ from His work in earlier ages?
11. Trace this missionary journey on a map.

### BIBLE-READING SCHEDULE

Monday	July 26	Job	25, 26, 27, 28	Mark	4
Tuesday	July 27	Job	29, 30, 31	Mark	5
Wednesday	July 28	Job	32, 33, 34	Mark	6
Thursday	July 29	Job	35, 36, 37	Mark	7
Friday	July 30	Job	38, 39	Mark	8
Saturday	July 31	Job	40, 41, 42	Mark	9
Sunday	August 1	Psalms	1, 2, 3, 4, 5	Mark	10
Monday	August 2	Psalms	6, 7, 8, 9	Mark	11
Tuesday	August 3	Psalms	10, 11, 12, 13	Mark	12
Wednesday	August 4	Psalms	14, 15, 16, 17	Mark	13
Thursday	August 5	Psalms	18, 19	Mark	14
Friday	August 6	Psalms	20, 21, 22, 23	Mark	15, 16
Saturday	August 7	Psalms	24, 25, 26, 27	Luke	1
Sunday	August 8	Psalms	28, 29, 30, 31	Luke	2
Monday	August 9	Psalms	32, 33, 34	Luke	3
Tuesday	August 10	Psalms	35, 36, 37	Luke	4
Wednesday	August 11	Psalms	38, 39, 40	Luke	5
Thursday	August 12	Psalms	41, 42, 43, 44	Luke	6
Friday	August 13	Psalms	45, 46, 47, 48	Luke	7
Saturday	August 14	Psalms	49, 50, 51	Luke	8
Sunday	August 15	Psalms	52, 53, 54, 55	Luke	9



## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

(Lesson for August 8 Will Be Found on Page 675)

Lesson for August 15, 1948.

Acts 15.

### THE COUNCIL AT JERUSALEM

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

#### The Lesson and You

There were two opposite errors which threatened the early church. Both of them were met and answered in this lesson. Either of them is fatal to pure Christianity.

The first error may be called legalism. It is found in the false teaching of the men from Judea who said to the gentile believers, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). Paul and Barnabas reasoned with these men, but the matter could not be settled locally. So a delegation was sent to Jerusalem. There Peter told how God had saved gentiles, "giving them the Holy Ghost . . . purifying their hearts by faith," that both Jews and gentiles were being saved "through the grace of our Lord Jesus Christ" alone. Paul and Barnabas told how God had worked miracles among the gentiles who were being saved by faith. James summed up the discussion, voicing the decision which was incorporated in the letter that was sent back to Antioch. The decision of the church was clear: it was not necessary for one to be circumcised or to keep the law of Moses in order to be saved. Men were saved by pure grace, through faith, and God had repeatedly given the Holy Spirit to converts on that basis. If God acknowledges that men are saved before they participate in any ordinance, then the church cannot do otherwise.

In spite of this clear statement and the logic of this decision, we still have "men . . . from Judea" that

trouble the church. They have substituted baptism for circumcision, but the error remains unchanged. Every pupil in a Brethren Sunday school today should have a clear understanding as to how he is saved.

However, we should not leave the impression that we are opposed to God-given ordinances, and holy living. There is danger that we will denounce good works in such a manner that uninstructed listeners will suppose that we are somehow opposed to them. Good works are a part of God's plan for us, but their place in God's plan is after regeneration, not before. Our purpose should not be to deride good works, but rather to magnify the grace of our Lord Jesus Christ. We oppose works and ordinances as a procuring cause of salvation because when works are put in that place they detract from the glory of God's grace. Thus the early church met the error of legalism.

But there was another error which we may call license. For example, there seemed to be many professing Christians who thought they could go right on living in idolatry and immorality after being saved by God's grace. James clearly saw this error, so he was not satisfied to simply say, "No, you don't need to be circumcised in order to be saved." To him there were some "necessary things" (vs. 28) in the Christian life. Four such things are mentioned, one being a general term having to do with personal purity. To him it was inconceivable that one who had had his heart purified by faith (vs. 9)

should go on living in sexual impurity. Morality is a "necessary thing" to the Christian.

The other three necessary things are significant, as not one of them is necessary in the absolute sense. Paul shows us in I Corinthians 8 that there is nothing essentially wrong in eating meat sacrificed to idols, if one understands that the idol is nothing. But he goes on to say that it is wrong to eat such meat if it causes a weaker brother to stumble. So it was with the eating of blood, or of things strangled. These "necessary things" were necessary only because the Christian is his brother's keeper. It is significant that of these four necessary things, three have to do with a voluntary restraining of one's liberty for the welfare of others, while only one has to do with a matter that is essentially wrong. That proportion seems to continue to the present time: perhaps only about one-fourth of Christian conduct is concerned in avoiding things that are essentially immoral, while fully three-fourths of Christian living is determined by its effect on others.

It follows from this that being moral in the usual meaning of that word is far less than Christian living. It is necessary, it is essential that the Christian should live "void of offense." Such living is not optional, it is not a matter of choice. It is a "necessary thing." Thus the early church met the error of license.

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The Brethren Missionary Herald Co.  
Winona Lake, Indiana

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# The Brethren Missionary Herald



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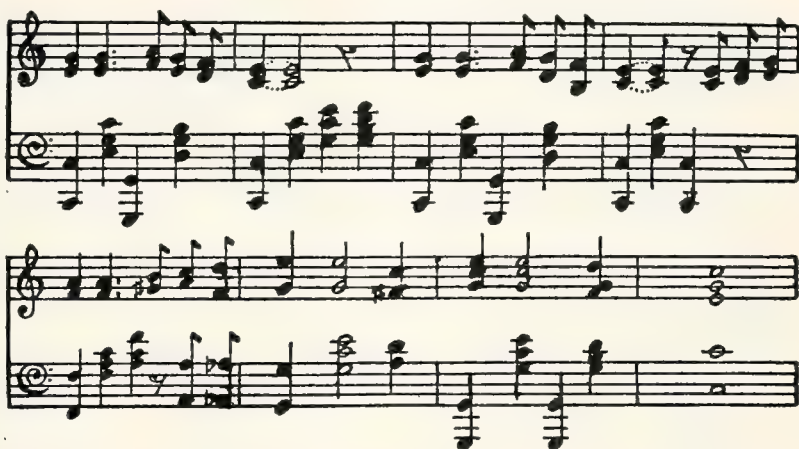
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## Unafraid

“Associate yourselves, O ye people, and ye shall be broken in pieces . . . Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. . . . I will wait upon the Lord . . . and I will look for him” (Isa. 8:9-17).



## ‘I Will Trust and Not Be Afraid’

I will not be afraid.  
I will not be afraid.  
I will look upward,  
And travel onward,  
And not be afraid.

He says He will be with me.  
He says He will be with me.  
He goes before me,  
And is beside me,  
So I'm not afraid.

His arms are underneath me.  
His arms are underneath me.  
His hand upholds me,  
His love enfolds me.  
So I'm not afraid.

His Word will stand forever.  
His Word will stand forever.  
His truth it shall be  
My shield and buckler,  
So I'm not afraid.

He will give grace and glory.  
He will give grace and glory.  
His cross before me,  
His banner o'er me,  
So I'm not afraid.

He says He will do marvels.  
He says He will do marvels.  
Above our asking,  
Or even thinking,  
So look up and praise.

So we go singing onward.  
So we go singing onward.  
We're pressing upward,  
We're marching Homeward  
To Him, unafraid.

G. E. M. G.



# EDITORIALLY SPEAKING



By DR. LOUIS S. BAUMAN, *Editor*

## "OVER THE TOP"

As Treasurer of the Foreign Missionary Society, it gives me real pleasure to report to the members of said Society that we are ending our fiscal year (June 30) by going "over the top"—that is, we are topping last year's offering by \$435.54. The offering for the fiscal year ending June 30th, 1947, amounted to \$120,124.87. The offering for the fiscal year ending June 30th, 1948, was \$120,560.41. It was a close call, but we made the grade!

As the time approached to send out the call for the Easter Offering (on which day nearly the entire amount for the year must be raised), the Treasurer will have to admit that he had a fear in his heart that we might fall down considerable from last year's mark, and we are not set to go backward, but forward. New missionaries have been sent out. Many others are preparing. They must not—they cannot—be denied. The Board is expecting to open up new fields. Salaries and allowances to missionaries had to be raised to meet present-day living costs, and all the other expenses in connection with the work have been skyrocketing in these days.

The fear in my heart was born of the fact that, so far as I can remember, for the first time we did not have a single missionary at home who was able to go out into the churches and, by deputation work, stir up the missionary spirit, that is almost sure to become dormant unless it is stirred by the personal contact of the missionaries themselves. Then again, Brothers Barnard and Kimmell, because of the bad accident they had in Africa, did not arrive home as they had intended to do, and contact the churches with the enthusiasm that their report of the work in Africa was sure to engender.

Well, there was just one thing for the Treasurer and the Financial Secretary to do, and that was to buckle down, ask the Lord for His help, appeal to the pastors by Herald and by mail to stand by, and through the mail to contact all the members of the Society "lest they forget." The Spirit of God did the stirring, and when the very last minutes (*and we mean MINUTES*) of the fiscal year drew to a close, your Financial Secretary, Mr. Dallas Martin, rushed through the door of the bank just as it was closing its doors with a last deposit of the several hundred dollars that sent us "over the top." "Praise God from whom all blessings flow!"

Now then, my brothers and sisters, we have just about reached the point when we will not go "over the top" many more times unless there are some new churches built—new missions established. Look at the offerings (when the financial report reaches you) given by churches—mission churches that did not exist ten years ago. There's the story of the great advance we

have made in foreign missions! If you, friend of foreign missions, want us to continue to go "over the top" in the offering that is so dear to the heart of your great missionary Savior, then the way to do it is to match your foreign missionary enthusiasm with a fervid enthusiasm for the building of more home mission churches. Thanksgiving Day is coming! Get ready! Do you believe in the Brethren Church? Do you believe that the Gospel she presents to a perishing world is the purest Gospel given to men to preach? Then get out your checkbook for check No. 2, and prove your confidence in her by a still more enthusiastic support of her missionary activities. Your Lord is looking to you to work together with Him to save men and women from eternal death.

And, by the way, while we are on the subject, I might as well say that you cannot build Brethren churches without preparing young men to man them. Might as well write out your third check for Grace Theological Seminary!

And, finally, you can never unite the Brethren churches in the great work of building up the cause of foreign missions, home missions, and Grace Seminary, without traveling the avenue of the printed page. *Without it—utter failure!* So, again my brother, my sister, you might just as well prepare right now to write out that fourth check you have not yet written this year, for the Brethren Missionary Herald Company.

What's that I hear you say? *O no!* Your home preacher won't starve! He'll thrive! You see, there are more than four checks in your checkbook!

*When are you to stop giving? Stop when your Lord stops giving to you!*

## "UNAFRAID"

One day, in that long ago, our Lord was sitting on the brow of old Olivet, when His disciples asked Him, "What shall be the sign of Thy coming, and of the end of the world [age]?" Not one, but a number of signs He gave them. Prominent among them was this, "Men's hearts failing them for fear, and for looking after those things that are coming on the earth."

It is unnecessary to point out to the dullest of men today the fact that this sign is outstanding in every land, and among *all* people, and *every class* of people. Ex-President Herbert Hoover, whose knowledge of world conditions is admittedly as nearly perfect as that of any man, declares that the trouble with the *whole world* is fear—fear that grips and paralyzes the hearts of men in every sphere of human activity.

Fear of inflation that will make the savings of a life-

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time vanish into so much waste paper. Fear of a Communism that will destroy the altars of all religious faith. Fear of totalitarianism that will torture all mankind with the galling chains of slavery. Fear of racial prejudices that will sweep millions more of human beings into slaughter pens to perish because of color or of race. Fear that bloody revolutions will roll the heads of men as in the "dark ages" past. Fear that World War No. III will utterly destroy the last vestige of civilization, and return mankind to dwell with the beasts in the caves of the earth. Fear that atom bombs, and still more deadly instruments now being invented and perfected in the scientific world, will in a night turn the entire earth into one vast graveyard.

The whites fear the blacks, and the blacks fear the whites. The yellows fear the Reds and the Reds fear the yellows. The Catholics fear the Bolsheviks, and the Bolsheviks fear the Catholics. Moslems fear the Jews, and the Jews fear the Moslems. The Laborite fears the Capitalist, and the Capitalist fears the Laborite. The Leftists fear the Rightists, and the Rightists fear the Leftists.

Men everywhere are seeking a hiding place for their treasures, for their lives—but find no certain refuge. But, in seeking for some refuge, the best they seem to be able to find is in some visionary, hypothetical, illusory sophism—a federation of nations bound together by what Shakespeare would call "a rhapsody of words"—a *spasm* of words, we presume.

Fear, fear, fear! All faces, save the faces of dumbest fools on the one hand, and understanding saints on the other hand, are blanched with fear! Verily, verily is the prophecy of our Lord being fulfilled as never before in the history of the whole world.

Isaiah the prophet foresaw the whole social, political, religious, irreligious, atheistic, materialistic, internationalistic, anti-Christian conglomeration. Hear the prophet speak, who saw our day and cried aloud the warning:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand. . . . Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; *neither fear ye their fear, nor be afraid*. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary . . . I will wait upon the Lord . . . I WILL LOOK FOR HIM" (Isa. 8:9, 10, 12-14, 17).

#### "LOVE TO BE HUMBUGGED"

P. T. Barnum, the famous American showman of a generation ago, once said, "The American people love to be humbugged!" We recall that many years ago, performing in a midwest town, a certain circus had with it a sideshow with a flaring sign on the front reading, "Come in and see the wonder of wonders: a horse with his tail where his head ought to be, and with his head where his tail ought to be—all for 25 cents." The people flocked in to see the monstrosity. They saw it: a horse tied in a stall so that his tail was toward the manger and his head in the opposite direction! Did anyone get mad about it? Not at all! Didn't the showman show exactly what he advertised? Certainly! Therefore, they all came out laughing—minus 25 cents. Did they tell it? Not at all. They enjoyed seeing a

## IMPORTANT NOTICE

### *Students for the Ministry and Pastors*

In the new Selective Service Act, passed by Congress on June 19, 1948, the following paragraph sets forth the conditions of exemption for ministers and students for the Christian ministry:

*"(g) Regular or duly ordained ministers of religion, as defined in this title, and students preparing for the ministry under the direction of recognized churches or religious organizations, who are satisfactorily pursuing full-time courses of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been preenrolled, shall be exempt from training and service (but not from registration) under this title."*

1. It should be noticed that all men between the ages of 18 and 26 must *register*, even though they may have a right to apply for exemption as students for the Christian ministry.

2. Students now in colleges or other schools preparing for entrance to the theological seminary should *pre-enroll in the seminary* at once if they have not already done so. Application blanks for this purpose may be secured by writing the Registrar, Dr. Herman A. Hoyt, Winona Lake, Indiana.

3. Pastors who have such students in their congregations should be careful to call this notice to their attention. Otherwise they may have serious difficulty in securing exemption to continue their studies.

ALVA J. McCLAIN,  
*President of the Seminary.*

lot of other fools walk in. Humbugged? Yes! But they loved it!

However, there is a lot of humbuggery going on on this earth that is not quite so funny. It is sad—pitiful in the extreme. And it is being carried on by men who *profess* to be the only true priests that the living God has on this earth. If there is one religious institution that is more completely enthralled by fetishism, witchcraft, and demonism than is the Roman Catholic Church, we have not yet heard of it. Read elsewhere in this issue an article entitled, "Miracle-Working Priest in Brazil"—quoted from the *Latin American News Letter*, published by the Committee on Cooperation in Latin America—an authentic account of the sort of humbuggery that is making, and has made, the Roman Catholic Church rich in gold, thus sneaked from the pockets of the ignorant and the superstitious millions who would kiss the big toe of the Pope of Rome. According to that which our Lord Jesus Christ taught, that judgment will fall heavier on some than on others, we do not hesitate to say that no judgment of God will ever fall with greater indignation on any man or set of men than on those who willfully and deliberately commercialize human misery, and do it in the name of the Lord Jesus Christ, as the priests of Rome are doing wherever they reign. If missionaries are not needed to set free these



captives of the duperies and chicaneries of Papal Rome, then missionaries are not needed anywhere.

### "A SOUND OF GOING IN THE TOPS OF THE MULBERRY TREES"

The western hemisphere was profoundly shocked when it heard the news last April 9th that bloody and destructive riots were raging in Colombia, South America. It is said that no city from the Rio Grande to the Tierra del Fuego ever suffered a comparable destruction of life and property equal to that which the beautiful Colombian capital, Bogota, suffered.

The fundamental cause of the bloody and destructive riots is a subject on which there is some disagreement. Some accuse the Communists. However, missionaries, who cannot be accused of undue friendship for the Communists, declare that "It would be a great mistake to write the whole affair off as a Communist plot." The Communists in Colombia number only about 8,000, and many of them are quite friendly to the Liberal party in power.

Some attribute the uprising to the fact that the masses in Latin America are growing weary of being ground under the heels of the rich; and that "Riots give them a chance to loot and get those things which only the rich can buy." In all parts of the world, the hitherto underprivileged classes are stirring, impatient for a taste of that better life and higher standard of living that they see the rich enjoying. They, too, want for themselves and their children education, health, and freedom from want.

I recall that, when 25 years ago I visited Argentina. I was shown a great stadium. There I saw a section where, at the races and games, the rich sat, in easy seats protected from the sun, wind, and rain. Then there was an immensely larger section, rough and unprotected, where sat the poor. Between them was a very small section for the middle class. I prophesied then that the day would come when in the largest of those three sections there would be heard the "sound of going in the tops of the mulberry trees." And, when that day fully comes, God have mercy upon the rich, for nothing is more terrifying among men than an enraged mob out to avenge a cruel wrong.

It is probably true that in the riots in Colombia was heard "the sound of going" that indicates the near approaching of the day when James' great prophecy will be fulfilled: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. . . . Be patient therefore, brethren. . . . for the coming of the Lord draweth nigh" (Jas. 5:1-8).

However, in the opinion of the editor, there is a far deeper cause underlying the uprising of the masses in Colombia—a cause that underlies smoldering fires all over Latin America. In a word, that fundamental cause is clericalism. In 1930, Olava Herrera was elected president of Colombia. He was the first Liberal (anti-clerical) president in many years. He was the product of a Protestant (Presbyterian) school, and in all probability derived his belief in democracy and freedom from tyranny in that school. In 1946 a split occurred in the Liberal party and allowed a Conservative (Ospina Perez) to become president, although the congress, even as a goodly majority of the people, remained Liberal. But the priests (clericals) grew arrogant as in former

times. In one place they dressed as civilians and sacked a Protestant mission school in Boyaca, shouting as they sacked, "Down with the red Masons—viva Laureano Gomez!" Then came the assassination of Gaitan, a Liberal leader who was greatly loved by the masses—a leader of the common people opposed to clericalism. Then it was that hell broke loose.

It is quite significant that in the malicious and ruthless destruction of churches and church schools, including the archbishop's palace and the papal-nuncio's residence, *no Protestant property was damaged and no Protestants lost their lives*. The whole affair seems to indicate a deep animosity on the part of the masses of the common people toward the longer reign of the Roman Catholic priesthood in at least one nation south of the Rio Grande. This upheaval rather belies the Roman Catholic claim to unity in Latin America, and that the people want none of the teaching of the "sons of Luther," and that Protestant missionaries are not welcome below the Rio Grande. An Ecuadorian educator recently said, "We can no longer look to the Catholic Church for leadership." The great tragedy is that, as the masses begin to move away from Rome, looking elsewhere for spiritual leadership, they find it not. The true ambassadors of the cross have failed to arrive, save in pitifully small numbers. With no knowledge of the real Christ and a saving faith, these masses in the great "Neglected Continent" are turning to agnosticism or, worse yet, into the utter darkness of atheism.

Such a land should furnish us with the most strategic mission field on earth today. The battle down there beneath the "Southern Cross" has been hard and discouraging. But still, a handful of God's ambassadors, badly scattered though they be, are holding the fort. If we mistake not, we "hear a sound of going in the tops of the mulberry trees," the sign from our God "that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines"—the hypocritical, commercializing, religious tyrants that have long borne the name of Christ, but are, in reality, the most deadly enemies to the faith in, and of, Christ that the true Church has ever yet known.

Yes, there is "a sound of going in the tops of the mulberry trees." "He that hath ears to hear, let him hear"—and—GO!

### THE EDITOR DISAGREES!

The great Master said, "A house divided against itself cannot stand." Therefore the Treasurer of the F. M. S. hesitates to disagree with its General Secretary. But this is a very friendly disagreement, and both of us surely believe in a free exchange of opinion. In the General Secretary's Report printed in this issue, under the paragraph entitled, "Missionaries Appreciate Your Letters," the General Secretary says, "Write a personal letter directly to these missionaries in the foreign field. It means so much more to them to have even a ten-cent air-mail letter, personally written, than to have the finest beautiful commercially made card sent to them without a personal greeting"—by which he means, of course, a hand-written personal greeting.

Well, now, the editor is writing this protest because he happens to be the recipient of a good many "commercially made" cards, especially at birthday time and Christmas time. And I do not propose to allow even our genial Secretary to undervalue the worth of these



# MIRACLE-WORKING PRIEST IN BRAZIL

[Note—The following report of a "Miracle-Working Priest in Brazil" was taken from the *Latin American News Letter*, which is published by the Committee on Cooperation in Latin America. We present it as an example of the kind of duplicities that the Roman Catholic Church has practiced for centuries, the world over, to keep her exchequer filled to overflowing. It is a shining example of the way that the Roman Catholic Church continually commercializes on human ignorance and superstition. "Whosoever is deceived thereby is not wise" (Prov. 20:1).—L. S. B.]

Considerable publicity has been given by the Roman Catholic Church in Brazil to the miracles supposedly performed by a priest named Antonio Pinto in the village of Urucania in the interior of Brazil.

Rev. Charles W. Clay, Methodist missionary, gives a graphic account of a visit he made to Urucania to see for himself just what was happening. He says,

"Thousands of people, both rich and poor, flocked from all over the country to see this miracle-worker and receive his blessing. Newspapers and radio played up the event with sensational headlines and reports of the miracles that were being wrought. The owners of trucks and busses made small fortunes carrying the multitudes to out-of-the-way Urucania. Doctors and public health officials became concerned over sanitary conditions in the little village whose population had increased overnight from around 200 to 10 or 15 thousand. Accidents along the narrow country roads were causing numerous deaths. Then vendors of amulets and photographs of the priest were becoming rich not only in Urucania but throughout the country. A mighty campaign of propaganda was inaugurated against Protestantism and in favor of the 'true faith' whose representative could perform miraculous cures of the blind, the deaf, and the lame, all in the name of Our Lady of Graces and with the aid of holy water and miraculous medals.

"I took advantage of many of the traffic jams to inquire about miracles among the returning pilgrims. All were loud in their praises of the priest and his

cures, but in no case could they point to one in that particular truck. In every town and village through which I passed, the story was repeated: the blind had been restored their sight, the lame were now walking, but always the story was told of someone in the next town and never of anyone in the village where I was making the inquiry! One man told me frankly, and in all innocence, 'It seems that those who come from far away are more fortunate than we who live nearby!' It reminded me of trying to find the pot of gold at the end of the rainbow.

"We arrived in Urucania one afternoon about ten minutes after the priest had appeared in the little square in front of the church and given his blessing to the multitudes there assembled. It was a pitiful sight: thousands of suffering men, women, and children, blind, paralytic, deformed, tubercular, lepers, maniacs, each with his bottle of holy water and string of miraculous medals, but all in apparently the same state as before the blessing.

"And you dare not raise your voice against him, this 'miracle worker.' When I returned from this trip I gave my impressions of Urucania on our weekly radio program, saying that I had not seen a single miracle at Urucania or anywhere along the way, and that all the people whom I knew personally who had gone from Victoria had returned just as they went; I said also that if anyone from Victoria had been cured by the priest that I would appreciate their coming to my house so that I might mention their cure over the radio the following week. Many were the protests to the radio station (and the price of our program was almost quadrupled—have not yet discovered if due to what I said), but no one claimed to be cured and no one came to see me. The next week when I spoke over the radio on 'The Greatest Miracle in the World—Jesus Christ,' and mentioned that I was still waiting for evidence of miraculous cures, an article came out in the paper condemning modern heretical missionaries who had come uninvited and were expressing unsolicited opinions to undermine the 'true' civilization which had been brought to Brazil by the Jesuits with their holy water and miraculous medals. Many people, on the other hand both Protestant and Catholic, congratulated me on my bold stand in telling the truth."

## HOMeward

The day dies slowly in the western sky;

The sunset splendor fades, and wan and cold

The far peaks wait the sunrise; cheerily

The goatherd calls the wanderers to their fold.

My weary soul, that fain would cease to roam,

Take comfort; evening bringeth all things home.

Homeward the swift-winged sea-gull takes its flight,

The ebbing tide breaks softly on the sand;

The sunlit boats draw shoreward for the night;

The shadows deepen over sea and land.

Be still, my soul; thine hour shall come;

Behold, one evening God shall lead thee Home!

cards—or the fine friendship and esteem of those who send them. And frequently, if not usually, the wording on them is sweeter, and sends the bosom swelling outward a bit more than the hand-written ones. This is a busy world, and if the editor had to hand-write all the greetings he sends out, some of his best friends would simply have to go without. Now this is the way he figures it out. The "commercially made card" is at least equal to the hand-written card PROVIDED the sender means the sweet sentiments printed thereon. The editor so receives such cards as being the genuine expression of the sender. And Brother—Sister—if you don't mean it, please keep your card at home, and save the postage! Please do not deceive me! When I send a card, I always select a card as my personal feeling toward my friend—personally selected and personally sent—and personally meant—every word of it! I hate to take up this valuable space to say it, but I want all my friends to know. And, now, Brother Secretary, ain't I right?



# GENERAL SECRETARY'S REPORT

By REV. R. D. BARNARD

## *Churches Visited*

Since we have returned to about our usual good health we have been quite busy contacting churches, camps, and conferences in our visitation work. Churches visited since our last report include Leesburg, Flora, and Berne, Ind.; Tippecanoe, Ind. (Congregational Christian, where our Bro. Lewis Hohenstein is the pastor), and the Presbyterian church at Bourbon, where our Brother Nitz is the pastor. We have also visited the church at Sidney, Ind., and the church at New Troy, Mich., as well as spending several days at each of the camps at Indisinewa. And, before this report will have been published, we will probably have visited the churches at Osceola, Ind., North Riverdale, Dayton, Ohio, and churches in the Miami Valley which have been contacted—Covington, Clayton, Camden, and Troy. And also the Central District Conference at Fort Wayne and the Northern Ohio District Conference at Rittman.

During the conference at Rittman, Mrs. Barnard will be visiting the Women's Missionary Council section of the East District Conference at Johnstown, Pa. Following these conferences we will spend probably two weeks among the churches in western Pennsylvania, and then will be at the meeting of the Location Committee—so far as the permanent location for our Foreign Missionary Society offices are concerned. Will you be praying for this very important work of this important committee?

## *Sheldons to Fly Home*

As we reported last month, the Sheldons will be flying home. They will be arriving in New York City about the 2nd or 3rd of August and going directly to the Missionary Residence at Winona Lake.

## *Addresses of Missionaries on Furlough*

The Beavers are at 3060 Hope St., Huntington Park, Calif. Miss Ruth Snyder is at her home address, 211 Second St., Conemaugh, Pa., although as you read this she will probably be visiting the different churches of the Northwest District. The present address for the Sickels is 5456 Linden Ave., Long Beach 5, Calif.

## *Freight Arrived in Africa*

A letter from Dr. Jobson, dated July 3rd and written from Douala, French Cameroons, says that the three new Dodge pickups have arrived, as well as the 12 units for the icyball refrigerators, and that he, with Bob Hill and a native driver, are ready to start inland with the three new trucks. They arrived in excellent condition. Continue to pray for the safe and speedy arrival of freight shipments to our field in Africa.

## *Missionaries Appreciate Your Letters*

Why not use the new ten-cent overseas air-mail folder which can be purchased at any first-class post office, and write frequently to all the missionaries. It would be very fine to do what many churches are doing, and that is to take a certain missionary family for a week, giving the address in your church calendar and urging that every family interested in missions write a personal letter directly to these missionaries in the foreign field.

It means so much more to them to have even a ten-cent air-mail letter, personally written, than to have the finest commercially made card sent to them without a personal greeting. By air mail, you should allow from a week to eight days for mail to arrive in Argentina, and from ten days to two weeks for it to arrive in French Equatorial Africa. And, if our missionaries are not close to a post office, then allow another month with the mail for Africa.

If you send the first-class mail, common postage, allow at least four months for the letter to arrive, and please try to have your letters arrive on time rather than a month after the special incident or the special occasion for which you send the letter.

## *Sending Packages*

If the item that you are sending to missionaries in either field is not in excess of four pounds, then we recommend that you send it first-class mail. In this

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## ATTENTION!—MIMEOGRAPHS AS PROJECTS

The African Field Council asked that we present to the churches, or to organizations here at home, the need for four new mimeographs—one for M'Baiki, one for Bocaranga, one for Bossembele, and one for Bassai. We mentioned this in the issue of the Herald a month ago. We're just continuing to call it to our minds.

Each of these mimeographs, fully equipped, will cost about \$150, and then, if the organization using it as a project wants to pay the entire cost of its delivery to the field, it will be about another \$150 for customs and transportation. We'll be glad to break these projects down into smaller parts if there are those who care to help but can't handle so large a unit of purchase. Please contact us if you are at all interested.

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way the missionary will not have to pay customs at the other end, and the project or the item will arrive much more quickly than for you to send it otherwise. If the item is above four pounds, then you may send by parcel post up to 22 pounds, but if you send by parcel post up to 22 pounds, the missionaries will probably have to pay in customs at the other end an amount about equivalent to what you paid for the item to begin with. And therefore we suggest that if you send items to missionaries parcel post, that you deposit with the Foreign Missionary Society an amount equal in value to the items which you purchased. Otherwise, the missionaries can easily be bankrupt by your kindness.

If you are in doubt about these matters, please check with your local first-class post office, or write us directly about it.

## *Board of Trustees to Meet*

The Board of Trustees of the Foreign Missionary Society will meet in their annual meeting at Winona Lake, Indiana, on August 22nd. There are dozens of very important matters for consideration. Will you please be very much in prayer for these brethren as they meet.

# BOUCA NEWS FLASHES

By MRS. J. H. FOSTER, Bouca, F. E. Africa

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

"Because I live, ye shall live also."

What comforting words for those who pass through the valley of sorrow by having loved ones called away. We feel that the four Bouca families who have been bereaved during the past year had their sorrows assuaged by the great truth that the Lord Jesus made known, when He said, "Because I live, ye shall live also."

We have only 12 families living on the mission station, and four times during the past year we stood beside open graves giving back to Mother Earth all that was once a living human being. Yes, Mother Earth received the body, but the spirit returned to its Maker. We believe that all four had truly received the Lord Jesus as their personal Savior.

The first one to pass from our midst was Yeletougou. He came to us as a workman when we first arrived at Bouca, 11 years ago. He was a leper, though we were unaware of the fact until a few years ago. When we returned from furlough we saw that he was failing rapidly in health. It was not long until his strength was all gone, and silently and resignedly he lay waiting and praying for death to relieve him of his great suffering. For truly the last few weeks of his life his suffering was great. All he would say was, "I am burning up inside."

After he went to be with the Lord, his wife and two children remained on the mission station. It seemed to be a settled fact that eventually she would become the wife of a younger brother of Yeletougou's. But when six months had passed and he had not come to claim his bride, she began to pray for a husband. They say, "It is not good for a man or woman to live alone, because the man is the strength of the woman and the woman of the man."

One bright day about a month ago the prospective bridegroom appeared. We must confess he was not very much to look at as they stood before the congregation exchanging their vows for life. His only possessions consisted of a dirty shirt and trousers that had seen better days. It was quite a contrast to see the bride in her pretty new dress that she had bought for the occasion, and her nice white canvas shoes. However, she seemed to be satisfied, though we cannot say that she appeared to be especially happy. However, we believe that the only incident that marred an otherwise happy marriage was that she had to leave the protection of the mission station. She now had to live in an ordinary village, which she had not done for the past 11 years.

The natives say that the husband is a very fortunate man. He not only inherited his wife, but two girl children and large gardens that she and Yeletougou had made. When Abraham had pronounced the blessing upon them, he said, "I suppose they will name their first

son 'Yeletougou,' in honor of the departed husband and brother."

Jean Jingo's wife was the second death on the concession. She had given birth to a lovely baby girl and had been dismissed from the dispensary, after having been there two weeks. On the way home she collapsed and died soon afterward. Her "homegoing" was very sudden and very unexpected. She left five children. The oldest was about 10 years old, and the youngest two weeks. The father was away working at the time, and until he returned, the oldest girl mothered that wee bit of humanity.

But Jean has found a new wife. They were married a few weeks ago. She is a woman about his own age, and is the mother of 10 children. The pastor, when he had prayed for them, kept reminding the congregation of the wonderful woman Jean had found, because she is the mother of 10 children. Therefore, she will be very capable of taking care of Jean's five. However, from observation since, it rather appears that Jean's five will take care of her.

Their courtship was very short. Jean was our carpenter and is now working for Mr. Balzer. When they had finished the Bekoro house, he returned to Bouca to find a wife. But not being able to find a Christian here that met his requirements, he went to Batangafo, and in less than a week he returned with Sara—"bag and baggage"—and one child. What a blessing that she did not bring all 10! They seem to be very happy.

Then our third death was the beautiful, quiet, only daughter of our pastor, Abraham. She was brought up as a home girl, who loved the Lord and her parents. She and her mother had everything in common, and were always together. She was only 15 or 16—not old enough to be married, so Abraham thought.

But in his home there were two boys and a girl, who were orphans, the children of an older brother. Abraham took them when the last parent died and had brought them up as his own children. The oldest one of the boys seduced Esther and continued in sin until it was discovered that she was to become a mother.

Never before have we seen so much sorrow over sin. When the father and mother learned of the girl's condition, they sat up all night, weeping and praying. The little brother, only eight years old, kept saying, "O, Baba, don't cry so hard, but pray." Abraham was all ready to go on a preaching trip the following morning. But at 4 a. m. he came to Mr. Foster and said, "I cannot go! My heart is broken, and my service for the Lord is ruined." However, after much persuasion, he went, and has not lost one day of service because of the incident, though the affair has left its mark on him. He has not been the same joyful man since, but always seems to be laboring under a burden.

The daughter, seeing the effect all this had on her father and mother, drooped like a broken flower and wilted away. She never seemed to have realized the dreadful results of the sin she was committing. When she became aware of it, she had no more ambition to live. One day they came and said that Esther was ill.



We went down to see her and prayed for her. She had no pain anywhere, but just lay on her mat quietly and peacefully. I returned home, and an hour later they came and said, "She is dead!" We went down immediately and were just in time to see the last breath leave her body. If a corpse can be beautiful, she was. There had been no struggle before she breathed her last. She lay on her bed as though she were in a profound sleep, with just a bit of a smile on her face.

In Africa we see the horribleness of death. The mortification of the body begins as soon as the spirit has departed. Here we have no undertakers nor embalming, but must begin to dig the grave almost before the last breath leaves the body, so as to get it into the grave before the awful odor of mortification fills the house and surroundings. Therefore, before her father, who was at Batangafo, received the message of her death and arrived home, Esther, his only daughter, was already resting under the sod of old Mother Earth. He had marvelous victory. She was buried on a Friday, and on Sunday he preached a wonderful sermon on sin, its results, and "Only One Way Out."

The fourth one to be called away was Mabelle, the wife of the man who cares for our chickens. She had been a sleeping sickness patient, but had not been receiving treatments for some time. Evidently she was supposed to be cured. But she kept complaining, first one thing then another. We kept telling her to go to the dispensary, but instead she went to stay with a brother until her husband brought her home. When we saw her condition, we took her to the hospital. Upon examination they found she had three different kinds of parasites in her body. She only lived two weeks after they began the treatments, but they said it was complications from the sleeping sickness that caused her death.

We first met Mabelle about eight years ago, while she was the second wife of a chief living some distance from Bouca. She had confessed the Lord as her Savior, and pled with her husband night and day to release her so that she could be baptized and unite with the church. She had a whole-hearted desire to wholly follow the Lord. However, her owner was not willing to give her up, until the Lord brought him under such conviction that he, too, wanted to be a Christian. Finally he gave her her freedom and she came to live with a brother near the mission. It was there that Bongonenzi met her after the death of his first wife. She became one of the most faithful Christians that we have had. She never missed any of the church services if she was able to be there. She never missed the women's classes nor prayer meetings. She loved and served the Lord, who had done so much for her. She was a Christian who had constant joy in her Lord and Savior.

After the death of Bongonenzi's first wife, he needed a good conscientious woman to care for his four motherless children. Somehow he and Mabelle decided that they could travel "life's journey" together in happiness, and so they were joined together as man and wife. Their life was a happy one, indeed, until death so suddenly parted them.

Now, dear friends, all these died in the Lord because you had a part in getting the Gospel to them. What a happy meeting there will be one of these days! What

(Continued on Page 689)

## Henry Grady and His Mother

By DR. GEORGE W. TRUETT

That nobly gifted editor of Atlanta, Ga., Henry Grady, a great publicist, a thrilling orator, a humanity-loving citizen, one of the South's most honored sons, got far away, right in the zenith of his power and popularity, from Christ.

Like many others, similarly situated, he neglected the things of Christ and drifted with the tide. Far back yonder when he was a boy, he made a profession of religion, and for awhile observed his religious habits, but when his remarkable fame and career came on, he neglected the Christian life, and went drifting with the tide.

They told me when I was speaking in Atlanta some years ago, this beautiful chapter out of his great life. When he had made one of his loftiest speeches on one occasion, and plaudits from North, East, South, and West were coming to him on every wire, he slipped out of the office of *The Constitution*, his daily paper in Atlanta, saying to his associates as he left, "You need not know where I am, but I am going to find Mother tonight in the little home. I have something to say to her. I will be back in the morning. You need not know where I am."

And he took an out-of-the-way road to his mother's cottage, and when he reached it he said to his mother, "Mother, all these plaudits, all this fame, all this notoriety, all this popularity, all this applause—these do not satisfy my heart. Mother, I once thought I was a Christian, but if I was I have got far away from God, and I have come back, Mother, to ask you if I may not kneel down at your knee, and be a little boy again, like I was when I was at home with you, and say my simple prayer, like I used to say it every day when the day was done. And then, when I have said my prayer like that, I wonder if you won't take me to my bed, and tuck the cover around me just like you used to do when I was a little boy; and then, when you have tucked the cover around me, if you won't bend down over me and pray for your little boy, for God to *teach* him and *guide* him and *help* him, just like you used to pray for me when I was a little boy."

And that is exactly what happened in that little home that night. Great Henry Grady knelt at his mother's knee like he used to do as a little boy, and said his simple, boyish prayer, like he used to say it long years before, and then his dear old mother escorted him to his room and bed, and she tucked the cover about him, and bent over him, with tears and prayers, commending her boy to the great Savior. And then she kissed him like she used to do, and left him alone.

And in the gray of the early morning Henry Grady came from his room, and found his mother, and there was a light on his face fair like the morning light, and he said,

"Mother, I was a little child last night, and felt out after Jesus, and *He met me*, and has spoken peace to my poor, wandering heart."



# Karre Workers Conference at Bassai

By BEN HAMILTON, JR., Bassai, F. E. Africa

Climaxing a six-day Karré workers' conference, over 200 workers and their wives and members of the Bassai Church met together Sunday afternoon, May 16, beneath the mango trees in front of the local church in communion. This was the first conference communion in the history of the Karré church. Marked by an unusually reverent attitude throughout, there was an excellent spirit of fellowship during the course of the service.

Elder Jean Noatemo directed the service, calling attention to the unique circumstances authorizing such a service and enjoining the people to partake of the communion in a truly appropriate way. The service was concluded by Jean Noatemo thanking and praising the Lord for the fine spirit of Christian comradeship which was shown throughout the conference, and which reached its highest expression in this communion. It was the consensus of opinion that a conference communion should be repeated at the next Karré conference, tentatively scheduled for some time in February, 1949.

The Karré workers had been called in for a conference, in order that the new Karré missionary pastor might have an opportunity to check over various items of business and to make acquaintances with the workers. The conference was slated to start the evening of May 11. The morning was gloomy and very rainy, and it seemed quite likely that the workers would be kept from arriving. Notwithstanding, the Lord overruled and the opening message was delivered to an audience larger than was expected.

The theme of the conference was "Jesus Calls Us." Four messages were brought on that theme by the new Karré missionary pastor. Each message was on a subject suggested by the Karré translation of the song "Jesus Calls Us," and the subjects and messages were given in the order in which the topics appear in the four stanzas of the song. Thus, the first message was, "Jesus Calls Us to the Harvest," and was based on verses in the fourth chapter of John. The next message was, "Jesus Calls Us to Imitate Andrew," and was based on events in the first chapters of Mark and John. The third message was, "Jesus Calls Us to Pray," and was an exposition of the Lord's Prayer as recorded in Matthew. The final message of this series was, "Jesus Calls Us to Leave All," and was based on the ninth chapter of Luke, with emphasis on the thought of the one who puts his hand to the plow and turns back, as being unworthy. In this fourth message the story of two men was presented—one, Paul, who put his hand to the plow and did not turn back; the other, Judas, who put his hand to the plow and did turn back.

Brother and Sister Jobson spent Thursday of conference week at Bassai. Brother Jobson gave an en-

couraging message from the First Corinthian Epistle to the workers. In the evening, Elder Noel Gaiwaka, of Bozoum, gave a greatly appreciated message on the love of God.

Wednesday evening, Mrs. Hamilton presented a flannelgraph message on the feeding of the five thousand. The natives always enjoy tremendously such messages, and invariably "Oh" and "Ah" over the pictures. Friday evening, Miss Byron gave a most helpful message from Colossians to the assembled workers. Saturday evening, Miss Myers provided the message.

Sunday morning Jacob Kabba, one of the Karré students who recently graduated from Central Bible School at Bellevue, gave one of the finest native prepared messages ever presented at Bassai. Speaking on Hebrews 1:1-13, Kabba's message clearly demonstrated the practical value of the work offered at Central Bible school. If all the students grasp and understand the material equally well, the Central Bible School certainly has a very outstanding ministry, and is worthy of all encouragement which can be accorded it in the homeland and on the field.

Natives were once again exhorted to take full advantage of learning how to read the Scriptures in Karré. The complete New Testament now is printed in Karré. A large order of them, plus the individual Gospels in Karré, are en route. It is hoped that they will be available for distribution next month (June). Please pray that the Karré, who have so long been required to lean on the Sango for a knowledge of Scripture, may eagerly purchase the Scriptures in their own language.

An extensive campaign to have all Christians be able to read Karré is to be launched just as quickly as circumstances permit. We believe that the Karré church will grow in strength in direct proportion to the numbers that are able to read *understandingly* the Word of God in Karré. There always have been more or less indefinite reading requirements for baptism. It is now hoped that with the aid of *uniform* syllabaires (primers) and portions of Scripture, that a systematic standard for reading requirements for baptism can be inaugurated and maintained. It is also hoped that in this manner



JEAN NOATEMO



THE CONFERENCE CHURCH



many of the native misconceptions regarding the true nature and importance of baptism can be corrected.

Recent visitors to Bassai include: the Sindersons, of the Mid-African Mission, stationed at Koumra, Tchad; the Vearys, of the Sudan United Mission, stationed at Moundou, Tchad; Mr. Brotherton, stationed at Moundou, Tchad, of the Sudan United Mission; the Weimers, stationed at Bangui, of the Mid-African Mission; the Balzers, loaded to the gills, en route to M'Baiki; the Coodmans, equally loaded down, en route to Nzoro, site of the new Bocaranga station; the Jobsons, and later, the government director of education at Bozoum and his family.

When the Vearys spent the week-end here at Bassai, Mr. Veary addressed some prefatory remarks to the Bassai congregation. That portion of the Sunday service was tri-lingual. For Mr. Veary spoke in Gambai; Jonathan, their catechist chauffeur, changed the remarks

into Sango; and the local catechist put the Sango into Karré! Jonathan thereupon brought the morning sermon in Sango, a message which delighted the people.

Mabel continues with French school and classes for the women, plus a class for children on Sunday afternoons. In addition to 15 Bible school classes a week, I have three classes in elementary French for the Bible school students; one class of reading in the French New Testament, with exposition in Sango for the French school; one class every Thursday in the Book of Acts for the Bassai men and station workmen; and, starting this Sunday, a class each Sunday afternoon in Sango for the five Kabba students of French school and their wives . . . plus being the Karré church pastor.

Miss Byron expects soon to launch her village catechism classes. Miss Myers continues to work on translating the Old Testament into Karré. The rainy season is starting, and that's all the news for now.

## BOZOU M PRAYER AND PRAISE NOTES

By MRS. ORVILLE D. JOBSON, Bozoum, F. E. Africa

Some months ago we wrote you about the Gbaya Tribe, and how the Lord has answered prayer in their behalf. Since then, two small chapels have been built by the Christians of two of these villages. Last Lord's Day we, together with Noel, our pastor at Bozoum, who has been so faithful in taking the Gospel to these people, dedicated one of these chapels. It is at the Village Bata, about five miles from Bozoum, and on Sundays they attend services at the Bozoum church. We were happy to see several of the believers reading God's Word, and it seemed that some of the women read more fluently than the men, which is quite unusual. This group of believers have chosen a leader from their number to shepherd the flock. *Pray much for these babes in Christ.*

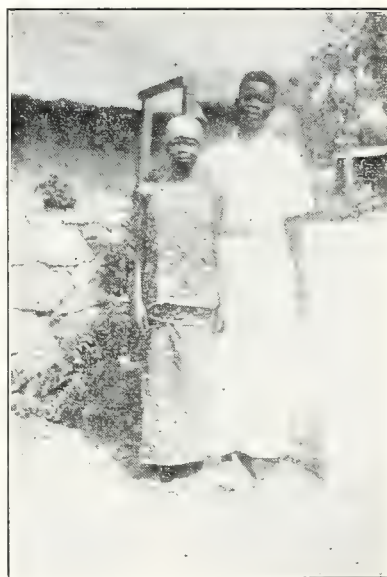
Then yesterday a larger chapel was dedicated in the Gbaya village about 40 miles from here. Etienne and Alice had been sent as missionaries from the Bozoum church, and did excellent work among the people, but they have now returned to the Central Bible School to finish their training, and Jacob, our former boy who operated the multigraph machine, has been called to pastor this group of children in the Lord. One woman, the wife of the chief, accepted the Lord, and her husband said, "I know God is, for my wife is a changed woman since she became a Christian."

Continue to pray for the *leaders* of these groups, also for the ones who are still out in darkness and sin.

We praise the Lord for the two new stations that have been opened this year. Just received a letter from the Goodmans saying the mud block house is being built, and God willing, they hope to soon have it finished. They are now living in the government rest house. The Dunnings have moved to Boda, and Mr. Balzer is building at M'Baiki, where the station will be located. *Pray* for the missionaries, also for the natives that as they hear the Word, many may come to accept the Lord Jesus.

The vernacular classes for boys and girls have been started, but we need more reading material. How our American children should appreciate and read the many good books at their disposal.

Last evening when the mail arrived, there were 400



*"Etienne and Alice, sent as missionaries from the Bozoum Church, did excellent work among the people."*

New Testaments in Sango which had just come from the Bible House. Our hearts rejoice for these, but we need many more to supply the readers who are patiently waiting to buy them.

Pray for the native pastors and prayer leaders. They have many temptations and trials.

We need more missionaries to help in evangelizing the different tribes. *Pray ye . . .*

Continue to pray for the students attending the Central Bible School.

I heard the call  
"Come follow!"  
—That was all.

Earth's joys grew dim,  
My soul went after Him.  
I rose and followed,  
—That was all.

Who would not follow  
When they hear Him call?

# These Are Great Days for Protestants in Latin America

By CHARLES TUDOR LEBER

A Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Dr. Leber speaks after an extended tour of Latin America

Let the Evangelical movement in Latin America press on unitedly in its evangelistic, educational, and social welfare work and then not only shall we see continuing progress and greater results than we have yet known, but also the pressures and carpings of the opposition to the growing Protestant church will be deflected and silenced by the increasing response of the people to the Truth that makes them free. There is, of course, the right and necessity of having the Protestant forces speak clearly and firmly to win public opinion to the support of religious liberty and fair dealing when clericalism strikes with brazen or subtle restrictions upon legitimate non-Catholic activities. But a greater emphasis needs to be insisted upon. It is that Protestantism has and is in a large measure meeting unprecedented opportunities for evangelical preaching, teaching, and living in Latin America. This should have our deep and urgent concern.

Both friend and foe of Protestantism need to keep in mind that the Evangelical church in Latin America was bought with a great price. Such an historic force will not be eradicated by present opposition. The invincible Protestant spirit is evidenced by such as: certain Maya Indian youth evangelists starting out on Sundays on foot at 2:00 a.m. from Xocomech for a day's preaching at numerous outposts, returning late at night to continue without rest their studies and activities at the Bible institute; the ten months of prayer meetings every morning from 6:00 to 8:30 in Mexico City, when anti-Protestant persecution was at its worst; the pastor of a large church in Brazil who went without a salary for a number of years and during that time taught 20 English classes a week in order to support himself so that his salary might be used for the building of the church.

The Latin American people are strong nationalists. They honor their men of achievement. They do this honoring with great gusto. No restrictions are going to prevent Latin America from honoring achievement. That is what is disturbing the opponents of a rising Protestantism.

When a labor union in a large Latin American city makes a Protestant missionary honorary president; when Latin American governments accept Protestant missionary leaders for nation-wide literacy programs; when commencements of certain Protestant schools pack the largest theater auditorium in the city and turn hundreds away; when seven hundred young people in one Latin American local Protestant church congregation can be gathered together on four days' notice for a meeting on world Christianity; when one Evangelical college in Latin America is not only turning away students

now but is being pressed to accept registrations two years ahead; when one individual Protestant church received 137 new members at one service; when an American consul in one of the Latin American cities agrees to sponsor a series of meetings to be addressed by an internationally known Protestant missionary; when the wife of the pastor of a leading and very large Protestant church in one Latin American city is invited by the non-Protestant mayor of the city to be a member of a commission to study social conditions in another land and then to return to be the head of a great city-sponsored hostel for girls; when the president of a Latin American

government not only promises religious freedom, but assures Protestant missionaries he considers them his allies in improving the conditions of his country . . . well, when these and other similar indications of the trends of the times in Latin America emerge above the headlines of religious controversy, there is no need to argue the fact that the duty and privilege of Protestants in North, Central, and South America is to unite and build on. For this is the moment of destiny!

"The best remedy for a sick church is to put it on a missionary diet."—*East Pasadena Bulletin*.

"Depend upon it, God's work done in God's way will never lack God's supplies."—*J. Hudson Taylor*.



THE HOPE OF LATIN AMERICA

The fine group of young men and women baptized at the recent conference at Rio Cuarto, Argentina.



# Foreign Missionary Editor's Mail Box



Mrs. Ricardo E. Wagner (the Wagners are now in charge of our mission at Gen. Cabrera, Prov. of Cordoba, Argentina), under date of June 18, has written a letter to "Dear All-of-You." In another letter she explains by that, that this letter was "prepared largely for relatives," but gives us the privilege of quoting from it anything that might be of interest for the Brotherhood. We wish we might print the entire letter, for it would be very interesting to the personal friends of the Wagners, but we find it impossible to quote all we would like to quote from our mail bag at this time.

Sister Wagner, in this letter, gives a full description of their new home. In this home everything seems to be too small, but Sister Wagner makes no complaint. And she and her husband are also missionary geniuses, and are certainly touching up and beautifying that which they have to the very best of their ability, and then go forth to carry out their mission under God in the Argentine. From her letter we quote:

"There are reminders of you all over the house. You see, I haven't put your gifts away to be kept as souvenirs; I have put them to use, and so it seems as though I have you all a little closer.

"I presume the Nebraska folks didn't realize when they gave me the little pressure cooker just *how much* of a help it would be to me. Besides being just the handiest thing to have around, it surely has helped out in the matter of fuel. Our stove is the old-fashioned wick type of kerosene stove. Kerosene is so scarce around here that we haven't been able to get more than about half enough to keep that stove going. We have a couple of burners (pressure system) which work best with gasoline, and we do a lot of our cooking on those. But both gasoline and kerosene have just about doubled in price since we have been here, so anything that will cut cooking time in two is surely appreciated.

"Now I will try to give some account of ourselves since arriving in Cabrera. Getting settled was no small job. . . . The house here is quite a bit smaller than the one in Almafuerte, and we have accumulated an awful lot of junk that we sort of hate to get rid of entirely. . . .

"The work of the mission is abundant, and promises to be more so as we get better acquainted with the people, the problems, and the opportunities. Brother Schrock, who was here before us, has worked faithfully, and we find the work in very good condition, and we are looking forward to times of real blessing. Here in Cabrera we have S. S. and a preaching service on Sunday p. m., and prayer meeting and Bible study on Wednesday nights. There is a women's meeting once a month, and recently I have started a Happy Hour for the children every other Friday p. m. Brother Schrock had started that when they were here, so it was easy for me to take up where he left off. Preparation for these classes takes quite a bit of time. Not only do I have to be prepared on the lesson itself, but there are pictures, figures, and object lessons to get ready, besides songs,

choruses, and drills. I have been making out home work for my S. S. children. At home, of course, all of that comes in the pupils' quarterlies, but here I have to work out the daily lessons and make typewritten copies for the children. At the end of each quarter we insert an extra sheet with a picture and stickers on it in recognition of good work. Of course, the most of the stickers have to be cut out by hand and stuck on with paste. Awhile back I cut out over 70 small poinsettias off of old Christmas cards to use for this quarter. I still keep wishing that I could do something for the boys and girls in the neighboring towns where we cannot have Sunday schools nor Bible classes for them.

"Every two weeks Ricardo has a meeting in Las Perdices, and another one in Deheza. These towns are close by, but since we do not have a car, I still have not been able to visit them. We are planning to go at the end of this month when there will be a holiday. If I find out where some of the homes are, maybe I can make a trip alone once in a while if there should be a need for it. Thursday is our visiting day here, and we have just about made the rounds of all the homes of the members and interested folks, so I will be glad to get acquainted with the folks in the other towns."

In another letter Mrs. Wagner says that she has "been to Rio Cuarto to the Youth Rally, together with some of the very young ladies from Cabrera." She further states, "I was afraid that the attendance at the rally might have suffered, due to the very cold weather, but in spite of everything, I counted 74 at the banquet tables—practically all young folks. I believe that it was a record attendance."

Miss Marie Mishler, now located at our Bellevue Station in French Equatorial Africa, has written the editor a very interesting letter, under date of June 24. We are certainly very happy to hear from Miss Mishler, and we know her friends will be interested too. We wish we might have space for her entire letter, but here are some especially interesting paragraphs:

"I arrived in Africa on September 13. Brother Jobson said I reached my first station faster than any other missionary because I left Paris in the afternoon of September 11 and was at Yaloké in the evening of the 13th. I enjoyed my first view of Africa from the air, and I like it even better from the ground. Why, I'm even getting so I don't mind the ants, spiders, and bugs. Perhaps Florence and Ruth won't agree with that statement because they know how I holler when an especially big bug comes around.

"I've been living here at Bellevue with Florence Bickel and Ruth Kent since March 23. . . . I want you to know I have two grand ladies to live with.

"Of course you know we have the two Kliever girls, Lois Taber, and Ruthie Dunning here for their school. I've been doing my best to care for them. They have their dormitory in the Williams' home, but play and

eat here. They're sweet girls and have such good times together. The five of us have prayers together each evening before bed, and it's a real blessing to me to hear them pray. They pray for all the missionaries and for many people in the homeland. Ruthie Dunning says she's going to be a missionary when she gets big, like her mother and grandmother. . . .

"I've been trying to teach the wives of the students of the Bible School. I have 40 women and usually about that many children—it sounds like even more when they all start to cry at once! I read with them, started to give them some lessons on the book of Acts, and then I'm trying to teach them to write. I took some heavy cardboard (my sister sent me some records of Fuller's quartet, and the cardboard was between) and painted them with blackboard paint. I tore up some old clothing for erasers, and Ruth gave me some chalk. The women like to do this, and we have lots of fun laughing at each other. Some do very well, but some—well, I'm sure they'll never learn.

"Two weeks ago on Sunday, Florence, Ruth, Anne and Donna Kliever and I went on a preaching tour. We left Bellevue about 7:00 and drove over an hour to a chapel where the missionaries don't visit too often. They didn't know we were coming, and were already in the chapel, but they came running out when they saw us. Florence spoke in Gbea, and Ruth in Sango, and I played the accordion. After this service we headed our car homeward, but planned to stop at different villages on the way. . . .

"Have you ever had Florence in your home, and if so, has she ever baked any eggs for you African style? Here's how she does it. First you take a pana (pot) that has old straw and lice in it. Burn the straw, and then tightly pack fresh straw on the ashes. Take 13 big eggs and place on the straw, and then get a nice motherly hen to sit on them. Then go about your work. When you return, you will find the hen wandering about, the straw burned, and the eggs nicely (?) roasted. If you have any doubts about the eggs, just ask Florence and I'm sure she'll tell how good they are in salads! [Now, didn't I tell you in a recent editorial that these missionaries are "geniuses"? Here is just another proof!—L. S. B.]

"I do praise the Lord that He has permitted me to come to Africa, to serve Him in this land where Satan has held sway for so long. It's a joy to be able to do just the little I have so far. I'm happier here than I've ever been before, and I know it's because it's His will that I'm here."

Mrs. Rose Foster, in a much belated letter written from Bouca (F. E. A.), says, in part:

"If crowds mean anything in the advancement of the work of the Lord, we have them on Sundays. Two weeks ago we had 961, and last Sunday 964; today only 855. There are more than 200 in the converts' class. If only they are really and truly receiving the Lord as their Savior. When they come in such large numbers, one is not sure whether it is heart conviction or just a mass movement.

"I wish you could see our classes of children. You would love them. They are dirty, itchy, snotty, and stinky, but when they look up into your face with a smile as broad as their face, and their black eyes shin-

ing, you just love them! The past week we had from 105 to 120 each morning for three hours. They are as mischievous as can be, but they surely are learning to read the Book of all books."

Everett H. Buckley, one of "my boys" from "Fifth and Cherry," is now in the service of the Government in Japan. In this hour, when the Foreign Board is casting about for the most needy and most strategic field for opening up a new field of activity, a number have spoken of the possibility of entering Japan. Anyway, Brother Buckley has written his old pastor a letter that causes us to thank God for another one of our boys who can serve his country and still find time to teach and preach the Gospel to a weary, hungry people. His letter reveals what a layman can do when his life is really on the altar and his soul is aflame for his Lord and Savior. From his letter we quote:

"Has the Brethren Church thought of, or taken any action on, sending missionaries here to Japan? . . .

"I have given out tracts on the streets of Japan. Neither I nor anyone else has ever seen a Japanese refuse to take one, or fail to read it there, or stick it in his pocket and take it home, or, if in a hurry, just stick it in his pocket to read later. The Japanese are very interested in hearing the Gospel.

"They have a street meeting in Shinjuku, near where I am stationed. I have not had a part in it yet, but there are twenty or more that accept Christ as Savior every Sunday. A missionary friend of mine tells me about it.

"I have two Bible classes—one of 50 to 100, and one of 200 to 300. They are very eager to hear the Gospel. I teach in English, and a Japanese Christian interprets for me. There have been a great many saved in these meetings also.

"There are more opportunities for doing the Lord's work than there is time or workers. I am also going out on hospital visitation work. There are some of us G. I.'s who go out to Japanese hospitals and work. We speak in English and Japanese Christians interpret for us. Then our choir sings three songs for them. We have a really splendid choir. There have been many saved through this work. I believe the Brethren Church should grasp this opportunity to get the Gospel out to the Japanese."

## BOUCA NEWS FLASHES

(Continued from Page 684)

we want you to realize is that since you had a part in their salvation you will also have a part in the joy of meeting and seeing them in glory.

Ten short years ago, all of them were still in heathen darkness. But how wonderful that they heard the Wonderful Story of the Wonderful Savior that brought a Wonderful Salvation to all of them. Had you not sent the missionaries, they would not have heard and would thus have died in their sins.

Dear young people, there are still thousands upon thousands in the same condition that these were in a few years ago, and who are waiting for someone to come and tell them the Wonderful Story that will bring salvation full and free to them. They are calling! Will you answer?



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

This month brings us up to our National Conference. At this writing only a few of our prayer chairmen have reported on the prayer activity in our various churches. But mere numbers on a report blank cannot tell the story. The power of prayer cannot be measured by any system of measurement known to man. It is infinite—we are finite.

For two years now we have been challenging the Brethren Church to a definite ministry of prayer. No doubt one of the greatest results has been achieved in the lives of our prayer warriors themselves. Daily intercession is a great exercise for Christian growth. Then there are the results apparent upon the mission fields and in our churches at home, as well as in all our Brethren institutions; in all of which the good hand of our God has been upon us. We praise Him for the privilege and the joy of intercession.

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Argentina—

1. The need for a hall and for a home for the Hoyts in La Carlota. The hall has been sold and they have been asked to get out. Their home is for sale. The problem of housing is just as acute as in the States.

2. For the Bible Institute. Pray that both students and teachers may be blessed of the Lord and that workers may be raised up as a result.

3. For real conviction of sin and for genuine born-again converts; also the building up of the national church.

4. For automobiles to enable the workers to more effectually reach the fields.

5. That the many towns around Corral de Bustos may be reached for Christ and testimonies established in each one.

##### Africa—

1. For the six native elders, and almost 1,000 native workers in the African church.

2. For health and endurance for all the missionaries, and especially for Bro. Robert Williams as he now carries two heavy responsibilities—dean of the Central Bible School, and acting superintendent of the Bellevue field.

3. That the Lord will protect and speed on their way both communications and shipments to the field.

##### General—

1. For Brother Sickel as he visits Brazil, and for the Sheldons as they may still be on their way home as you read this.

2. That the Foreign Board may have great wisdom at the coming annual meeting, as they decide for the future permanent location of the F. M. S. offices and headquarters.

#### HOME MISSIONS—

1. For each Home Mission pastor and missionary as he prepares to come to National Conference and before

the board of the Council with the needs and report of the work.

2. That the directors might be led of the Holy Spirit when considering the needs of each church and mission at their meetings at National Conference.

3. For the building program at Modesto, Calif., that the financing of the proposed addition (between \$15,000 and \$20,000 needed) will be provided.

4. For the work at Baden, Pa., and especially Bro. Russell Weber as he begins his work as pastor of that church.

5. For the congregation at Cuyahoga Falls, Ohio, that they may be led of the Lord in choosing the plans for the proposed new church building.

#### GOSPEL TRUTH RADIO—

1. For each local pastor as he preaches God's Word on the Gospel Truth program.

2. That the Word will touch especially those who know not Christ as Savior and will bring them to a saving knowledge of Him.

3. That those who come to Brethren services as a result of the broadcast may be led of the Lord into membership of the church.

#### GRACE THEOLOGICAL SEMINARY—

1. That God will somehow supply the rooms, apartments, and houses which will be needed to care for the new students this fall.

2. For the Seminary meetings to be held in August at Winona Lake, the meeting of the Board of Trustees, and that of the corporation membership.

3. That God will guide in the annual Seminary offering on Thursday, September 2, that it may be adequate for all our needs.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Thanks to God for the offering for Publications that was lifted during June and July. The amount is not known yet, but we know that it was what He wants us to have.

2. For the Lord's blessing upon the efforts of Herald representatives as they preached the Word and otherwise served in various churches recently.

3. That the needed machinery may soon arrive and that the old be kept together and running until then.

#### WOMEN'S MISSIONARY COUNCIL—

1. For the executive board of the Council as they meet at Winona Lake that they may be led of the Holy Spirit in all their decisions.

2. For every W. M. C. delegate to National Conference, that she may receive new inspiration and be able to take it back to her local council.

3. For those who speak on our program at Conference that they may be guided to bring just the messages the Lord would have us hear.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the summer social activities of our girls.

(Continued on Page 693)

# NEWS BRIEFS

Rev. George Peek, pastor at Seal Beach, Calif., is ill, and is taking a few weeks' rest before going to North Long Beach, where he will take up the work at the Second Brethren Church.

Jack L. Shaffer, graduate of Grace Seminary, and former member of the First Brethren Church in Canton, Ohio, has resigned the pastorate of the First Baptist Church of Grove City, Pa., to accept a position on the faculty of Baptist Bible Seminary, Johnson City, N. Y.

The church at Alexandria, Va., is changing its location. Services, beginning August 8, will be held at the Jefferson School Annex Auditorium, through the courtesy of the school board. Lack of facilities at the chapel they have been using prompted the change.

Daily vacation Bible school totals at Buena Vista, Va., were: enrollment, 140; average attendance, 93.

Rev. G. W. Kinzie, pastor of the church at Middlebranch, Ohio, has submitted his resignation, to become effective October 25.

A recent issue of the *Fifth and Cherry Light* contains the information that the Long Beach First Church has purchased a ten-acre tract of land looking toward the erection of a building for Brethren Day School graduates to continue their high-school work.

In a letter from Miss Johanna Nielsen, missionary to Argentina,

we read that Brother Sickel left Rio Cuarto on July 10 for Paraguay and Brazil.

The Sunday school attendance at Rittman, Ohio, on July 18 was 189, a record. Offerings for the day amounted to \$370.41. Rev. Lyle W. Marvin is pastor.

Rev. Glenn O'Neal, pastor of the church at Santa Barbara, Calif., has been called for another year. He and his family are spending a two-weeks vacation in the State of Washington. During his absence Dr. Kenneth Monroe will speak on August 8 and Rev. Oscar Gillan on August 15.

Rev. Gerald V. Smelser, of the Hebrew Christian Mission, spoke at both services on July 25 at Waynesboro, Pa.

A new roof has been completed at the Skinall church, a mission point

## The Brethren Missionary Herald Circulation

Last issue .....	6,881
A month ago .....	6,887
A year ago .....	6,274
Two years ago .....	5,571

ning service at Leamersville, Pa., where Rev. Lowell Hoyt is pastor.

Two interesting items appeared in a recent bulletin of the Spokane, Wash., church, W. H. Schaffer, pastor. One told of the work of our newly organized church in Portland, Oreg., where Rev. Peter Bury is the pastor, and Archer Baum associate, and the other was that Rev. John W. Hathaway was to become the pastor of the Church of the Brethren near Chewelah, Wash.

Miss Grace Allshouse, who, with Leta and Betty Ann Davis, is doing Sunday school and child evangelism work in Montana, writes in a recent letter to her prayer-warriors about the work during the summer. Classes have been held in Kalispell, Belton, Dayton, and Coram. After attending camp in Washington State Aug. 2-14, Miss Allshouse will return to her home in Washington until September for a much-needed rest.

An attractive folder has come to our hands advertising the services of the Bell Brethren Church, Bell, Calif. It contains pictures of the church and pastor and describes the

(Continued on Page 699)

## Plan NOW to Attend the 59th ANNUAL CONFERENCE

National Fellowship of Brethren  
Churches

August 30 to September 5

Winona Lake, Indiana

Theme—"Separated for Souls"

W. A. Ogden—Moderator  
Robert Culver—Bible Lecturer  
Russell Ward—Song Leader

of the Kittanning, Pa., church. Sunday school and preaching services are held there regularly.

Enthusiastic word from Bro. Ord Gehman, pastor of the Bethel Brethren Church, Berne, Ind., is to the effect that 146 were in Sunday school on July 18, the highest number since he became pastor. Recent additions to the membership of the church have been made. The pastor's family expects to move into the new parsonage soon.

From the Meyersdale, Pa., church bulletin of July 18: "Word has come that Judge Boose has postponed the final decision in the case of the Meyersdale church until the second Monday of September. We must continue to pray about this matter."

The Biola Radio Gospel Team was featured in a recent Thursday eve-

## ATTENTION

All Brethren  
Bible School Superintendents  
Departmental Heads  
Teachers  
Workers

## ATTEND

The Brethren Sunday School  
Convention

Winona Lake, Ind.—September 4th

Inspirational Messages, Round Table Discussions, Advice, Plans and Programs on "How to Build and Maintain a Successful Bible School Today."



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# The Christian's Seal



## A STUDY IN WARNINGS

By REV. CHARLES H. ASHMAN

In this study we shall briefly warn against definite attitudes and actions which are sins against the Holy Spirit. We thought that by putting them all in a single study on this page the accumulative force of their seriousness would grip our hearts more. Beware! Beware! Beware! They are all terrible sins against the Holy Spirit.

### *Resisting the Spirit*

Acts 7:51 declares, "Ye do always resist the Holy Ghost; as your fathers did, so do ye." Stephen charged his audience with this serious sin of resisting the Holy Spirit. They stoned him to death because their hearts were resisting the Spirit. Any resistance of the Gospel of Jesus Christ today is this sin. Sinners commit it. The unsaved are the guilty ones. It is part of the sin of unbelief in Christ, for the Spirit seeks to lead the unsaved to Christ.

### *Hardening Hearts Against the Spirit*

Sinners harden their hearts against the Spirit. He knocks at the door seeking an entrance for Christ. The Gospel never hardens hearts, rejection of the Gospel hardens the heart. The sinner does the hardening, not the Gospel. The Spirit never hardens a heart, the heart hardens itself against the Spirit. Hebrews 3:8 declares, "Harden not your hearts." The heart, in the Scriptures, is set forth as the seat of the affections and will. Let the affections be surrendered to the Spirit and the will be yielded to Him.

### *Vexing the Spirit*

Isaiah 63:10 declares, "But they rebelled and vexed his holy Spirit." In Psalms 78:41 (A. R. V.), we find, "They provoked the Holy One of Israel." The context of these two passages reveals the sins which vexed the Spirit. They were those of murmuring, doubting, complaining, grumbling, rebelling. The Spirit is patient with us. But there comes a time when the Lord says,

"My spirit shall not always strive with man" (Gen. 6:3). There is a limit to the patience of the Spirit. There comes a time when the verdict will be, "God gave them up" (Rom. 1:24, 26, 28). Children today vex godly parents often. Grumbling and rebellious church members vex the pastor. How the Spirit must be vexed with us many times! Instead of pleasing Him we vex Him.

### *Grieving the Spirit*

Ephesians 4:30 exhorts us to "Grieve not the holy Spirit of God." In Psalms 78:40, it is recorded concerning Israel that they grieved Him in the desert. Hebrews 3:17 declares, "... with whom was he grieved forty years? was it not with them that had sinned?" The meaning of the two terms, "vex," and "grieve," is close. But our sin of grieving the Spirit is far greater today than Israel's was. Israel had but the outward manifestation of the Spirit, but we have His very presence within us. This makes the vexing and grieving of the Spirit more personal and greater. "Your body is the temple of the Holy Ghost." He speaks from within in His "still small voice." Oh how we vex and grieve the Spirit by our rebellious spirit! How often, oh how often, is the Spirit disappointed with us, vexed because of us, grieved to the utmost with us, cut to the very quick because of our sins! A rebellious spirit grieves the Spirit as much as worldliness. Such a spirit is an abomination to the Lord and is as the sin of witchcraft, according to the Scriptures.

### *Quenching the Spirit*

"Quench not the Spirit" (I Thess. 5:19). It is possible for a child of God to silence the Spirit so that even His still small voice cannot be heard. It is possible to subdue the Spirit so that His presence is not felt within. It is possible to so vex and grieve the Spirit that He will be unable to make His presence known and it would be as if He were ab-

sent. But the Spirit remains within us, retaining possession of His place of indwelling, waiting for the first chance to bring us to restoration of realization of His presence. "Quench not the Spirit." Let His love and power glow like a mighty flame of light and life. Do not pour water on this flame. George Soltau has suggested three ways in which we can quench the Spirit. "(1) By leaving it (the fire) alone: that is neglect. (2) By pouring water on it: that is wilful sin. (3) By putting on it what will not burn, and gradually smothering it: that is selfishness, worldliness."

### *Lying to the Spirit*

Ananias and Sapphira lied to the Holy Spirit. This record is found in Acts 5. In order to appear as doing what all the others were doing, to keep up appearances, to keep up with the Joneses, they deliberately lied to the apostles, but in reality to the Holy Spirit. Peter said, "Why hath Satan filled thine heart to lie unto the Holy Ghost?" How may we lie to the Spirit today? By half-heartedness, misrepresentation, telling a half-truth, leaving a false impression, by hypocrisy of any type and degree.

### *Tempting the Spirit*

To Sapphira Peter said, "How is it that ye have agreed together to tempt the Spirit of the Lord?" (Acts 5:9). This suggests the testing of the Spirit. Our sins test His patience, His love, His mercy. How these are tested to the limit of endurance by our sins! The longsuffering of the Spirit is tested by our rebellious and selfish and sinful attitudes.

### *Attitudes and Actions*

Let us watch our attitudes and actions, fellow-Christians. Not only because of their influence on others, but because of their influence upon the Holy Spirit. Let us ever bear in mind that our attitudes and actions exert a powerful influence, not only without, but within also.



# Studies in Revelation



## STUDY NO. 42

By REV. R. I. HUMBERD, Flora, Ind.

### *Servants of God*

But these one hundred forty-four thousand are "servants of God" and have a mission to fulfill. The trumpet judgments are coming and God needs a witness to Himself.

Oft has God had to bring people low before they will listen to Him. "And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns . . . And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers" (II Chron. 33:10-12).

Ahab did much "to provoke the Lord God of Israel to anger," but after the land had burned and blistered under a rainless sky for three and one-half years, Ahab was ready to listen to the prophet of the Lord (I Ki. 17).

And so here. The trumpet judgments will get the ear of many a soul, and they will turn to the Lord. And it seems that it is the mission of these one hundred forty-four thousand to witness to the God of heaven during this time.

### *The Kingdom Gospel*

When Christ offered the kingdom, at His first coming, He sent His disciples out with orders to "Go not into the way of the Gentiles . . . But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:7).

It was useless to take the Gospel of the kingdom to the gentiles for they knew nothing about it, but Israel had the covenants and the promises and all John the Baptist had to do was to "make ready a people prepared for the Lord" (Luke 1:17). That is, the people were prepared by the Old Testament prophets to look for the Messiah, but John was to make them ready. He gave them a call to repentance.

The kingdom has two elements: power and righteousness. Gladly would the leaders of Israel have accepted a kingdom with power to break the Roman yoke, but they kicked at His righteous principles. When our Lord returns He will "turn away ungodliness from Jacob" (Rom. 11:26), and establish His kingdom in power and righteousness.

### *Three Gospels*

"And this gospel of the kingdom

shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

There are three "gospels." The word "gospel" means "good news." During the tribulation period, an angel will preach the "everlasting gospel." This is a call to worship God as creator of heaven, and earth, and the sea (Rev. 14:7).

The gospel of "grace" was given to Paul by special revelation (Eph. 3:1-3). It is simply that "Christ died for our sins," and was buried, and rose again the third day (I Cor. 15:3). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

The gospel "of the kingdom" is the good news that the long-promised Golden Age is at hand; that the King is here, ready to be received. John the Baptist and the disciples preached this gospel and it is to be preached again "in all the world" before our Lord sets up His kingdom—"The King is at hand, prepare to receive Him."

### *HUMBERD SAYS—*

A series of Bible Chart Studies in Revelation would do your church good. R. I. Humbert, Flora, Ind.

## PRAYER POINTERS

(Continued from Page 690)

2. That our young people may be greatly benefited by their own special conference activities.

3. That the Lord's will may be evident in the National S. M. M. elections.

### *BRETHREN YOUTH FELLOWSHIP—*

1. That the young people who are making or have made decisions in summer camps this year may be steadfast.

2. For the young people who are facing financial problems, or admission problems, in attending a Christian school this fall.

3. For the young men who have just taken their first pastorates, and for those who are not yet located in a definite field of service, but are open for one.

## FEED MY SHEEP

By WILMA W. BURTON

The little lambs are clothed in tatters,  
The little lambs have shoeless feet,  
The little lambs for bread are crying,  
The little lambs are waifs in the street.

"Lovest thou me? Feed my lambs."

The little lambs are sick and dying,  
The little lambs are orphaned, too,  
The little lambs are lost and homeless,  
O my brother, what is it to you?

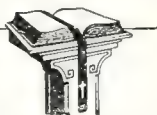
"Lovest thou me? Feed my lambs."

You say your name was never "Peter"?  
—Besides these lambs are miles away?  
Still the Shepherd's voice, insisting,  
Pleads lest other sheep should stray:

Lovest thou me? Feed my sheep."

—The Gospel Messenger.





# THE BRETHREN PULPIT

GOD DOES NOT WANT US TO "GIVE UNTIL IT HURTS"

By REV. C. S. ZIMMERMAN, Waynesboro, Pa.

The old expression that we should give until it hurts is not at all according to Scripture, though many Christians are hurt very much when they are asked to give to the work of the church in amounts larger than the nickels and dimes.

## *How, Then Should We Give?*

In II Corinthians, chapters 8 and 9, there are at least six ways in which we as the children of God are to give. The first of these is that it is to be done universally, that is, by all who love the Lord. We read in the eighth chapter, verses 1 and 2, that the grace of God was bestowed on the churches of Macedonia, and that their poverty abounded unto the riches of their liberality. This was said of *all* of the churches, and in I Corinthians 16:2 we are told that "upon the first day of the week let *every one of you* lay by him in store." Surely if all Scripture is given for our instruction, then this advice is good for us.

The next thing called to our attention in verse 2 is that these people gave *liberally* out of their poverty. They saw the great need that existed elsewhere and out of their poverty they gave liberally unto Him. A splendid example is given in Acts 4:36-37, where we read of Barnabas, who sold land that was his and brought the money received from the sale of it and laid it at the apostles' feet. Here was a man whom the Lord had touched with His saving power, which touch had touched his money and made him liberal.

Reading on in II Corinthians 8:3 we discover the next way in which the giving of these people was evidenced. They were willing of themselves to undertake this financial activity. The need was set before them, and they entered into it *voluntarily*. We read of the Israelites in Exodus 35:29 and 36:3-7 that at the suggestion of God through Moses they brought willingly an offering unto the Lord, and that they brought so much that they were restrained

from bringing as there was more than enough for the work. What this would mean to the work of the church today if the treasurer had to tell the people that there was too much money for the work!

Now when the gift of these Macedonians was presented to Paul, they prayed him with much intreaty that he would receive it (II Cor. 8:4). Thus they demonstrated that the gift was sincerely given, and that their earnest desire was that the gift be taken to the place of need. This was



REV. C. S. ZIMMERMAN

vastly different from the way that Ananias and Sapphira did in Acts 5:1-11, when they tried to deceive Peter, but they paid the penalty for their insincerity by being smitten dead by the Lord at the feet of Peter.

Summing all of this up, Paul said, "Every man according as he purposeth in his heart, so let him give" (II Cor. 9:7), which would suggest that the giving be done *proportionately*, giving as the Lord has prospered (I Cor. 16:2). The tithe was recognized as a claim that the Lord had on the income of the Israelite, and the Scripture said that the things that happened to them was for our learning (Rom. 15:4). When the giver uses at least the tithe of the income as the measure of his giving, then his giving will always be done proportionately.

But this same verse (II Cor. 9:7), injects the last of the ways in which our Lord would have us give, and it says, "not grudgingly, or of neces-

sity: for God loveth a cheerful giver." One never realizes the joy that comes in giving until he gives *cheerfully*, for the gift without the giver is bare, it does not carry the heart of the giver along with the gift. God so loved that He gave, and God's heart came along with the gift, Christ, who also gave Himself *cheerfully* that we might have life.

## *What Will This Sort of Giving Do to Us?*

First of all it will give us *joy*. Paul said of the Macedonians that in great affliction and out of the abundance of their joy they had given the gift (II Cor. 8:2). Many people have robbed themselves of joy by withholding the gift and what they do give is given sparingly and grudgingly.

It will *increase our ability to give*. Paul said, "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:7-9). Again in II Corinthians 9:6-11, "But thus I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both min-

*(Continued on Page 699)*



## CAMP KEYSTONE, EAST FELLOWSHIP, 1948



JUNIOR CAMPERS (FIRST WEEK)



SENIOR CAMPERS (SECOND WEEK)

Camp Keystone, summer camp of the East Fellowship of Brethren Churches, came to a close on Saturday, July 17, after two splendid weeks. Though smaller than in previous years, the camps were very profitable spiritually.

Eighty-three junior campers were present the first week, with a staff of more than twenty. Teachers included Mr. and Mrs. Fred Walter, Robert Miller, Elaine Polman, Gerald Polman, and Ralph Colburn. Several boys and girls found Christ as Savior, and at the fagot service, over thirty dedicated their lives for full-time service.

Recreation was directed by Paul Mohler and Phillip Simmons, with other counsellors assisting, and there was plenty to keep everyone busy and happy. Softball, volleyball, pingpong, croquet, badminton, dodgeball, archery, etc., plus swimming in the old "mud-hole" was enjoyed. At least some enjoyed the

swimming in the almost ice-cold water!

Fifty-three campers enjoyed senior camp, and the teachers there were Mr. and Mrs. W. A. Ogden, Mrs. Robert Miller, Gerald Polman, Lowell Hoyt, J. L. Gingrich, and Ralph Colburn. Rain hindered some of the outdoor sports and meetings, but didn't seem to dampen camp spirit in the least. Four found Christ as Savior, and a number dedicated their lives to the Lord at this camp.

Leamersville's portable public address system was enjoyed this week, and announcements made over it could be easily heard all over camp. And sacred records at various periods of the day and night added much to camp enjoyment.

Rev. C. S. Zimmerman went home from camp with the mumps, Jim Hammer sprained an ankle, Paul Mohler and Ellis Rogers went swimming with their clothes on, and Ralph Colburn found everything from brooms to corn flakes in his bed nightly, but a good time was

had by all, and spiritual results are recorded in eternity's books, for which we praise God.

### WHAT B. S. L. V.'s ARE DOING FOR THE LORD THIS SUMMER

Richard Burch, graduate of Bob Jones University this year, and headed for seminary this fall, is conducting youth revivals in various Brethren churches throughout the East. Last summer, Dick was privileged to see over one hundred decisions for Christ through his summer work, of this same type. Dick hails from Long Beach, Calif.

Bill Smith, of Washington, D. C., held two weeks of evangelistic meetings at the pastorless church at Accident, Md., recently, with good crowds attending and splendid results. Four were saved, and many rededicated their lives. Some were baptized at Meyersdale, Pa., at the close of the meetings. At this writing, Bill is concluding some meetings

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# What Is the Baptism of the Holy Spirit?

By REV. RUSSELL M. WARD, Cuyahoga Falls, Ohio

Much harm to the work of the Gospel has been caused by ignorance and erroneous teaching regarding this very important New Testament doctrine. As always, it shall be our purpose to carefully examine all that the New Testament has to say on the subject with the sound principle that "God means what He says and says what He means."

## The Promise

The promise of the baptism of the Spirit by Jesus Christ is recorded in Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, and Acts 1:5. The last Scripture states the *time* of this baptism as "not many days hence," and the 120 men and women assembled in the upper room to await "the promise of the Father" (Acts 1:4).

## The Coming

The coming of the Spirit is recorded in Acts 2:1-13. The recipients were *believing Jews*, and those to whom they witnessed were *unbelieving Jews*. Another display of the Spirit is found in Acts 8:14-18 in regard to *believing Samaritans* (half-breed Jews). Acts 10 recounts the thrilling story of Cornelius and his household receiving the Gospel from Peter. While Peter spoke the Spirit "fell on all them that heard the word." These people were *believing gentiles*. The *only other instance* of this phenomenon in the New Testament is found in Acts 19:1-7, where a group of Ephesian disciples of John the Baptist were informed by Paul that John had told his disciples to believe on "him who should come after him, that is, on Jesus." When they had believed and were rebaptized with *Christian* baptism, then they too received the Holy Spirit. The important thing here is that these disciples were *uninformed* that Jesus had come, died, been resurrected, and ascended to send the Spirit. Their nationality is apparently unimportant else we would be given this information.

These are the *only* four instances

in the New Testament where the Spirit came upon men. Analyzing the evidence we find (1) they are *all* believers, (2) they are always in groups, and (3) with the exception of Acts 2, always under the ministry of the apostles. Further study reduces these four instances to *two* by the plain statement of Peter. He had been present in Acts 2 and then had been the one sent to Cornelius and his family in Acts 10. In chapter 11:15-18 as he reports on the experience, he says, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit" Note carefully that Peter clearly identified the experiences of Acts 2 and 10 as the baptism of the Spirit, but *nowhere else in the New Testament is any other experience so identified*. Equally significant is the fact that Jews are involved in Acts 2 and gentiles in Acts 10. This is emphasized by Acts 11:18, "Then to the Gentiles also hath God granted repentance unto life."

Baptism of the Spirit does not occur every time someone believes (i. e., with the display of supernatural signs, etc.), as, for example, the case of Cornelius. See Acts 2:41, 47; 4:4; 5:12-14 as examples of people *believing*, but with no display of signs such as tongues. It is nowhere else recorded that these people received a later baptism of the Spirit. If they had surely we would be plainly told!

The baptism of the Spirit is mentioned elsewhere in the New Testament, but *always* as something that *has already taken place*, never something to be looked forward to. See I Corinthians 12:13, Gal. 3:26-27, Rom. 6:3-5. This fact is clearly *associated with faith*, and in this respect put no more plainly than the Galatian passage where we become "sons of God through faith, in Christ Jesus". The next verse asserts that we become a part of Christ's body by baptism (*Spirit*, not water). This is in harmony with I Corinthians 12:13, where Paul states, "For in one Spirit were we all baptized into one body, whether

Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (Note the reference to Jews, Acts 2, and Greeks, Acts 10!)

## The Purpose

The purpose of Spirit baptism is to introduce the believer into the body of Christ (I Cor. 12), attendant upon faith in Christ (Gal. 3:26-27; Acts 10:43-48), and is *never* a thing for which we are told to pray or seek. In only *one* instance is there any instruction regarding this. In Acts 1:4 the disciples were charged to wait in Jerusalem for the promise of the Father, but this is nowhere repeated for *us*. The disciples were alone involved as remainder of New Testament evidence clearly shows, for (as we have just seen) only *two* instances of Holy Spirit baptism are recorded in the New Testament. In one instance they waited, in the other they did not!

To avoid confusion, let it be noted that the supernatural manifestation of the Spirit's presence in Acts 2, 10, and 19 (there were *none* in Acts 8) is in none of the three cases attributed to the *baptism* of the Spirit. In Acts 2 it is a result of the *filling* of the Spirit, and in 10 and 19 it is simply said "the Spirit fell on them," or "came on them." We must be careful to observe distinctions which the Spirit Himself makes and not to read into the text that which He did *not* say.

## Conclusion

In conclusion let it be repeated that the totality of analyzed evidence in the New Testament shows that we are nowhere commanded to ask or seek the baptism of the Spirit (though we are *commanded* to be *filled*—Eph. 5:18), that it is God's method of making us members of Christ's mystical body (the church) and is attendant upon saving faith in the Lord Jesus Christ. This is the glorious heritage of every believer. As we yield ourselves to the Lord and *allow* Him to fill (control) us with the Spirit, then are we able to serve Him acceptably. (All quotations from A. R. V.).

# "JESUS" IS THE ANSWER

By MISS RUBY KUHN, Sterling, Ohio

We have come through the years of war—years of privation, years of struggle, years of loneliness, years of pain, loss, tears, and dependence upon false hopes, leading to great disappointment. We thought it would surely be over before too long and then everything would be all right. We thought that all things would remain as they were from the beginning. But it is not so. Many have lost confidence in their leaders. Self-respect is being abandoned more and more. Nations are turning away from policies of long standing. Just exactly what they want they know not.

But what do we want? What shall we do? Where shall we turn? To whom shall we go?

Contrastingly, our Lord Jesus Christ, according to the account in the 6th chapter of John, bountifully fed and physically satisfied at least 5,000 men on the grassy seaside in Galilee. He presented a clear and emphatic sermon showing His identity as the Savior of the world, using bread, the life-giving substance, as the symbol, and giving them assurance because of His deity that what He had promised, He was able also to perform. This means eternal salvation, but they received it not. There were some who believed not.

Many therefore went back and walked no more with Him. They realized that it meant responsibility to follow Christ and they were not willing to be responsible. They turned their backs on eternal life. "Then said Jesus unto the twelve, Will ye also go away?" Peter, speaking for the group, answered, "Lord, to whom shall we go? thou hast the words of eternal life." This answer of Simon Peter's brings forth three questions:

To whom *can* we go?

To whom *should* we go?

To whom *shall* we go?

One answer is the same to all three of these questions. That answer is "Jesus." However, let us think upon these interrogations.

Let us see what some of the alternatives are to the first question, *To whom can we go?*

Many folks turn to their *friends*. Is that the answer? The sympathy and kindness born of the love of friends does a lot of good—much good. It helps tremendously in this world. Some turn to *strangers*. Many times it is of great worth to us if we turn to someone who is ignorant of our state. Others go to *themselves*. They reason thus: "No one else cares for us; we don't care for anyone else; we are good enough only to be with ourselves." And so they stay aloof. A few find *no one* to whom to go, and so they take their lives in their own hands.

But all of us can go to *Jesus*, "For God so loved the world that He gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life,"

## YOUTH PAGE

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in Canton, Ohio. Bill will be a senior in university this fall.

Leonard (Mister Five-by-Five) Day, of Listie, Pa., has been doing hospital visitation in nearby Somerset. He visits at the bedside, reads Scripture, prays with the patients, and leaves tracts. He reports some splendid response and results for the Lord in this work. Leonard is still in his teens, and will be a senior in high school this fall.

*What are you doing this summer that will count for eternity?*

## SEMINARY ANNUAL MEETINGS

The annual meetings of the Ohio and Indiana corporations of Grace Theological Seminary will be held at 1:30 and 2:30 p. m., respectively, Thursday, September 2, 1948, in the Auditorium, Winona Lake, Ind.

The Board of Trustees will meet in the Seminary Library, 1:30 p. m., Monday, August 30, and also at 3:00 p. m. on Wednesday, September 1.

The Executive Committee will meet on Monday, August 30, 9:30 a. m., at Dr. McClain's residence.

and "whosoever shall call upon the name of the Lord shall be saved" (John 3:16; Rom. 10:13).

But there is another question, *To whom should we go?*

"Jesus" is the answer to this question and there are no alternatives. We can go to our friends, but *Jesus* can give eternal life and peace (John 10:28). We can go to strangers, but *Jesus* knows about us and can help (Heb. 2:18). We can go to ourselves but we need *Jesus* (John 3:3)—we need to be born again.

From this brief consideration we turn to the third question: *To whom shall we go?* To this question there are two alternatives but only one choice. We must choose between Christ and all else. Our decision dare not be by lot but by choice. Our choice must come by knowledge and faith. Knowledge must come by the Word of God. The Word of God came by the Spirit and the Spirit is of God. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Jesus Christ must be our choice because "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25), and "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

God sent the Son from heaven; the Son became the Savior on the cross; the Savior saves sinners in the world; and thereby the sinner may have eternal life in the ages to come. No other existence is safe. No other existence is desirable. No other existence offers any hope, but men will choose anything else but Christ because Satan has blinded their minds.

So the choice narrows down to two alternatives—Satan or Christ. *To whom shall we go?* The alternatives are two; the choice is one; the difference is that between eternal separation from God and eternal fellowship with Him.

You, reader, are the one who shall make the choice. To whom will you go?



# CHRISTIAN LEADERSHIP

By REV. GEORGE O. PEEK, Seal Beach, Calif.

## I. Introduction.

One cannot read the Bible very long before he discovers that in every dispensation God always elevated certain men to definite places of leadership to accomplish His eternal purpose. In the Old Testament this was especially true in the history of the Hebrew people. After the death of Joseph it seemed for a time as though God had abandoned this plan and was going to let this people shift for themselves. Like a ship without a rudder they soon found themselves in trouble and in answer to their cry of distress God gave them another leader in the person of Moses.

The years that followed were marked by a colorful procession of kings, judges, priests, and prophets. Many of them were very little short of being rascals, but all answered in a measure the demand for a leader.

In the New Testament this same pattern is followed in the beginning of the Christian church. Here we find the Lord Jesus Christ chose certain men and appointed them as leaders in the propagating of the Gospel and the administering of church affairs.

Twenty centuries of church history has been made since these men passed away but the church has never had another group of leaders who were comparable to them. As the years have passed by the church has not suffered from a lack of leadership but has nearly always been dominated by a type of leadership that has sought to further its own purpose. From time to time real men of God have appeared on the scene to fan the fires of evangelism and keep the light of truth burning. Today from our vantage point of nearly two thousand years we can see that every step of progress the church has made can be traced, from the human side, to the leadership of a few men.

## II. The Opportunities for Christian Leadership Today.

There was a time in the history of the Christian church when it was thought necessary for a person to be able to read Hebrew, Greek, and Latin and be acquainted with all the

classics before he could qualify for a position of leadership. However, this is not true today.

Somehow in the providence of God the church has managed to remain fairly active in an age which has witnessed a phenomenal degree of progress in industry and commerce and every branch of science.

The almost universal use of the radio, with the revolutionary steps in printing and the increasing use of the airplane, have created a new field for what may be called, "technical Christian leadership." Probably the greatest testimony to the fact is the growing demand of mission boards for skilled laborers. Today the opportunities for Christian leadership afforded the doctor, nurse, school teacher, bookkeeper, mechanic, and craftsman of every kind are unlimited.

## III. Preparing for Christian Leadership.

Along with the greater opportunities for leadership there has also come a demand for a better trained leadership. Most mission boards and other religious bodies have now set a standard of formal training which all candidates must measure up to before receiving further consideration for places of leadership.

When it is remembered that a college education is the common thing rather than the exception of this day we can readily understand this emphasis on trained Christian leadership. Therefore a church or denomination is not being unreasonable when they recommend college and Bible school or seminary training for a ministerial candidate.

Recognizing that we are living in a day of specialization most prospective leaders in the homeland are advised to specialize in a particular kind of leadership such as Christian education, directors of music, young people's leaders, etc.

Many mission boards now require all candidates to have had some medical training as well as basic training in linguistics and anthropology. Very few persons are ever considered likely candidates for service after they have reached the age of 30. The physical require-

ments have been raised to the place where one must have a sound healthy body before he can qualify for a place of leadership.

Years of experience have proved the wisdom of the setting up of these standards and every prospective Christian leader should recognize the importance of a good formal education. However, a good education alone is not a guarantee that one will ever become a Christian leader, for God has His requirements which supersede those of mission boards and church bodies.

## IV. Biblical Qualifications for Christian Leadership.

A consideration of the men of the Old Testament who occupied places of leadership makes us wonder if God has any special requirements for leadership. Moses had received the finest education possible in his day, but was past 80 years of age when he was called into a place of leadership. On the other hand, Gideon, a young man who was not, so far as we know, a man of the schools, was also a great leader.

The same contrast can be found in the New Testament where we see Peter, a rough fisherman, and Paul, a polished Pharisee, both elevated to places of leadership by the Lord. One of them was weak and sickly, but this had no bearing on their being chosen by God to be leaders in the church.

It soon becomes apparent by the differences in personalities, backgrounds, and training that it would be very difficult to establish a norm for leadership from a study of Bible characters.

Therefore, we should be thankful that the New Testament gives definite instructions concerning the qualifications for Christian leadership. These instructions are given in connection with the appointing of men to the offices of deacon, bishop, and elder. A study of the use of the names bishop and elder discloses that they are used interchangeably and refer to those who have the spiritual oversight of the church (cf. Tit. 1:5-7).

The one who holds this place of leadership is to be respected but



should not have to demand this respect but command it by his own conduct (I Tim. 5:1). He should be known as a man of prayer and one in whom others have confidence (Jas. 5:14).

Furthermore this leader must be able to teach, as well as set an example (I Pet. 5:1-3). Regarding this particular qualification we are told that he should not be a "novice" (I Tim. 3:1-6). The thought is that he should be one who has had experience in applying the Word of Truth to his own heart before attempting to teach others.

Regarding the office of deacon, Dr. Marvin R. Vincent says, "The term deacon, in the Pauline writings, is a common expression of a servant or service either to Christ or to others. Paul applies this term to his own ministry and to that of his associates."

There is a very definite sense then in which the qualifications for this office can be applied to every type of Christian leadership. Using the term in a broad way this means that every Christian is a deacon.

A consideration of the passages where this name is used reveals that the following characteristics should be found in a deacon: sincerity, honesty, sobriety, temperance, and stability.

#### V. Conclusion.

A careful study of these offices brings us to the conclusion that the outstanding requirement for a Christian leader is the ability to instruct others in spiritual truths both by word and example. This ability can be had by study (knowledge of God's Word) and experience (applying the Word). To this must be added a lot of what is referred to in I Timothy 3:5 as "know how," which is nothing more than consecrated common sense.

Who then can be a Christian leader? Anyone who will accept the responsibility, go before to guide and show the way, and will exercise authority wisely. He must be determined not to serve in the terms of a group of people but of the Lord's will. Every Christian has a gift and is a leader if he uses the gift in the way that God intends.

Word comes to us that *Rev. Everett Niswonger* has become the pastor of a Baptist church in Danville, Pa.

## TWO CHURCH COUNCILS TO MEET IN AMSTERDAM SOON

By REV. STANLEY P. ALLEN  
*Los Angeles, Calif.*

Amsterdam, Holland, will see two distinct church meetings this summer. The first will be a congress of churches meeting August 12-19 at the call of the American Council of Christian Churches. This group will consist only of those who stand by the faith as found in the inerrant Bible—the Fundamentalists.

The other church gathering will be that of the World Council of Churches, August 22-September 5. The World Council, which will be holding its first officially organized assembly, although it has been functioning on a provisional basis for several years, is the group which includes outright infidels—men who deny one or more of the historic verities of the faith, such as the virgin birth of Christ, the significance of His blood, the reality of His bodily resurrection, and the promise of His return. Furthermore, such infidels (commonly called modernists) are exalted to places of leadership. Practically every leader of the World Council of Churches has departed from one or more of the great fundamentals of the faith.

In addition to its modernism, the World Council boasts its non-Protestantism. There are several of the Eastern Orthodox Catholic groups in the World Council. These hold to practically all of the errors which the Roman Catholic Church holds—praying to saints, worship of the Virgin, purgatory, the mass, etc. They differ from the Roman Catholic Church chiefly and almost solely in that they do not recognize the supremacy of the Pope.

It is the purpose of the Bible-believing leaders who are coming together at the invitation of the American Council of Churches to consider the advisability of forming an international council of churches that will stand for Biblical Christianity against the anti-Gospel forces of the world—including the World Council. Undoubtedly such an international council will be formed, and the Lord's people should be much in prayer for these leaders as they meet.

The world Council of Churches constitutes a grave threat to Gospel opportunity in many fields, particularly in connection with foreign mis-

sionary endeavor, and it is high time for true out-and-out evangelicals of the world to stand up against this threat and thus honor Him whose soldiers we are. As I read recently on the signboard of the First Brethren Church of Whittier, "If you do not believe in cooperation, observe what happens to a wagon when one of the wheels comes off."

## THE BRETHREN PULPIT

(Continued from Page 694)

ister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God." (Compare this with Malachi 3:10).

It gives the *enjoyment of the favor of God*. God not only so loved us that He gave His Son for our salvation, but He loves us abundantly when we so walk and do as to please Him, and we become the recipients of that love, and stand in His favor. *God does not want us to give until it hurts, but until our joy is full.*

"How can I, Lord, withhold life's brightest hour

From Thee, or gathered gold, or any power?

How can I keep a precious thing from Thee,

When Thou hast given Thine own dear self for me?"

## NEWS BRIEFS

(Continued from Page 691)

aims and plans of the church in its relation to the community. W. H. Densmore is the pastor.

*Rev. Edward Lewis*, pastor at Clay City, Ind., has been called by the church to serve for the fourth year, with an increase in salary.

From the bulletin of our church at Juniata: "Bro. Russell Weber has just accepted the pastorate at Baden. . . . Bro. Ellis Rogers and family have recently located at Chestnut Ridge in response to the call of a group of Brethren in that community to establish a Brethren work."

*Rev. R. D. Crees* has accepted the call to serve the Third Brethren Church of Los Angeles, Calif., for another year.

Richard Burch was the speaker July 25 at Dayton, Ohio.





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# OLD FAITHFUL

AN EDITORIAL

BY MILES TABER

Today I stood with hundreds of others beside the world-famous geyser of Yellowstone Park known around the world as "Old Faithful." Like hundreds of thousands of others who have gathered there by that mound of rock down through the years, we were not disappointed. Old Faithful came through on schedule, shooting hot water 150 feet into the air, and then hiding itself in billows of steam.

Old Faithful has just one outstanding characteristic. Other geysers have formed more beautiful rocks at their base; still others have fashioned clear blue or green pools around them. Some shoot out at various angles; others are bubbling constantly. But Old Faithful is just what its name implies: it has never failed to erupt on time. It has never disappointed those who came to it in expectancy.

What a picture this is of our God! "He abideth faithful." When repentant sinners come to Him in Jesus Christ, they find Him to be faithful. He forgives sin, lifts their burden, and receives them into His family. When Christians are tempted and tested, He is faithful: He will not permit them to be tempted beyond their ability. When Christians have yielded to temptation, and they confess to Him, they find Him faithful to forgive and cleanse them, restoring them to the enjoyment of fellowship with Him. When Christians bring their daily needs to Him in prayer, they find Him faithful who has promised. No one has ever come to Him in faith, and gone away disappointed because He was unfaithful.

The trouble is not that God is unfaithful, but that we have not learned to live on His faithfulness. We are told that the literal translation of Psalm 37:3 is, "Dwell in the land, and feed on His faithfulness."

These two things we must do, or we do not enjoy the blessings that flow from His faithfulness. First, we must live in the center of His will, dwelling "in the land." Then we must appropriate to ourselves the faithfulness of God, feeding on His faithfulness.

The tourists who saw Old Faithful erupt today are a fitting illustration of this. First, they were in the proper place to see it. But they also went out there with full expectation that Old Faithful would be true to its name. No one in the party seemed to have any doubts about it. They just waited patiently, expecting. Old Faithful had proved itself trustworthy for so many years that no one doubted that it would "do it again." It is thus with the Christian who has learned to "feed on His faithfulness." He has been fed from God's hand so many times, without fail, that now he fully expects God to "abide faithful." And he lives from day to day on the faithfulness of God.

God wants us to do this. Anything less is dishonoring to Him. If the world can have full confidence that a geyser will erupt, surely Christians can trust their heavenly Father to be equally faithful in keep-

ing all of His promises. But God is not satisfied when we have learned to count Him faithful: He expects *us* to be faithful. "It is *required* in stewards, that a man be found faithful."

Faithfulness is not revealed in spectacular spurts of enthusiasm. Faithfulness is seen in the accomplishing of appointed tasks, thoroughly and on time. Faithfulness is shown in *regular* private devotions, family altars, and church attendance. Faithfulness is manifested in *consistent* witnessing by both life and lip. Faithfulness is being trustworthy, dependable, reliable at all times.

Faithfulness is a required trait in stewards. Those who handle the property of others must be trustworthy. All that we "have" in this world is really God's: He has trusted us to use it for His glory. This is true of our possessions, our time, our talents.

Perhaps the most precious treasure ever committed to human hands by our heavenly Father is a little babe. For that babe has both a life to live and a soul to be saved. And yet God commits the responsibility for its teaching and training to a human father and mother. There is no greater privilege, no higher stewardship than that. But remember, God requires faithfulness.

Take another look at this week's cover picture. This brother, whose face you cannot see, could be playing golf this Sunday morning. He could be at home reading the Sunday paper or listening to the radio. He could be working to make a few more dollars. He could even be lying abed. But he is a steward. So he is *leading* his little son up the church steps so that that little lad may become a man of God. This is faithfulness to a sacred trust.

As time goes on, we all grow old. We need not mind that if we can somehow merit the name, "Old Faithful."



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# NEWS BRIEFS OF NATIONAL INTEREST

Bro. Jesse Deloe has been writing the news briefs for several weeks during the absence of the editor, who was visiting the churches of California for the Herald Company. Having returned to the office, the editor now takes up the task again.

Rev. Joseph H. Foster, veteran missionary to Africa, has suffered a physical breakdown on the field. Dr. Taber hurried to his side, but no further word as to his condition has been received to date.

Rev. Jesse Hall's new address is 1917 Third St., Canton 4, Ohio.

Rev. Henry Rempel is vacationing in Canada, doing a little fishing we understand.

New officers of the Northern Ohio District are as follows: moderator, Russel Ward; vice moderator, Jesse Hall; secretary-treasurer, Lester Pifer; statistician, Charles Bergeron; assistant statistician, Neil Beery. A good conference is reported, it being well attended, and evangelistic and missionary in emphasis. One motion passed by the conference was sent for publication in the Herald: "The Northern Ohio District Conference of Brethren Churches wishes to extend a unanimous vote of thanks and appreciation to the National Radio Board for their work on the Gospel Truth during this past year." Next year's conference will be held in Canton.

Rev. George Cone is planning to leave his pastorate at Ankenytown, Ohio.

Rev. Forest Lance plans to leave the work in Sterling, Ohio.

Rev. Roy Kreimes has resigned his pastorate at Danville, Ohio, and plans to return to Dayton for the present.

Rev. Harold Etling was approved by the Northern Ohio district ministerial examining board and has been recommended to the Ellet church for ordination to the Brethren ministry.

The laymen of the Fremont, Ohio, church are holding services in the county and city jails; also in the Sandusky County Home, the Fre-

mont Convalescent Home, and the Green Springs Sanatorium. New song books have been presented to this home mission church by Mr. W. M. Robinson, of Akron.

The church at South Gate, Calif., has become 100% in Missionary Herald subscriptions. Their subscription list of 118 names included 96 new subscribers, and we gladly welcome them into the Herald family. Dr. Elias White, pastor of the church, has been called to serve another year, with an increase in salary.

Dr. Homer A. Kent and family are vacationing in California and visiting with friends and relatives there. Dr. Kent preached two Sundays at the Second Church, Long Beach, and also one evening at the district conference.

The name of one of the helpers in the junior choir at Johnstown, Pa., was given incorrectly in a recent issue. The correct name is Mrs. Emory Botteicher.

Rev. Clyde Landrum has been called to serve the church at Leesburg, Ind., for another year, with an increase in salary.

Rev. Claude Pearson, Brethren missionary to merchant seamen in the Los Angeles harbor, has visited ships of 11 nationalities in recent weeks, giving the Gospel to the men aboard. He is looking for a young man, preferably an ex-G. I., to enter into this faith work with him. It may be possible that Brother Pearson can visit our midwest and eastern churches this fall, telling the story of his foreign mission work in America.

The church at Spokane, Wash., enjoyed a four-day missionary conference in July with Miss Ruth Snyder as speaker. Enrollment at the

vacation Bible school was 44, besides 12 teachers and helpers.

The West Tenth Street church in Ashland, Ohio, is planning a dedication service for Aug. 29, with Dr. Charles W. Mayes and Rev. Glenn O'Neal as speakers. The fall revival, with Rev. Eddie Wagner, starts Sept. 26.

At Hagerstown, Md., during the first half of 1948, the average Bible school attendance was 245, with an average of 162 at the morning services. Fourteen new members were added to the church. The average weekly current offering was \$233.14, which was more than budget requirements. The pastor, Rev. Walter A. Lepp, has been called to serve the church for another year.

Early in July, Dr. Harry A. Ironside fell in the lobby of the Moody Church and broke his left arm near the shoulder. He has recovered sufficiently to preach in Winona Lake during the month of August.

The recent Chicago convention of the National Association of Evangelicals passed a resolution which we quote in part: "Be it resolved that we, the National Association of Evangelicals, do hereby declare our evangelical oneness of heart with the American Council of Christian Churches and our desire for unity of action. . . and further Be it resolved that we call upon all our people to pray that God will grant both to the constituency and to the leaders of these two evangelical movements a spirit of Christian unity and charity for each other which shall effect a united front before the world. . ." Leaders of the two organizations met at the Gull Lake Bible Conference grounds recently and publicly discussed their differences "in the spirit of Christian courtesy and friendliness."

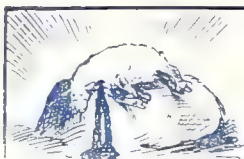
The Wesleyan Methodist Church reports per capita giving last year by its members as \$111.90, which is almost twice as great as the average for the Brethren Church.

The total amount of the Publication Offering is not definitely known as we go to press, but we are praising the Lord that it is already the largest offering ever received by the Company.

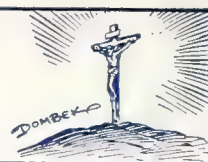
## The Brethren Missionary Herald Circulation

A week ago .....	6,908
A month ago.....	6,885
A year ago.....	6,285
Two years ago.....	5,620





# EVANGELISM



## A NEW EMPHASIS ON EVANGELISM—THE BASIC NEED TODAY

By REV. R. PAUL MILLER

America is money mad. As a nation we worship money. Money is our national god. To American leadership money can do anything. Right now America is trying to rule the world with the dollar sign. With a sinful world "every man has his price." It seems to be a national conviction. Our national leaders today seem to be possessed of the idea that they can stop the advances of communism with money. Communism can be stopped with neither money, guns, nor atomic bombs. Communism is of Satanic origin. It is designed to crush the Gospel of Christ. Nothing can stop communism but the Gospel of Jesus Christ, believed, applied, and lived out.

The Christian church, and much of the so-called fundamental group of churches, has largely become obsessed with dependence upon money. Because church budgets have soared with ease, because offerings for every cause have doubled and trebled, because fine buildings have been erected and the debts paid off in short order, the idea has become widespread that the church as a whole is in a fine and healthy state.

Devotion to money is the damning sin of the Laodicean church at the close of this age. The Laodiceans said in their hearts, "I am rich and increased with goods and have need of nothing." So long as they could pay the bills they were all right. They felt no need of spiritual life. No need of prayer. No need of revival. They were rich in gold, but poverty stricken toward God. "And knowest not." They were blinded to the sad state in which they actually were in the eyes of God. They sat in beautiful array on Sunday morning with clothes fashioned after this world, but in God's sight they were naked. They had no garment fit to stand before God. Naked! Naked! The great balance of gold in their treasury that they so delighted in was unacceptable to God. God's fire would prove whether it was given from love of Christ or for religious

display. No doubt they prided themselves on their brilliance of mind, but Jesus said they couldn't see. Weighted down with gold, but poor; arrayed in robes of beauty, but naked; highly educated, but blind. They had transferred their dependence on Jesus to utter dependence upon gold and what it could do. It made them say, "We need nothing." The Lord said to them, "You have nothing."

Success for the church and the Gospel cannot be bought with money. Churches cannot be established with money. You can hire fine and gifted preachers and build brick and stone, but you won't have a church. It takes passion, sacrifice, heartache, heartbreak, hard work, and hours and days of intercessory prayer for lost souls to gather new groups of believers together. The progress of the Gospel has always been made at the cost of sacrifice; somebody has had to burn. Churches cannot be established like a soap company opens up new sales territory with heavy campaigns of advertising and high-pressure sales force.

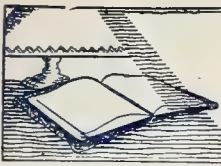
You may enter the railroad yards and pick out a great, pulsing locomotive. You may say the most important part is the huge drive wheel. You may say it is the throttle. Another may say it is the engineer. These are all worthless as they are. The most important part of that locomotive is the burning coal in the fire box. That coal is making the sacrifice. It is being expended. For the advance of the Gospel, somebody has to burn up for Jesus. Ask any missionary that ever opened up a new field for God. Ask David Livingstone if he had to burn? Ask him if he could have done it like a corporation. Ask John G. Paton how he opened up cannibal islands for Christ. Ask James Gribble how he opened up Oubangui-Chari. There is too much tendency to run the church and its ministry like a corporation. It spells failure and steady decline.

The early church had no riches, no scholarship, no organization. But they had personal devotion; they had power to shake down the Roman Empire; they bore fruit for God for eternity—what fruit, what fruit; they had no strategy board, but they established believers in every town and city, and furnished martyrs by the hundred thousand to fill the maws of Satan's persecution machine till the Roman world stood silent before the mighty power of those humble disciples of Christ.

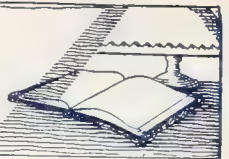
But it came at a price! Paul didn't establish himself in Jerusalem and then send out Titus, Timothy, and Silas and Barnabas to do the hard work. He was out there fighting the devil with his own hands. He was getting the lash of the Roman scourge on his own back. He was doing the work he asked Timothy to do. The spirit of a people is reflected from the top down. One look at Paul in jail was enough to make a flame of fire out of Timothy. One look at Paul standing at the whipping post for Jesus was enough to set all his disciples afire to sweep the country with the Gospel. It is the fire blazing in the hearts of Christian leaders that is so greatly needed today.

We have the sad spectacle today of a great denomination in this land that has lost its blessing from God through the sin of Laodicea trying to get back to the power and blessing it once had in the days when it was an evangelistic force. But its leaders have not changed their own hearts. They are still as modernistic and liberal as ever. But they are trying to get everyone else to burn but themselves. They are trying to sponsor evangelism among the people while they still sit in their ecclesiastical jobs running everything. It isn't working out. The whole hollow thing will collapse around their ears. They have more money than any other group, we are told, but their pulpits are empty and their congregations dying. Easy

(Continued on Page 712)



# The Christian's Seal



## DEFILING THE SPIRIT'S TEMPLE

By REV. CHARLES H. ASHMAN

A temple is the dwelling place of deity. It means more than just a mere building. The term "temple" is used twice in relation to the Holy Spirit. In I Corinthians 3:16-17, we read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Then in I Corinthians 6:19, 20, we read, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." These two passages seem to be the same, but there's a difference in meaning of the word "temple" in them as to application.

### Defile Not the Church

In the passage quoted, namely, I Corinthians 3:16-17, *the temple is the church*. Of course, the church is composed of individual Christians. But when the individual Christians are organized into a body of believers and become a church, then the responsibility becomes that of the group, not just one individual. In I Corinthians 3 the Spirit is rebuking the Corinthian church for the sins of envying, strife, divisions. In preceding verses, the Spirit has sought to bring conviction to the church because of "contentions among you." The sin of carnality was prevalent in the Corinthian church. There was much of "wood, hay, and stubble" in the church. Now, in chapter 3 and verses 16-17, the Spirit charges that the Corinthian church has defiled the temple of the Holy Spirit by such sins. It is significant to note that the word "defile" and the word "destroy" in the same verse is the same and means "to bring into a worse state, to mar, to injure."

### How Today?

There are many ways by which we

defile the temple of the Holy Spirit, the church, today. Many things defile the church building. The sacredness and seriousness of the building are defiled often today. Space does not permit of giving a list of those things which we believe defile the building. But whatever does not honor Christ, whatever is not true to the Word, whatever does not yield itself to the Spirit's presence and power, these things surely defile. Oh the pollution, the defilement, the actual corruption, the rubbish, which we bring into and allow to accumulate in the church today!

### "Defile Not Your Body!"

In I Corinthians 6:19-20, we believe the individual Christian is meant. Each one of us, every child of God, is indwelt by the Holy Spirit. Our very body, our Spirit, our personality becomes the sacred temple in which He dwells. There were those in the Corinthian church who

were defiling their bodies by the sin of fornication. As a "little leaven," this defilement was "leavening the whole lump." Also the leaven of "malice and wickedness" was permeating some. There were others who had become defiled with covetousness, the sin of railing, the sin of drinking alcoholic liquors, that also of extortion, then of going to law with a brother in Christ. Individually, these had been defiling themselves as the temples of the Holy Spirit. But these are not the only things that defile us as temples of the Spirit. These were the specific kinds of defilement in the Corinthian Christians. What are yours? What are mine?

### Holy, Holy, Holy!

The seraphims cry one to another, "Holy, holy, holy," as they guard the holiness of God's presence. (See Isa. 6:1-8). But is not the *Holy Spirit holy*? Enthroned in our bodies as His temple, there ought to be seraphims to guard the holiness of His presence. There are things which a Christian just cannot do and not be defiled. There are places where we just cannot go and come away clean. How shall we know what defiles us? Since the Holy Spirit must dwell in our temple and since He is sensitive to defilement, He will always reveal unto us anything that defiles! He knows! He makes no mistakes! He will surely show us what defiles. Listen to His still small voice.

### Cleansing From Defilement

The Lord has made marvelous provision for cleansing from defilement so that the Spirit may have a clean temple in which to dwell. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). The ordinance of footwashing symbolizes this cleansing. The blood and the Word cleanse from defilement.

## GOSPEL TRUTH MAIL BAG

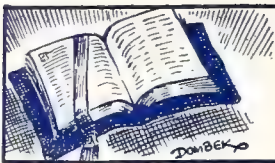
Butler, Pa.—I am praying for this program to be kept on the air so that those who are not able to go to the Lord's house can get soul food from these messages. It does my heart good to be able to listen.

New Concord, Ohio—My wife and I have been enjoying your program each Sunday morning and want to have a part in keeping it on the air. These are difficult days for us, and no doubt for you also, but we plan our giving as God has prospered us each month. We look for the soon coming of the Lord and hope to meet you and many others who await His coming. I am enclosing a check for \$2.00 to help you in your work.

Hollsopple, Pa.—I am enclosing my gift to help spread the Gospel to those that are in darkness and without the Lord Jesus Christ that they might have peace and joy.

Newcomerstown, Ohio—Here is just a wee bit for you. Hope it will help a little. I love your broadcast. It has helped me a lot.





# Studies in Revelation



## STUDY NO. 43

This preaching to all nations before the Lord returns in power and great glory is "for a witness unto all nations." Just before the Kingdom Age, our Lord will "sit upon the throne of his glory: And before him shall be gathered all nations" (Matt. 25:31-32). This preaching gives a standard of judgment before this throne for they will be judged according to their treatment of "my brethren" (Matt. 25:40).

If this is the time of the one hundred forty-four thousand, then no doubt they are the "brethren" that our Lord speaks about. They will be "sick, and in prison," thirsty, hungry, and discouraged. The righteous will aid and encourage them, while the unrighteous will despise them. Let us note that they are not made righteous by befriending the "brethren," but they befriend them because they are righteous and it is their nature to do so.

This is very important, for during the Kingdom Age the Jews will be the head of the nations and any one who hates the Jews will be an unfit subject for that time.

When Christ sent out His disciples with the gospel of the kingdom, the cities were judged according to the treatment given to the messengers. If the city would not hear, they were to "shake off the dust" of their feet. "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. 10:15).

And so again. Those who refuse to minister to the "brethren" in the end time, will hear those fearful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

How marvelously are the Jews of our day adapted for this very thing. They are in every nation under heaven. They know the customs and languages. They are used to the climate and country. Give them a special endowment of the Holy Spirit, and they can witness to every nation in a short time. Turn one hun-

dred forty four thousand John the Baptists loose and things will happen very rapidly indeed.

### *The Innumerable Number*

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (Rev. 7:9).

Solomon had "servants and maidens," and had servants born in "his house"; he had "men singers and women singers" and great orchestras with "musical instruments, and that of all sorts" (Eccl. 2:8). He had "forty thousand stalls of horses for his chariots, and twelve thousand horsemen." Another great company provided victuals for his tables, and others "brought straw for the horses" (I Ki. 4:28). The "sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel" was so great that even the queen of Sheba was dumbfounded (II Chron. 9:4).

And so with our great God. Heaven is a place of order, and the num-

ber of servants that attend the "Ancient of days" is tremendous as "thousand thousands" minister unto Him, and ten thousand times ten thousand stand before Him (Dan. 7:10).

### *Different Companies*

John sees an innumerable company in heaven before the throne. This is the fourth company that we have seen so far in our studies. The church has been completed and its vast numbers have been caught up in the air as the Bride of Christ.

At the breaking of the fifth seal, we saw another company under the altar and they are to rest until their number is fulfilled (Rev. 6:11). The one hundred forty and four thousand Israelites have been sealed to witness to the God of heaven during the time when the winds will be turned loose and the disturbances of the trumpets take place. They are also kept safe from the horrors of the infernal locusts that appear under the fifth trumpet (Rev. 9:4).

But they must suffer; become sick, naked, and be cast into prison (Matt. 25:43), and finally stand as a great choir in heaven to vibrate the halls of glory with a song that they alone can learn (Rev. 14:3).

If King Solomon's court required various groups to perform various services, how much more for the king of glory? God is peopling heaven with the redeemed of earth. Verily, it is the "many" that walk the broad way, and only the few "that find" the narrow (Matt. 7:14). But that fair city, the new Jerusalem, is not built for mere empty show, but its broad avenues that stretch out 1,500 miles into the distance, will some time be the headquarters of countless immortal kings and servants of the mighty God.

### *HUMBERD SAYS—*

"The Book of Revelation," "The Holy Spirit"—two books for \$1.00.

Humberd Press

Flora, Ind.

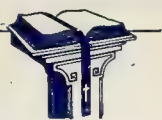
### TUNE IN

### THE GOSPEL TRUTH

#### *National Brethren Radio Hour*

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—7:30-8:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.



# THE BRETHREN PULPIT

## THE SINLESSNESS OF JESUS CHRIST

By REV. L. W. MARVIN, Rittman, Ohio

Lieutenant General Wainright, imprisoned by the Japanese for the duration of the war, made a public statement of thanksgiving for deliverance from the horrors of the Japanese prison camp. Said he upon his arrival in Chungking, "This is probably the most exceptional welcome that has ever been given to a defeated American commander. I do not know how to express my heartfelt gratitude for such a demonstration as I have received here." He further expressed himself as being the happiest man in the world and 20 years younger because of his deliverance from a prison camp that had taken 30 pounds from his 62-year-old body.

Surely such a deliverance from the enemy's prison is a joyful event. V-J Day because of the victory of the superior forces of the United States over those of Japan, caused the deliverance of hundreds of American prisoners. This puts us in mind of V-D Day (Victory over the devil) were the superior forces of God were victorious over the forces of the devil. And that victory brought deliverance to many, many souls—deliverance from the penalty of their sins because the "forces" of God, Jesus Christ, was sinless.

The sinlessness of Christ has three evident aspects, among others, that are especially meaningful and precious to the children of God, who were liberated or delivered on V-D Day. These aspects are: the fact, the necessity, and the purpose of His sinlessness.

Because some of our early church fathers had such a time in establishing the doctrine of the fact of Jesus Christ's sinlessness, is no reason that we should. God has given us ample proof through His Word, His prophets, and His Son.

In the Word, we are told that our Lord came into this world through a human mother but not a human father. God caused His conception, thereby giving Him the divine nature with the body His mother provided. In that way Christ had not

the fallen human nature a human father would have given Him. Matthew 1:23 points out the birth of Jesus is the fulfillment of the prophecy of Isaiah 7:14 that a virgin would conceive and bring forth a son and they should call His name Immanuel (God with us).

Since He was born without the sinful human nature, it was impossible for Him to sin after birth. (His life as lived was sinless.) Before He started His public ministry, Satan tested Him in the wilderness. The devil here showed his estimation of the worth of Christ. After showing



REV. L. W. MARVIN

Him all the kingdoms of the earth, he said, "All these" shall be yours. All that Satan had gained, he would give for the homage of this sinless, spotless Son of God—a stupendous value placed by one who knew to whom he was talking. We read in Luke 4:13 that "the devil had completed every temptation" (A.S.V.). The presence of Christ in the wilderness was a challenge to the adversary and he did not leave the fight until he had "completed every temptation." The Son of God withstood every onslaught of Satan. Victorious every time in every temptation tells us that from this source, Christ is ever to be sinless. The devil used all he had; never at any time can he submit a temptation to our Savior. The outcome of this momentous battle depicts two figures clearly—the first is the enemy crushed forever, defeated. The second is our Redeemer still unspotted,

unscathed—a sinless Son of God, ready to carry out the purpose of God—the deliverance of sin-imprisoned man.

Christ never had to retract a word, regret a deed, ask pardon or forgiveness of God or man. He was the same, friend or foe, in doctrine or in conduct, in private or in public, in action or in suffering, and that was sinless perfection. In John 17, Christ said that He had glorified His Father in heaven and had finished the work God had given Him to do. He said He prayed for His believers—not for Himself. Jesus also said He and the Father are one, and the Father is holy. On another occasion, He wanted to know who convicted Him of sin. The thief on the cross recognized Him for God, the God-man He claimed to be. The centurion, upon witnessing His death, said, "Surely this is a righteous man." Even wicked old Pilate could discern this much when he said, "I am innocent of the blood of this just person," and washed his hands before the multitude. Surely one can readily see that Christ's claim to sinlessness is valid. These portions of the Word, and others, establish well the fact that Christ our Lord was without sin.

Because of Christ's sinlessness, He occupies a place in God's plan of redemption, and this brings us to the need of having a sinless one for a Savior. Sin, as judged from the human standpoint, is our estimate of ourselves, whereas sin, judged from God's standpoint, relates to His moral requirements. The wages of sin is death—separation from God—eternally. The sentence has been passed. The whole world stands guilty before God. All have sinned and come short (missed the mark) of the glory of God. This is not all: through the disobedience of one, death passed upon all. So we are born estranged from God, and live by not being able to do anything but get farther away from a reconciliation. We are two times a loser—inherent sin and a sinner by prac-



tice. A man is a sinner not by what he does but because of what he is. Original sin may find expression in "I can not," but "I will not" is actually in back of sin. The human will is not subject to the law of God. Natural man is an enemy of God.

Man was created for fellowship with God. He was created in His image. But now man is fallen from the level of fellowship with a holy God. Is God defeated in His plan for companionship with free moral agents? To be sure, God would be just in casting aside the entire human race. All potentially in Adam have disobeyed God. But through His grace, all are not lost, praise His name. He had two ways to go. Either a holy God must cease to be holy and lower Himself to the level of sinful men, or else He must bring sinful men to His holy level.

Surely God can never be less than absolutely holy and be God. So then He must remain holy and somehow while being holy, and that includes being just, He must bring fallen man to His holy presence for fellowship. No sin can be in His presence, so the sinful condition of fallen man becomes the problem.

"The soul that sinneth, it shall die." "The wages of sin is death." That is spiritual death or separation, eternal separation from God. This is an infinite judgment on a finite being. Mercy would do away with the penalty perhaps, but He cannot be merciful at the expense of His holiness. His holiness can only be retained by being just. There can be no mercy where justice must rule. This divinely pronounced sentence must be carried out. Justice must prevail.

Should our laws so allow, someone innocent could volunteer and die for a convicted person. But that innocent one could only die for *one* other, the guilty one for whom he volunteered. Being innocent, he could die for just *one* who was guilty. He could not die for another besides that one, because his life would be spent for the one penalty and he could only die once. Here is a finite one paying the penalty, a finite penalty for a finite being. Hence to solve this problem facing God, the penalty of sin must be paid by one who is innocent of sin. As we have seen above, Jesus Christ is that One, that can fulfil the need of one innocent of any sin. He is the only Sinless One who could be used of the Father in His re-

demption plan, for our Father has a purpose in needing a sinless Savior.

Christ's sinlessness makes Him eligible to be the Savior in God's purpose, that of saving mankind from the penalty of sin. The only way fallen man can be saved is for someone to pay the penalty for him. Christ, being sinless, could pay for someone else's sins as He had none of His own. We noted that man's penalty was an eternal or infinite one, hence we can say that for Christ to pay this infinite penalty He must either suffer infinitely for a finite time, or else suffer a finite amount for an infinite time. This last would never end since the suffering would never end, hence the penalty would never be paid. There is left, of course, the first alternative, an infinite suffering for a finite time. In this way the penalty would be paid in full. God's justice would be satisfied and condemned man could be released. That is what

Paul meant when he wrote, "He who knew no sin, was made to be sin for us that we might be made the righteousness of God in him."

In God's plan of redemption, Christ, sinless, paid the penalty for the sins of every man, woman, and child. I John 2:2, "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." And God declares "at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26).

The heavenly Father is satisfied with payment made. He is still just and now it behooves us to be satisfied with payment offered for our sins. How practical to manifest our satisfaction in God's sinless, spotless Lamb by making known to others the news that the ransom is paid! God is not willing that any should perish, but has provided "plenty of room" in His longsuffering for them to come to repentance" (II Pet. 3:9).

## AS THE PASTOR'S WIFE SEES IT

"Our preacher doesn't look well lately. I'm sure I can see no reason why he should be upset. He has an easy life, Harry says, with no one to boss him. Now Harry gets up real early every morning, puts on work clothes, and goes out with men to do real hard work. They tell me the preacher doesn't get up till 8 o'clock. Then he dresses up like Sunday and goes trotting in his car. Harry says the only day he really earns his salt is Sunday when he preaches two sermons. And, of course, anyone knows that preaching is easy, so I can't for the life of me see why he should be ailing."

As the sharp tongue of Mrs. Teez droned on, Mrs. Rav was strangely silent. She recalled her experiences, at least a few, of yesteryear when she was the busy wife of an active pastor. Her husband, recently promoted to glory, had worked so hard "making full proof of his ministry." 'Twas hard to hear one of God's undershepherds lightly spoken of. Long hours in the study at night after a full day of calling, or conference, or business for the church left inroads on his body. Their car, dedicated to the service of Christ, made many a sacrificial trip to conferences, preachers' meetings, young people's camp, and calls upon the flock. The cost of books—his tools, if you please

—was a staggering sum as was the dry-cleaning bill to keep Carey's suits and general appearance presentable. Cheerful hospitality was extended to the visiting speakers, missionaries, ministers, but kept the Rays up late figuring and rearranging the budget.

"Straining all the family seams," they'd bought a new car as a matter of necessity and safe travel. How the tongues wagged then. Why did that preacher get a new car? Some of his church members can't afford one. Must be the preacher is getting too much money. Well, the Lord had understood their motive and the sacrifice involved even if some of the flock had not. God had been faithful and the Rays had rejoiced in the privilege of the "fellowship of His suffering." Their hearts had ached for their unkind critics, for in the long run they were the losers. Many of their children reflected the unkind, cynical attitude of the parents in their response to spiritual matters.

Had they prayed for their pastor rather than unjustly criticize and misunderstand, the general spiritual state of both home and church would have been healthier. Have you prayed for *your* pastor today? Will you do so now? "Hold up his

(Continued on Page 711)

# Why Be a Christian?

Script for Radio Message Over WRTA

By REV. R. E. A. MILLER, Martinsburg, Pa.

Say friend, you there by the radio, there is something on my heart I want to talk over with you right now. It will take just a few minutes of your time so let's get started. You'll enjoy every minute—yes you will.

First I want to ask you this question, Are you a Christian? You see, we need to understand just where we are so we'll come out at the right destination. I'm not trying to put you on the spot, I just want to help you do some honest-to-goodness thinking about things that are going to count for a long time—in fact, they are going to count for eternity.

If you are a Christian, is it because your folks are Christians and you've always been a Christian as long as you can remember? Is that it? Or is it because you figure Christians are happier in the long run, and you just want to be happy? Everybody wants to be happy—that is, everybody I know.

There are just lots of good reasons for being a Christian; in fact, if you ask me, there is *every* reason, but to boil it all down, there is only one main reason. It underlies all others, but we're likely to pass it up. I wonder if you know what that big reason is for being a Christian.

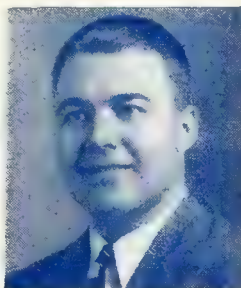
Of course it is true that any real, permanent happiness comes to us only through God's Son, the Lord Jesus Christ. True success, the kind that lasts for eternity, the kind that really counts after all, is the result of being on the best of terms with the Son of God—Jesus Christ. Listen to these verses from John 3:17, 18, and 36.

But don't get the mistaken idea now that the minute you become a Christian everything is going to click like clockwork. Let me tell you right off, there's plenty of downright hardship to be endured like a good soldier, and a spiritual battle to be fought for our Commander-in-Chief. To be a Christian isn't any easy thing. It's a whole lot more than

merely signing your name or putting money in the collection plate. It's not just singing in the choir, or being an usher, a trustee or a deacon.

The one real reason for being a Christian in the first place—don't miss this now—I am a Christian, you are a Christian, only because God's way is right. The Gospel of Jesus Christ is true.

It isn't just a nice thing to be saved, not even the best thing. You see, it is the *only* thing! Peter said that he was convinced that "Neither is there salvation in any other: for there is none other name under heaven [than the name of Jesus Christ of Nazareth] given among men, whereby we must be saved" (Acts 4:12). Jesus Himself said, "I am the way, the truth, and the life." He made it so strong that He de-



REV. R. E. A. MILLER

clared no one could get to heaven except through Him. Jesus Christ is the door, the only door; you must enter by that door if you enter at all.

Now we must get this carefully, the Gospel of Jesus Christ is not just a set of nice, pious religious ideas. The Gospel is good news—it is God's revealed truth to all mankind—infallible, never-failing facts that cannot be successfully denied by any man. Oh yes, men have tried to do away with the Gospel of Christ. Voltaire tried to eradicate it, Ingersoll went up and down this country in the past century trying to turn men away from God and His Gospel of salvation through faith in Christ; but you see, those men and their ilk pass on, and the Gospel is stand-

ing this minute as the power of God unto salvation to everyone that believes.

What are the facts? We are lost sinners. It's a fact proved by evidence all around us in this sin-messed world. Man has never saved himself and never will be able to. Another fact is that Jesus Christ is the Savior from sin. He has already suffered for sin in our place. History proves He died on the cross planted on Golgotha's brow in Palestine. The Scriptures declare that He died for our sins. He had no sin for He was the perfect Son of God. Facts these are—real facts in black and white. There is one more fact you must get here. On the third day after Christ died and was buried, He arose. He appeared before His disciples in His resurrection body and they recognized Him as their Master.

Because these facts are true, the offer of forgiveness and eternal life in Christ is true. Personal faith in Christ makes eternal life our personal possession. We have God's Word for it in I John 5:10-13.

Therefore, my friend, and you must remember this—it's so important—regardless of what comes your way tomorrow (maybe it will be easy, maybe it won't), but above all things, remember this, *the Gospel of Jesus Christ is true*. It doesn't change with the times or your feelings. The promises of God are eternally true and unchangeable. The Lord Himself cannot change the Gospel for it is part of His own will and character, and He changes not.

Of course you want to be happy; everybody does. But don't put your confidence in being happy. Put your confidence in God through faith in Jesus Christ. He loves you; He died for you; He saves you and keeps you, and He will satisfy every longing of your heart if you will just let Him come into your life right now. Take Him as your Savior today. May God bless you and lead you gently home to heaven and everlasting joy in His presence.



# Heir to the King

By MISS LOIS WARRENS, Wheaton College

"That ye might be filled with all the fulness of God." That is our kingly Father's desire for His children, but He will not force it upon us. We must be willing to accept His rich gifts before the benefits are ours.

Back in II Samuel, a five-year-old boy is introduced. He is Mephibosheth, a cripple, son to King Saul's heir, Jonathan. Rightfully he was in line to the throne, but when Saul and Jonathan were both killed in a battle against the Philistines, and David went out with his men and conquered the foes, he was set on the throne. An old nurse, afraid that David would kill all the house of Saul, ran off with Mephibosheth. She successfully got away, but in her haste she dropped the boy, and he became a cripple for the remainder of his life.

Many years after David was made ruler, he thought one day of a promise he had made to Jonathan, who in life had been his best friend. It had been revealed to Jonathan that David would be the next king, and he asked David, as a friend, to deal kindly with any of the house of Saul who might still be alive at that time. When David remembered this, he sent for Ziba, an old servant who also had served Saul. Ziba told David there was one member of the house of Saul still living—Jonathan's son, Mephibosheth. David immediately sent for Mephibosheth to try to make up for all the lost years during which this, Jonathan's son, could have been enjoying the benefits of a kingdom which were rightfully his. He was sorry he had waited so long to fulfil his promise to Jonathan, the friend he had loved so dearly.

Mephibosheth came, for he could not refuse the king. He found that David wanted neither to have him killed, nor to ridicule his crippled condition, but only desired to restore to him the land which had been Saul's, and allow him to feast as a king's son at the banquet tables of the palace.

Suppose Mephibosheth had come to David sooner and explained his identity. David would have been overjoyed to do kindness to his

friend's son. Suppose we take no advantage of our royal heritage? We are then no better off than was Mephibosheth before David sent for him. If we come to God's throne, however, in Christ's name, we can be sure of loving treatment. David wanted Mephibosheth at his own table, to feast and have fellowship with him. God is even more anxious to be in steady communion with us.

When Jesus Christ died on the cross, He made it possible for us to become sons and heirs to God, by believing on Him and accepting Him as our Savior. Then, as heirs, we can enjoy the riches of our Lord. If we are not receiving gifts from our Father, it is because we are living beyond His reach. Unlike David's knowledge of Mephibosheth, God knows of our existence, but if we have gone from His presence, He can do nothing but await our return. The time may come when the Lord will forcibly draw us back to Him-

self, but the price we pay is often great. And during the time we were away, we missed His tender love and bountiful blessings. How much better to come to Him immediately when we find obstacles in our path of life, or when we need help and encouragement. Let us live day to day in the Lord's presence.

David could have helped Mephibosheth during the years they were apart, and given him genuine love, but David knew nothing of the lad, and Mephibosheth himself was afraid to come to David because he was Saul's grandson and because his crippled legs would not add grace to the halls of a palace. Christ Jesus wants us even though we be poor wrecks of mankind. In fact, the more badly beaten we are, the more He delights to show His compassion for us. All we must do is look to Him and *allow* Him to pour out the gifts that are rightfully ours as heirs to a King.

Come and feast with the Master.

## Conviction

Psalms 130:6

In the solitude of Night  
In the great cathedral still.  
In the hush a holy eve  
In the sunken altar chill.  
In the massive reeds and  
pipes of tone—with hush  
of heart upon the steps  
of night with incense thrown

I knelt in prayer and  
bitter sigh, and moved  
my hands to reach the cross,  
and reached but death—to die.  
To die! What thought of  
vain and retribution  
this—to flee in garments  
whispering of sorrow miss.

Tho gently soft the fingers  
long of organ touched the  
hall, and bent the figure of  
my soul—midst tapers burning tall  
I found not solace; of  
comfort drain; and pass  
the cup, fling down the  
mantle, leave but the stain.

In heart alone for  
God I sought, with-  
out the crimson train  
and chalice drought.  
Without the arch of  
men for guides. With-  
out the carved and  
hidden heart to hide.

I found no mortal censer  
near—I found but  
Christ, His love, His  
understanding ear. I  
found no magistrate of  
doctrine stern. I found  
compassion such, from  
burdened weariness I turned.

With days of oppression, sorrow  
and chide. With heart weary  
of men, of the world and  
its masque, I'll hide. I'll cry  
to the God of my soul. I'll know,  
for I'm His, that life with its  
limp, and death with  
its sigh, is never the goal.

By J. ROGER JOBSON

Westmont College

## ATTENTION ALL YOUTH LEADERS

Rev. Ralph Colburn has been serving as our National Brethren Youth Director since January 1, 1948. In that time he has visited a majority of our Brethren churches, has spoken and counseled at many district youth rallies, and has assisted in at least four Brethren youth camps. All this work has been of a pioneering nature and has born much precious experience for future planning and activities.

Expenses for this program have been assumed by the National Youth Council of the Brethren Church. This council is composed of representatives of each of our three youth groups, the Brethren Youth Fellowship, the Sisterhood of Mary and Martha, and the Brethren Boys' Clubs. Larger programs for each of these three organizations are planned for the year that is ahead.

Month by month the Lord has provided the needed funds to carry on this new endeavor. Various local groups of the S. M. M., the B. Y. F., the W. M. C., and others, have helped substantially. And now, as we look forward to our 1948 gatherings at Winona, we urge all local youth leaders to come to the aid of this, *your own youth movement*, to assure a balanced account for the year 1948, and a starting balance for the year that lies ahead. Great things are planned for our young people, the accomplishment of which will depend upon the support granted by those young people.

Now, here is a definite plan we urge each and every youth group to follow:

1. Have as many representatives present at Winona Lake, during the coming National Conference, as possible.

2. Send with these delegates a substantial offering for the future activities of the National Brethren Youth Council.

3. Continue to remember in definite prayer this pioneering work of our denomination.

Bro. Ralph Colburn, and the leaders of your various youth groups, will be present at the conference and at Bethany Camp. These will be happy to counsel with you concerning your local activities. Your

## DON'T MISS

### BRETHREN SUNDAY SCHOOL CONVENTION

*To Be Held in*

Winona Lake, Indiana—Sept. 4, 1948

In Conjunction with the National Fellowship of Brethren Churches

*Rev. Harold E. Garner, Teacher and Expert in Sunday School Methods, Will Speak*

There Will Be Group Discussions, Inspiring Messages, and Special Music

### EVERY BRETHREN

Superintendent, Teacher, Officer, and Bible School Worker should be present to hear the finest program the National Sunday School Board has ever offered. The sessions of this convention will give you new vision of your Bible School work; it will place into your hands tools with which to "Build and Maintain a Successful Bible School."

## DON'T MISS IT!

questions and suggestions will be greatly appreciated at that time.

Young people, this is your work; it will require your prayers and your support to keep it active. The Brethren Church is doing more for her youth at the present time than at any other period in her history. Let us show our appreciation for the denominational interest in us, by active participation in and support of the activities of the National Youth Council of the Brethren Church.

Pres. Kenneth B. Ashman.

### AS THE PASTOR'S WIFE SEES IT

*(Continued from Page 708)*

hands" and together "fight the good fight of faith."

"Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12: 10).

## WHAT CONSTITUTES A CALL?

By DONALD D. TURNER

In answer to the question of what actually constitutes a call from God to His child to become a missionary, there are some very diverse opinions. One hears, generally from young missionaries, "Don't stay at home if you can possibly go to the foreign field." From some older missionaries one hears, "Don't go if you can stay at home." Surely these are opposite extremes. Balaam and Jonah serve as Biblical examples of these two extremes, the first too anxious, the latter too obstinate.

One of my professors said repeatedly, "A knowledge of the need and a consciousness of the ability to meet the need constitutes a call." In one class the majority voted that the supreme motive for foreign missions is the salvation of the lost, and the supreme requisite for a missionary is a love for the lost.

To me the supreme motive of missions is the glory of God. A missionary candidate should have as his serious and profound purpose in life the glorifying of God. If that is so it will take care of the crucifying of self and bring a true submission to the will of God with the determination to obey His will no matter where it takes him. He will have God's love for the lost and a desire to take Christ to them.

Next, there must be an understanding of God's plan according to His Word, a certainty that missions are God-ordained, God-sustained, and God-controlled. After this there should be a conviction that God is personally calling the candidate to one particular field or to place himself under a certain mission board. The Spirit's voice to the soul (usually involving the application of verses or messages from the written Word), and circumstances (obstacles overcome, provision made, and the concurrence of spiritually minded brethren) are bona fide indications of God's leading. So strong should be this conviction that there will be no hesitancy in answering the question, "Why do you believe that God is calling you to go there?" —Orinoco Outlook.



# The Sufficient Christ

Presented on "Your Morning Devotions," WWST, Wooster, Ohio

By REV. FOREST LANCE, Sterling, Ohio

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Mankind has changed over and over since the dawn of creation. His civilization has changed, his habits have changed, his dress has changed, his modes of travel have changed. But one thing remains the same: from the day that God sent Adam forth from the Garden of Eden until today, man has remained insufficient to satisfy his own spiritual and his own physical need. It is true that there have always been those who feel able to fulfill their every desire and their every need. But though they feel such sufficiency of their own, yet sooner or later they find that a need will arise which, with all their wealth and prestige, they are unable to meet. To them, these things are the impossibilities.

There was once a man, Abraham by name, who with Sarah his wife, had longed for a son, one who would fulfill the promises of God as a progenitor of Abraham's seed and the father of the Hebrew nation. Abraham was an hundred years of age, Sarah was ninety. To all natural thinking, for a child to be born to such individuals was decidedly impossible. The record says that Abraham doubted and Sarah laughed in her tent, when Jehovah renewed the promise unto them! But approximately a year later, Sarah brought forth a son and presented him to Abraham and they called him Isaac.

Impossible? Yes, as far as human understanding was concerned, but through this experience Abraham learned that the obvious answer to the question that Jehovah had put to him that day on the plains of Mamre was, "No, nothing is too hard for the Lord." He found that God did the impossible!

One of the great characteristics of Christ's ministry here on earth was that as He went from place to place, He was not alone! The multitude was present upon every occasion, except where He purposely stole away from their view to escape their milling cries or to be alone with His

disciples or with His Father. Apart from His sufficiency to care for their problems and their needs, there is no explanation for His popularity. We are told that upon one occasion Jesus turned to the multitude and said, "Ye seek me because of the miracles I am able to do unto you." And when He was brought before the governor and was tried, and later when He was placed upon the cross, seemingly helpless to do anything for Himself, the multitude renounced Him. For they felt that He was unable to care for their needs now that He Himself was not meeting His.

## EVANGELISM

*(Continued from Page 704)*

money is killing hundreds of thousands of churches in this land. Satan is achieving a great victory.

We need a new emphasis without delay. That emphasis must be the "first works" that Jesus requires if we escape judgment. A new fire must burn in the hearts of all preachers, leaders, and laymen. Fundamentalism is not the answer. Truth on ice is death—truth on fire is life and power. Spiritual conceit can reap a terrible harvest within the Christian church. A church claiming the perfect theology that we do should be sweeping multitudes to Christ. We are in great danger of keeping the faith and losing the Spirit. We must do the first works as we have never done before. Winning souls comes first. A denomination-wide passion for souls must begin at once. The sagging interest in our denominational projects is not from lack of ability, but from lack of passion.

Evangelism is the key to the unity, nutritive of life and power of the church, and it is the only way to fulfill our charge from God for these last, fast-closing days of this age. A "Department of Evangelism" is essential to the swift establishment of this passion that is the key to all else for which we now strive.

But upon various occasions they came to Him with their blind, and Jesus opened their eyes. They sought Him in behalf of their sick and their maimed, and Christ strengthened their bodies and made them whole again. They brought those who were possessed with evil spirits, and Christ by His matchless and powerful words cast the demons from their bodies. Yes, they called Him when their loved ones had entered into death and He restored them back to life by His omnipotent hand. There were those who had personal problems and still others who had spiritual problems. They asked concerning life and death. They inquired as to the means of gaining paradise. Jesus spoke to them words of comfort and words of hope, but above all else He spoke words of truth! To the human mind, these things were all from the realm of the impossible but those who came in faith found Him to be the solution to their impossibilities.

Their needs are our needs. Our problems were their problems! Surely this is true. I'm wondering, dear friends, is there one of us who does not find himself face to face with human impossibilities—incurable disease, unforgettable heartaches, tormenting worry and distress—searching, but in vain, for the assurance of our places in heaven? Oh! let us turn to Christ. He is the answer to our distress!

"Got any rivers you think are uncrossable?"

Got any mountains you can't tunnel through?

God specializes in things thought impossible

And He can do what no other one can do!"

"Hungry, lonesome, worried, distressed.

Jesus is all you need!

Burdened, wearied, seeking for rest.

Jesus is all you need!

Sweetly He calls to the weary today, Hark to His pleading and come while you may.

Jesus can take every burden away; Yes, Jesus is all you need!"

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## W. M. C. THEME---1948-49

# "TO THE PRAISE OF HIS GLORY"

## *Ephesians 1:12*

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### W. M. C. PROGRAM FOR SEPTEMBER

#### *God's Measuring Stick*

SONG—"That Beautiful Name."

SCRIPTURE—II Cor. 10:12-18.

PRAYER.

LEADER'S TALK—"Christ Our Pattern."

POEM—"As Unto Him."

PRAYER CIRCLE.

BIBLE STUDY—"Christian Ordinances and the Brethren Church."

MISSION STUDY—"Argentina, a Mission Field."

SONG—"Open My Eyes That I May See."

CONSECRATION SERVICE—

Read as a prayer II Cor. 6:1-2, and the poem, "Another Year Is Dawning" (W. M. C. Year). Read the Covenant Cards in unison as a promise of dedication to service to our Lord Jesus Christ.

POEM—"Pause for Prayer."

HYMN—"Ere You Left Your Room This Morning."

POEM—"Father, Where Shall I Work Today?"

PRAYER—Closing prayer of consecration.

### TO THE LEADER

To add to the solemnity of the covenant promise to God in the consecration service, place on a table a large candle representing Christ, an open Bible, and a plaque, "God Answers Prayer." Supply small candles to each woman present to be lighted from the large candle just before the consecration prayer.

### CHRIST OUR PATTERN

Measuring, of one sort or another, enters into our daily lives. We, as homebuilders, do not cook or sew without careful measuring. We buy and sell by measures of length, weight, or volume.

We are not left without a spiritual measuring rod. God Himself gives us the standard for our spiritual measuring. To the pattern of our lives we must apply God's pattern for a perfect life—Jesus. Only as we fashion our lives according to His pattern can we gain courage, inspiration, and incentive for new endeavors.

How do we measure by the pattern of Christ? Do we need much padding before we fit?

May we be eager to compute our shortcomings by the standard of measurement set by our Lord Jesus Christ. May we apply the yardstick of His approval to our thoughts and deeds. May we always have our hearts in time to His will to do His bidding.

### WE LAUNCH OUT

A new theme is set before us as we launch out into another year of W. M. C. work. It is a theme of thanksgiving and praise to our Lord—"To the Praise of His Glory" (Eph. 1:12).

The Word of God has much to say about thanksgiving. We are admonished and commanded to give thanks in everything. This is often neglected by God's children. It is our purpose that a definite note of praise be sounded forth in the Women's Missionary Council of the Brethren Church in 1948-49. We have much for which to praise our wonderful Lord. Let us not be silent.

### THE BIBLE STUDIES

Brethren practices will be the subject of our Bible studies. The ordinances and beliefs of the Brethren Church will be studied as they are set forth in God's Word. The first six studies will be based upon the book "This Do in Remembrance of Me," by Dr. Herman A. Hoyt, professor in Grace Seminary. The last six studies will be based upon Brother Hoyt's second book, to be published this winter.

An outline of the material to be studied will appear in the Herald each month. These outlines, prepared by Angie Garber, of Leon, Iowa, are only to be used as guides in the preparation of the lessons. Each council should purchase the book and use it along with the Bible in their study.

The purpose of these studies is to acquaint Brethren women with the Biblical reasons for the practices of the church. They are precious truths and indeed will become more precious as we fully understand them.

### THE MISSION STUDIES

Plans were made last year that we should study Dr. Gribble's new book this year as a sequel to "Undaunted Hope." However, the publishing of the book was delayed making it necessary for other plans to be made for the mission studies. The Lord in His grace had something very good in store for us. Mrs. Clarence Sickel, one of our missionaries to Argentina, has consented to write the mission studies for the W. M. C. this year. We appreciate her willingness to prepare these for us and we are looking forward eagerly to using them.

### THANK YOU!

As the end of our year comes we want to express our appreciation to those who have contributed to the W. M. C. programs. We are especially grateful to Mrs. J. L. Gingrich for preparing the monthly programs, to Mrs.



Lowell Hoyt, who wrote the Bible studies, and to Miss Mabel Donaldson, who prepared the reviews of "Undaunted Hope" used in the programs last year. Many others contributed articles for the Herald. To each one we say a hearty "thank you" and "God bless you."

### THE NATIONAL W. M. C. SESSIONS

The National Women's Missionary Council will convene at Winona Lake, Ind., on Tuesday morning, August 31. Plan to attend these meetings and fellowship with the Brethren women from other churches. We guarantee that you will go home more enthused than ever about W. M. C.!

### WORK PROJECTS

If your council is looking for some good work projects, read carefully the article in this magazine on "Work Projects for Women's Missionary Councils," by Mrs. Grant McDonald, our national vice president. It's chuck-full of splendid and helpful ideas.

### FROM DOROTHY MACONAGHY

Corral de Bustos, Argentina,  
July 12, 1948.

Dear Friends in the W. M. C.:

For a long time I have been wanting to write you and express our appreciation of the lovely cards that so many of you send us for Christmas, birthdays, etc. The cards themselves are so pretty, and the verses and Scripture texts are a real blessing. And it isn't just the cards, with the enclosures of handkerchiefs, needles, chewing gum, bobby pins, Bible markers, seeds, etc., that bring us joy, but the realization that you are thinking of us and uniting with us in prayer for that which is so dear to our hearts, the salvation of precious souls and their being built up in Him.

We truly praise the Lord for such a faithful group of women at home who through their prayers and gifts are making possible the extension of the Lord's work in the homeland and in the foreign field. More than once our believers here have expressed their wonder at the love and generosity of you folks in our churches in the homeland for those whom you do not know. But though you do not know them now, one of these days when we are all together with our Lord you will be able to make the acquaintance of these, your brethren in Argentina.

Again we say thank you and may each of you experience more and more the joy of being fellow-workers with our precious Lord.

Yours in His abounding love,  
Dorothy Maconaghy.

### NOTE OF THANKS

May I take this opportunity to publicly express my sincere appreciation to all who have had a part in the Women's Missionary Council this past year: to the national officers for their assistance and untiring effort, to the districts for their cooperation and helpfulness, and to each individual council for the prayers and gifts that have made W. M. C. a channel of usefulness and blessing to others.

In His Name,  
Mrs. W. A. Ogden.

THE NATIONAL W. M. C. EXECUTIVE BOARD  
WILL MEET AT WINONA LAKE, INDIANA, ON  
SATURDAY, AUGUST 28, AT 10 A. M.  
EVERY BOARD MEMBER SHOULD BE PRESENT.

### ATTENTION, S. M. M. PATRONESSES

Are you planning to be in Winona Lake for our National Conference? If so, we would love to have you attend our Sisterhood sessions. We are wondering if you have thought you were not welcome since so few of you attend our sessions. Please do come this year.

With the shifting of the ages of our girls in the local Sisterhoods, problems have arisen. The national board is planning to make several changes to meet the various needs which have been presented to us. Perhaps you have other problems that you would like to discuss with us. On Friday, September 3, we are presenting the goals and recommendations for next year. At this session we plan to have an informal discussion period with Mrs. Koontz in charge. Come with your ideas, suggestions, and problems so that we can help one another.—June Bowser, S. M. M. National President.

### ANOTHER YEAR IS DAWNING

Another year is dawning.  
O Father, may it be  
A year of grace and mercy,  
Of trusting, Lord, in Thee.

Another year of progress,  
Another year of praise,  
Spent earnestly in training  
For walking in Thy ways.

Another year of helping  
The needy, sad, and weak.  
A year of love and prayer,  
New strength from Thee to seek

Another year is dawning.  
O Father, may it be  
Another year of service,  
Another year for Thee.

### FATHER, WHERE SHALL I WORK TODAY?

"Father, where shall I work today?"  
And my love flowed warm and free.  
Then He pointed me out a tiny spot,  
And said, "Tend that for me."  
I answered quickly, "No, no, not that.  
Why, no one would ever see,  
No matter how well my work was done.  
Not that little place for me."  
And the word He spoke, it was not stern,  
He answered tenderly,  
"Ah, little one, search that heart of thine.  
Art thou working for them or me?  
Nazareth was a little place,  
And so was Galilee."

—The Gospel Illustrator.

# Argentina---A Mission Field

By MRS. CLARENCE SICKEL

Argentina has been, since its conquest, one great Roman Catholic parish. By the rite of baptism universally and continuously administered, by the ordination of a priesthood in apostolic succession, by the erection of churches from north to south, she has become Christian in the judgment of the Roman Catholic prelacy. Argentina is a land of shrines and churches, of religious ceremony and ritual, of images and crucifixes, of reminders of the great love of God as manifested on Calvary. Her church bells ring daily calling her people to worship.

Can it, then, be regarded as a legitimate field for evangelical missions?

The clear teaching of the Word of God reveals that the field is the world and that wherever men and women are found without a saving knowledge of the truth as it is in Christ, there is a legitimate field for missionary endeavor. While a state of civilization may be a fair indication of the extent to which the teachings of Christ have penetrated a given area, nevertheless, what takes precedence over all other marks of a mission field is the lack of a personal knowledge of the Lord Jesus Christ and daily loyalty to Him.

What are the conditions in Argentina, a land recognized by the Vatican not as a mission field, but as a Roman Catholic nation? What are the marks that we find there that justify our presence as a missionary body?

## 1. A CLOSED BIBLE.

The people of Argentina are without the only Book which is able to make them wise unto salvation through faith which is in Christ Jesus. In our work of tract distribution, hundreds of people confess that they never heard of such a book as the Bible. The Roman Catholic Church has opposed the translation of the Bible into the vernacular and attempted to suppress its public sale. She has forbidden the faithful—many times under threat of eternal damnation—to buy or read any Bible translated by Protestants and has publicly burned copies of the Book, even when they were Roman Catholic versions. Bible colporteurs have been stoned, flogged, jailed, and killed at the instigation of the clergy. Missionaries frequently have the experience of priests waiting outside the door or at the corner to talk with those who leave an evangelical service, demanding that Bibles be turned over to them. They are permitted, in some places, to buy at excessive prices—so that the poor can not and the rich do not—and read the Douay version, but are pledged to interpret it “only according to that sense which our Holy Mother, the Church, has held and does hold” (Creed of Pius IV). This, in spite of Christ’s admonition to search the Scriptures! She further teaches that the Bible must be accepted only insofar as it agrees with the teachings of the Roman Catholic Church. The all-important thing is that Romanists should believe the teachings of the church; the teach-

ings of the Scriptures are of less importance. Moreover she affirms that the unwritten Word of God, tradition, is of equal value with the inspired books of the Bible and that it is a more safe guide and teacher.

## 2. A CHRISTLESS MESSAGE.

Your missionaries have lived among those people, known to the Roman Catholic Church as sheep of her fold, have worked side by side with them, have talked heart to heart with many of them, and have felt their need. They know full well that all over that land, down from the hillsides, up from the fertile valleys, and across the pampas, they wearily wend their way, one by one, to that hopeless “hope,” that place of nowhere—purgatory—souls for whom Christ died—Christless. There is a vital, definite, desperate need for the message of the living Christ, His redemptive grace, His atoning death, His resurrection, His right alone to give pardon and peace and power. Such a message as this is not to be found anywhere in the teachings of the Roman Church, unless so obscured by such a mass of ceremony and ritual that her people cannot and do not find it.

Christ does not have His rightful place (1) in her worship. One can attend her services without hearing His name mentioned or finding Him anywhere. (2) In the experience of her followers. There are saints for every day in the year and for every occasion and need. St. Roque is called upon for one thing; St. Anthony for another; St. Joseph, St. Philomena, the Virgin of Lujan, for others, and so on through the long list, but Christ does not, in fact, fill any special need for anyone. At the Quarantine Hospital in Rio Cuarto, our contacts were with men and women, many of whom had lived for years in Roman Catholic institutions where concentrated doses of doctrine and ritual are given daily. Yet, with death just around the corner, stripped of all help from the church because they had no money to pay, they were absolutely terrified. They hadn’t even one straw upon which to lean, and one after another testified that they knew nothing of Christ and His power to save, though all of their lives they had been repeating His name in their formal prayers. (3) In His redemptive work. Papal Rome belittles the great work of redemption wrought by our Lord, teaching her people that salvation is obtained by baptism into the Roman Catholic faith and that good works are of more importance than faith in the finished work of Christ, the Redeemer. Moreover she asserts that no one can be saved apart from Mary. Roman Catholicism has formally recognized Mary, “Mother of God,” “Queen of Heaven,” as humanity’s mediatrix. But in Latin America she has gone further, making Mary the first person, not of the Trinity, but of a Godhead of four persons. How true were the words of a certain eminent South American scholar, “My people are not Christians, they are Virgin-ians.” In many public places throughout the land the very words of invitations of Christ are placed in the mouth of the Virgin Mary. On a tablet beside the door of a certain Jesuit church are found these words: “Come to Mary, all ye who are laden with works



and weary beneath the weight of your sins, and she will succor you."

The cross, the symbol of Christ, is seen everywhere—on the roadside, in homes and schools and churches—but Christ, the Life, the only hope of mankind, is unknown. What a new life opens up to them when they grasp the great truths of the Gospel: That the blood of Jesus Christ cleanses us from all sin; that there is no such place as purgatory but that a full and free salvation is offered to all who will turn from their sins and commit themselves to God's keeping in Jesus Christ.

### 3. AN UNREGENERATED LIFE.

The Roman Catholic Church has given the people merely the forms of religion. Even to many who are truly devout, religion has not translated itself into life. How true are the words of another missionary, "Between religion and life an almost bottomless chasm yawns." There are grave social, economic, and moral problems in Argentina today before which the church stands reproached, perplexed, and impotent. She has not been the direct cause of these evils, but neither has she striven to remedy them, nor is there aught in her message that avails.

Immorality. In general, there seems to be an absence of external moral standards and sanctions, a lack of moral sense and spiritual principle. The church has not taught a high standard of morals and has directly fostered illegitimacy by its refusal to recognize the validity of civil marriage and by its exorbitant marriage fees, which many couples cannot afford to pay; by the immoral character of its priesthood. The vow of purity is a violated vow with a great proportion of the priesthood and thousands of illegitimate children have priests for their fathers; by the confessional, which many men will not allow their daughters, and, where possible, their wives, to attend, and where, we have been told, impure thoughts are suggested to the children and improper questions asked of the wives.

The church not only fosters immorality by the things mentioned but makes easy the way of escape. The people understand that, by the confessional, they are clear of all past sin, which the church takes over, and, if faithful to the church, they may do what they like and be sure of salvation.

Crimes against virginity and marital infidelity are deplorably common. The practice of keeping a mistress is almost universal among the married men. The searching glances and the obscene comments of men on the streets as they jostle the passing women are all too common.

The names of God and Jesus are common expletives. One cannot converse with the average Argentine for more than a few minutes without hearing the name of the Lord taken in vain again and again.

Gambling is universal. Public lotteries are sanctioned by law. In Argentina, according to recent statistics, the total receipts from the roulettes of three popular seaside



## Missionary Birthday Reminder

#### Africa—

Mrs. Harold Dunning.....October 29  
Rev. Marvin L. Goodman, Jr. ....October 22

#### South America—

Rev. Lynn Schrock.....September 23

#### United States—

Rev. Clarence L. Sickel.....August 11  
Mrs. Clarence L. Sickel.....September 10

(These may be addressed at the Missionary Residence, Winona Lake, Indiana)

resorts during a summer season amounted to 14,777,303 dollars. The Romish church has been the patron of lotteries since the early days of the colonies and has connived for her percentage of the gain. Today the lottery and the raffle have their place in the religious festivals of the land.

The same lack of moral principle is found in the political life. Graft is prevalent, bribery is a common practice, and intrigue is constantly at work, making politics a lucrative livelihood for many. The enrollment books of the voters are sometimes collected in certain centers before an election by order of the party in power, thus making voting impossible in favor of an opposition candidate. The electoral urns are often tampered with and votes stolen, and frequently elections have to be annulled and repeated.

Alcoholism. The church has never arrayed herself against the liquor traffic. She could not consistently do so for the simple reason that the Roman Catholic orders are owners of vineyards and manufacturers of wine. Neither has she endeavored to control or check alcoholic excesses at her church festivals.

Illiteracy. The church has not favored popular education. She has flourished best in the midst of ignorance and has never advocated popular education except in lands where public opinion has been formed by evangelical bodies. It has been interesting to note that as the church has increased in political power, in the same measure has there been a decrease in school requirements and an increase in the number of religious holidays taken over as national holidays. In some months there are as many as five national holidays, to say nothing of other special days decreed by the government.

At least half of the population of Latin America is unable to read the Word of God even if they possessed copies of the Scriptures.

Surely these are reasons sufficient to convince of the absolute need for including Argentina among those who need the message of the evangelical Christian church. Those who know Argentina best and those who love it most regard it as one of the great fields for evangelical missions.

#### W. M. C. MAJOR OFFERING

August, September, October

NATIONAL EXPENSE FUND

# Christian Ordinances and the Brethren Church

(A Study Guide for "This Do in Remembrance of Me," by Dr. H. A. Hoyt. Prepared by Angie Garber, Leon, Iowa.)

[Editor's note: See editorials on page 713 for instruction in the use of this outline.]

## Introduction—

In our Bible study this year we take up church ordinances, their symbolism and value. If ordinances are important, they should be understood; if understood, they should be obeyed. It is the purpose of these studies to acquaint the Brethren women with their church practices that they may become more precious to each one of us as we realize anew the truth portrayed by symbol.

## I. Reasons for a study of Brethren ordinances.

1. Brethren people understand so little of them.
2. They are unknown to the unsaved.
3. They are not understood by other Christians.
4. Christian people today minimize the value of ordinances.

## II. Value of Christian ordinances.

1. They are material signs of spiritual realities—no requirements for salvation.  
Believers are blessed with spiritual blessings which are unmerited and unearned. Salvation is a free gift.
2. Ordinances make us better only as we realize and appropriate anew the spiritual truths symbolized.

## III. Need of a fresh study of Brethren ordinances.

1. That we may be kept from error.
2. That we may establish the Christian forms and doctrinal foundations more firmly.

## IV. Use of history in interpretation of the Bible.

1. History explains the faith and life of nations.  
When secular history and Biblical records coincide the one explains the other.
2. History confirms the Biblical record.
3. The testimony of history supports the Brethren practices.
4. The practices Jesus commanded were obeyed by the disciples.
5. History shows clearly the practices of the early church.

## PRAYER REQUESTS

### Thanksgiving—

For the grace of God bringing salvation and the blessed hope of His return.

### Pray for—

1. The newly elected national officers.
2. The missionaries and mission points in South America.
3. The missionaries, native workers, and especially the new stations in Africa.
4. The strengthening of the home base through all the channels of Home Missions.

## V. Spiritual basis for our ordinances.

1. Forms without spiritual truth are meaningless.
  - a. Any participation in forms without an understanding of their meaning is dangerous.
  - b. There is no escape in the neglecting of form.
2. Symbols were given that the truths might not be forgotten.
3. They are the direct commands of Jesus while He was on earth.
  - a. When they are set aside we are disobeying the Lord.
  - b. Rejection of God's authority is the entering wedge of unbelief and apostasy (Luke 6:46).

## VI. The Brethren doctrine.

1. The bounds of the Brethren faith are defined by the Bible. Our motto is, "The Bible, the whole Bible, and nothing but the Bible."
2. The great fundamentals for which all true churches today stand are fundamentals of the Brethren Church.

We also believe in the personal return of Christ for His Church, the judgment of the world, and the setting up of His kingdom on earth, and are therefore Premillennial.

## VII. Summary.

The Scriptural truth is one vast whole and if it is disturbed in one point it will be disturbed in all. It is therefore necessary that the ordinances, a part of that truth, be understood in order to preserve and appreciate the remaining truth.

## PAUSE FOR PRAYER

You say you were busy this morning  
In a maelstrom of family cares,  
And husband was rushed to the office  
So there wasn't time for prayers.

Then the children were sent to the schoolroom  
And the grind of the day thus begun,  
With no word from God's Book to remember  
No echo of strengthening hymn.

What wonder the burdens are heavy,  
And hours seem irksome and long!  
What wonder that rash words are spoken,  
And life seems discordant and wrong!

So let's pause a little each morning,  
And again at the close of the day,  
To talk with the Master who loves you;  
Remember, He taught us to pray.

THE BOOK "THIS DO IN REMEMBRANCE OF ME," TO BE USED IN THE W. M. C. THIS YEAR, MAY BE PURCHASED FROM THE BRETHREN MISSIONARY HERALD CO., WINONA LAKE, IND.



# Work Projects for Women's Missionary Councils

In Luke 4:39 we read an interesting statement regarding Peter's mother-in-law that is characteristic of the average woman. After our Lord healed her, she immediately arose and "ministered unto them." Woman desires ministry with her hands. Our council members are no exception to this rule. It is a privilege to "minister unto him of their substance" (Luke 8:3), but there is always the handwork that must be done for any worthwhile program.

One problem remains: our missionaries are of one mind—they respond with needs for the work and none for themselves. Only from others do we receive any hints of missionary needs. My list is not a complete one, but a cross-section of all fields. So our first suggestion is: a linen shower for every outgoing missionary, returning, as well as new. Such items wear out and must be replenished. This should include table linens, bath, hand, and dish towels, sheets, pillowcases, blankets, etc. A bit of handwork on these would lift the spirits of a tired missionary.

Another item has burdened me since I paid a surprise call at the mission home before a missionary sailed. Materials and patterns draped the furnishings, for a large stack of sewing must be completed, laundered, and packed for a full term of service, before she passed through customs. Some councils are doing such sewing for missionary wives and children. Others must do all their own. Each tired missionary would have more furlough rest hours and money for other necessities if some council would adopt her sewing needs *after obtaining exact measurements, style, color, and material preference.*

Next, we present work projects for the fields. Because of the heavy duty involved, little can be done for Africa. But we list a few simple ones. Pneumonia is prevalent among the black babies. Little flannel or knit vests, preferably with ties or pins in the back, would alleviate much illness. Another suggestion is a light-weight flannel wrapping blanket for the new babies born to Christian couples while attending Bible school. If these were large enough for the mother to tie around her neck as a sling for carrying the baby, they would be doubly appreciated. Short-styled dresses or shirts for babies would be very acceptable. Another suggestion is heavy, white, restaurant-type, knee-length aprons for personal boys (house boys) to wear. Each missionary family could use at least a half dozen or more.

South America has a wider choice of projects. Perhaps the most urgent is child evangelism material. Six sets of backgrounds and figures are urgently needed for national workers. Perhaps you are fortunate enough in your council to have an artist who will paint these backgrounds on duvone or flannel, or women who are handy with crayons and a hot iron. A set should include sky, mountains, desert and green foreground, an interior scene and additional props that can give the desired effects such as a water strip, road, well, trees, flowers, shrubs, and rocks. Additional suggestions would be a street scene, a night sky with stars studded, manger, tomb, and rock, so the Easter and Christmas lesson could be illustrated. A variety of sets of figures are needed badly. I suggest the council buy lessons

with figures such as the Book of Luke, John, Acts, etc. Color, cut, and mail them in large manila envelopes to be sent duty free.

Another item for clever women is to make up some awards—in the form of wall plaques, book markers, etc., from thin cardboard or paper to use in the D. V. B. S. of more than 700 children each year. Here is the catch: the wording of these must be Spanish. I'd suggest you draft the high school Spanish teacher to help you out. In case you cannot get the Spanish wording done, make up the awards, using suitable symbols, drawings, or pictures, leaving a blank space for the lettering to be supplied by missionaries. They can use hundreds of these each year. This is a good place to use the small cut-out pictures from your religious Christmas and Easter greetings. Gold stars for award stickers are needed. Such supplies cannot be purchased on the field and missionaries have no time to make these very important awards for the child who is memorizing Scriptures. Unlimited picture clippings can be used. Mailed in manila envelopes, they are duty free. A limited number of layettes can be used on this field. For camp and conference use, at least a dozen aprons, some man-size, are needed, as everyone helps with the work. They should have several dozen dish towels. Eight pairs of single bed sheets, two sets of washable twin bedspreads, and a half dozen pairs of pillow cases are needed for the guest rooms at headquarters.

Kentucky is always in need of used clothing. We suggest it be clean and mended. Such a garment bears a much finer testimony to the unsaved person who receives it from the hands of the missionary. Used baby and children's garment needs are never fully met. If you are handy with a needle, make over a worn large garment into a little one. Spike-heeled shoes do not travel mountain roads well. 1901 headgear is as unattractive to our mountain sisters as it is to us, so save your shipping money on these two items. Mrs. Landrum can use a limited amount of first aid supplies and new layettes are reserved for Christian mothers.

For the women who enjoy piecing quilts, we suggest an endless project. Navajo babies need blankets. Piece a square about 40 inches of any scrap material. Line with outing flannel. Place between these a piece of clean, discarded blanket for filling and warmth. These should not be too thick. Knot, bind, and send to Dorothy Dunbar. If you visit Navajoland, you may see your blanket wrapped around a baby on a cradle board. His mother will use it on him as long as a shred remains and if she is fortunate enough to obtain two, she sews them together for the older, shivering tot. Baby clothes are always needed. Especially are the mothers eager for the little kimonos. There is no such thing as diapers among the Indians nor the African natives. Picture scrap books are a very welcome item. Indian adults as well as children pore over these. Select your pictures carefully, prayerfully. They may speak what you can't say. Flannelgraph lessons and pictures will be needed here more and more. Crayons, pencils, and tablets are needed for teaching. Occasionally there is an adept artist among this people. Small jars and small bottles

are needed for the medical work. Do not send large ones.

Our newest field, Taos, the Spanish-American work in New Mexico, also has its needs. Mrs. Kliever writes, "We can use all the baby things you can send us." Twelve baby quilts were gone within an hour. They are distributed through the clothing room at a small price since this is preferable in this locality. A need is met, yet the buyer is not the object of charity. Used clothing is greatly needed here and it will be interesting to know that a service is held at the clothing sales to reach those who are not allowed to attend a Protestant service otherwise. Mark Monday on your prayer calendar for this service. It is suggested that those from western points supply Taos with clothing, while those from the far eastern points supply Kentucky, so as to save on shipping costs. Another need is that of awards—as in the Argentine work. Cards, plaques, or anything with Scripture on it. This wording may be in English. These silent testimonies are a very important item in communities where Romanism rules.

This is a long list but there are many willing pairs of hands. I believe with God's help we can meet all these needs and others. That we might not have duplicates in some, and leave out others, we suggest you drop us a card. A forum for such projects will be held at National Conference at Winona.

For those women who serve "of their substance" and cannot give time to the work projects, we have a list of very necessary items for the extension of the Gospel in these fields. We would be glad to forward several if you desire.

Items for Africa must be sent with outgoing missionaries. Others may be sent to the field by mail, etc.

May God richly bless you as you pray, choose, and work over these projects. Pray that God would use them as the very factor to bring some soul to the Savior.

Prayerfully yours,  
Esther McDonald.  
(Mrs. Grant McDonald)

### AS UNTO HIM

When you think, or speak, or read, or write,  
When you sing, or walk, or seek for delight,  
To be kept from all wrong when at home or abroad,  
Live always as under the eyes of the Lord.

Whatever you think, never think what you feel  
You would blush, in the presence of God to reveal:  
Whatever you speak, in a whisper or clear,  
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,  
Read nothing unless you are perfectly sure  
Consternation would not be seen in your look  
If God should say solemnly, "Show me that book!"

Whatever you write, though in haste or in heed,  
Write nothing you should not like Jesus to read;  
Whatever you sing, in the midst of your glees,  
Sing nothing His listening ear would displease.

Wherever you go, never go where you'd fear  
God's question be asked, "What doest thou here?"  
Turn away from pleasures you'd shrink from pursuing,  
If God should look down and say, "What are you doing?"

### ESSENTIALS FOR A HAPPY CHRISTIAN HOME

Dear Friendly Pastor:

I am a young lady engaged and about to be married. We are very eager to make our home a happy, successful Christian home. What are some essentials for such a home?

A Christian Youth.

Dear Friend:

I am happy for you, and am especially glad to know you are really interested in making your home a Christian center of love and happiness. If you succeed, your lives will be filled with joy and true pleasure besides being a blessing to hundreds of others.

First, there must be the indwelling Christ at all times. Keep up your family altar, no matter how hard the difficulties. Have it at night or at noon if the morning is unsatisfactory. Allow nothing in your home that is definitely un-Christian. Take an active part in your church. Accept some responsibility which you can handle and to which you can give sufficient time to make it succeed.

Second, loyalty to one another is essential. Don't allow anything to come between you which would cause suspicion or lack of confidence. It is very easy to become careless unintentionally until misunderstanding arises. Plan together, go places together, be at home together as much as possible, be kind to one another, and sympathetic with one another. Never allow for one moment any action or look on your part that is not in keeping with a married woman.

Third, love must be deepened and filled with romance. Study I Corinthians 13 to see how love must act. Keep yourself neat, and the house clean and inviting. Do not allow yourself to take things for granted. Be kind, understanding and helpful. Take an interest in your husband's work.

Fourth, have a hobby which you and your husband carry on together. A home is never what it ought to be when the husband is always at the golf course and the wife at a club. You ought to plan your hobby and social life together.

Fifth, you must learn to give and take. You can never make your husband see everything eye to eye with you. Respect his desires and judgment and feelings. It is always better to allow even a mistake in judgment rather than create ill feelings and wrong attitudes.

May God bless you. We need thousands of young married people in the church who love one another and stand by the church one hundred per cent. I'm praying for you.

Your Friendly Pastor,  
Myron F. Boyd.

### NEWSY NOTES

The W. M. C.'s at *Peru, Ind.*, had 110 women and girls present at their Mother and Daughter Tea. Mrs. Clarence Sickel was the guest speaker. These councils recently sent a box of clothing to the Navajo children among whom Dorothy Dunbar is working.

In July the *Buena Vista* Council received the largest single offering ever given by their W. M. C. Over \$40 was received from the thank offering boxes.





# "BRETHREN HARVEST FIELDS"

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

## DEVOTIONAL PROGRAM FOR SEPTEMBER

PRAISE TIME—"Turn Your Eyes Upon Jesus," "My Saviour's Love," "Thank You, Lord," "Saved to Tell Others," and "Mary and Martha Sisterhood."

OPENING PRAYER.

SCRIPTURE LESSON—Psalms 46.

DEVOTIONAL STUDY—"The King's Daughters by Birth."

SPECIAL MUSIC.

BRETHREN HARVEST FIELDS—

"With Kentucky Jim—Up Creek."

"If I Could Only Speak."

NEW THEME CHORUS—"I Hear Thy Call."

AS WE KNEEL—Let us use the Prayer Requests.

S. M. M. BENEDICTION.

BUSINESS MEETING.

HAVE YOU been wanting more than one meeting a month? Some have. Here is a suggestion if you have: Why not use one topic for each and make two meetings? On your regular meeting night you could use the topic, "Brethren Harvest Fields," and have the girls report any news of the month concerning our missionaries. This can be found in the Foreign and Home Mission numbers of the Herald. Spend time at this meeting praying for the missionaries and their work. Then, on another evening use the topic, "The King's Daughters" for your devotional study and any other material that is of interest to your girls. This evening would be a good time to work on your projects.

\* \* \*

HOW ARE YOU musically? Why not develop your talents? Learn how to lead hymns and choruses. Ask your choir director for simple directions. Have you ever made a singing tour of the sick and shut-ins? They enjoy it so much.

\* \* \*

WHAT ABOUT your culinary art? Have you ever used this talent to bring greeting and cheer? Perhaps some shut-in, a home missionary, or a missionary home on furlough would enjoy a box of candy or cookies on her birthday, at Christmas, or just any time. Don't forget your young people away at school.

\* \* \*

MORE SUGGESTIONS next month. Do you have any that you would like to share with other S. M. M.'s? Send them to your General Secretary.

## WITH KENTUCKY JIM—"UP CREEK"

By ELAINE POLMAN

I'm going up creek today. Won't you all come go with me? Jump in. It is 7:30 a. m., so we must leave Clayhole and go down the road for three miles to Lost Creek. We turn off here—a left turn, then a right, then a left. Down the bank and right across this creek. No, sit still; I can go right through over to the other side. But hold on when we start up the other bank. Better put that pillow under you. You'll need it after we go a couple miles up this gravel road.

See that post office ahead? Well, we turn right there. Hold on, here we go. A right turn brings us down into the creek. Isn't this fun, riding in a creek? I will admit the rocks are hard on my tires. But when I think of the children who will be hearing about Jesus on this trip, I soon forget the bruises.

We stop just beyond that lumber mill at that little white school house. Only one room and one teacher for all eight grades. Here we are. You go in and tell the eager boys and girls about Jesus. You'll find about 25 pupils waiting for you. (Have them sing, "Fishers of Men.")

Tick, tock, tick, tock—now didn't that half hour go fast? Climb in, we have another school on up. Another mile and there it is. Another white one-room school with about 20 pupils. Be real quiet and peek in the door. Aren't they precious jewels for Him? My, how these children love to hear about the Lord Jesus! Go



Elaine Polman, Evelyn Fuqua, and "Jim the Jeep"

on in. They'll put their books away in nothing flat when they see you. Have them sing "With Christ in My Vessel, I Can Smile at the Storm." I'll wait outside until you come out. It will be recess time then and the children will come out to see me—their friend Jim.

Recess time. Howdy, boys and girls. Did you have a good Bible lesson? I heard you sing and repeat Scripture verses. Learned a new one, didn't you? John 14:6, wasn't it?

Come on, say farewell to this school. We have one more today. Back down the creek, past our first school, clear out to the gravel road. It wasn't as bad coming down the creek as it was going up, was it? Just around this curve and here we are. I have to stay up here on the road. You just get out here and follow that cinder path down the bank. Cross that foot log. Go ahead, you won't fall. Now, just follow that path up to the school. Hear the children? Look, some one saw you coming. Now when you get to the school you will find about 60 children sitting all nice and straight waiting for you to come tell them more about Jesus. They like to sing, too. They need to review their Bible verses, too. They are real quiet when you tell them about Jesus Christ.

See how quick that half hour went? Jump in. Let's go home for a bite to eat and get the mail. You're tired, I know. But wasn't it a privilege to tell all those children how Jesus loves them and wants to save them from their sin? Oh, for more schools and more workers to give out the Gospel to the boys and girls in Kentucky!

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### "IF I COULD ONLY SPEAK!"

I am the little "Church House" at Clayhole, Kentucky! I believe we have one of the finest little Brethren churches to be found. It really thrills me when I see that front row with about 16 young'uns "squeezed" together. I know it always helps the pastor, too, to have everyone sitting up front instead of way in the back of the church. At Clayhole we want to be growing, glowing, going Christians!

I am the Sisterhood of Mary and Martha! It made me so happy when the girls invited me to visit them once every month. We have been having good times together, and I believe the girls are going to be blessed in a great way spiritually.

I am "JIM"! I have been having a wonderful time down here in Kentucky! I have tried to be real faithful in my service for the Lord. God says, "Moreover it is required in stewards, that a man be found faithful." It just makes little shivers of joy run up and down my spine when I think of all the boys and girls who have heard about the Lord Jesus Christ because of my little share in the work. They say it would have been impossible to reach the little schools way "up creek" without me. I do not feel that I can take the glory for any of it; after all, the Lord sent me here, and everything I do is for His glory! JESUS IS MINE—IS HE YOURS?

I am the new Projector and Screen which was provided for the "church house." I hope that I can be a real blessing in the work by presenting the stories and messages of my wonderful Lord and Savior Jesus

Christ. People tell me that I am popular with young folk, and many folk will come to see me when they won't come for any other reason. If I can draw someone to the Lord Jesus Christ—that is what I want!

I am a Wordless Book. Many of the Sisterhood girls have been faithful in making me, and I am now working for the Lord down in Kentucky. The little boys and girls were so happy when each one of them got to take me home with them. I tell a true story and give forth the Way of Life. Many people have been saved because of my testimony. I have been given out to about 800 boys and girls. Please pray that I may be used greatly for the Lord.

I am the Sunday School Bus! If you folk could see how I work on Sundays for the Lord—it would make some of you ashamed. Up and down the highway they take me, and we pick up every little young'un and big'un we can find. Sometimes I can hardly go I have such a load, but the Lord always brings me through. We continually praise and thank the Lord for protection and care upon this busy highway.

I am Miss Evelyn's and Miss Elaine's little home! I don't know whether you have heard or not, but my name is "La Verne Annex." The folk from the La Verne Church, La Verne, Calif., helped a great deal in paying for me, and now they have a namesake! I just love to have visitors, and even though I have just three rooms, I hope you will come and see me. I am doing my best to make it nice and comfortable for the girls to live with me.

"Things just don't happen to us who love God:

They're planned by His own dear hand,  
Then molded and shaped and timed by His clock,  
Things just don't happen, they're planned."

In His Service,

Miss Evelyn.

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### WHAT OTHER SISTERHOODS ARE DOING

Greetings,

The Junior Sisterhood of Meyersdale has been getting alone fine this year. We have had our bandage rolling and are going fine with our Bible reading. Our patroness has appointed one girl each month to tell a Bible story in the meeting. We have already sent in an offering for "Jim." We had a toy jeep in the vestibule of the church where everyone had a part in filling it up. We also had our dime folders.

Since January the girls have been reading books and reporting on them. Our Sisterhood has grown a lot since we started. We now have 18 girls and our patroness promised us a chicken dinner when we get 20. We have met about all our goals.

In His Service,

Adeline Compton.

Dear Sisterhood Girls,

Greetings from the Sisterhood girls of the First Brethren Church of Sterling, Ohio. We are having a wonderful time in the Lord's work. We have our meetings at the various girls' homes, with the girls taking part. Our patroness sponsored a "Windy Party" in March and each girl brought a guest. We had a bandage rolling and also



a candle-light service. Pray for us as we strive to do God's will.

In His Name,  
Mildred Moine.

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Greetings from Clayton, Ohio,

In spite of our Sisterhood being small we have carried on a few engaging things. We had a public meeting and told about the history of Sisterhood. After this meeting we served ice cream and cake. We have made a few dresses for the Dunning children. We have also had a bandage rolling and a covered-dish dinner.

Shirley Whiting.

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Dear Sisterhood Girls,

Just a note to let you know that the Fremont Avenue Brethren Senior Sisterhood is still in existence. Although many of our girls are Bible Institute students and are going home for the summer, we are still going to continue with good meetings throughout the summer. We send our love and best wishes to everyone in Sisterhood everywhere.

In Our Living Lord,  
Patricia R. Dennison.

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Dear Sisterhood Girls,

Greetings from the S. M. M. girls in Clay City, Ind. Although we seem isolated in distance from the other Brethren churches, yet in fellowship and working for our Lord, we feel near to our sisters scattered across our land.

We have been greatly blessed by meeting together and studying together this year. It has been a real challenge to meet our goals, and it has been a joy in working towards this end. We finished our Bible reading long before the end of the year. We had three bandage rollings to which we invited some non-Sisterhood girls. They enjoyed themselves very much. We are only a small group of eight, but we plan to send \$26.00 towards "Jim the Jeep." The programs as outlined and presented in the Herald have been wonderful to us. How we appreciate the ones who prepare these lessons for us that we might have this understanding of the real need of Christian workers.

Next year we hope to have a Junior S. M. M. Being Sisterhood girls has meant much to us and we pray that the desire to serve Him may continue throughout our lives until He comes.

Your Sisters in Christ,  
Lois K. Long.

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Dear Sisterhood Girls,

In September the Sisterhood girls of Dallas Center, Iowa, held a joint meeting with the Junior girls. At this meeting our district president was here. During Thanksgiving vacation we had the Youth Rally at our church and we had a Sisterhood get-together. Some of the girls from Des Moines attended and became interested in Sisterhood. In December also they came to our meeting. In January we went to Des Moines and had a joint candle-light service. In April we had a 35th birthday anniversary of S. M. M. at the home of our

president. Following one of our meetings we had a slumber party. We are coming along fine with our goals. Besides our regular offerings, we give to the Brethren Radio Hour and to our district project. Also we gave an offering to our S. M. M. girls in college.

In Christ's Service,  
Carol Zimmerman.

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Greetings from the Junior Sisterhood girls of the Fort Wayne, Ind., Brethren Church,

Last January we were invited to attend the Seniors' meeting and in February we had our first meeting, with 13 present. Although we did not get started last fall, we will be able to send a gift for "Jim" and also we are working on bandages. We also have a local project of sending money to be used to buy tracts to a couple who have weekly services in a Chicago hospital. This couple are members of our local church. We are looking forward to the coming year in which we trust we can be better used in His service.

In His Service,  
Dalene Rider.

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Dear Sisterhood Girls,

Greetings from the Junior Sisterhood at Fremont, Ohio. We have nine members; two of them are new this year. We had a good time rolling bandages with the Senior girls. We helped in the Mother and Daughter Banquet. We gave a skit called, "Mother." We are filling an apron for "Jim the Jeep." We are trying to reach our goals.

In His Name,  
Nancy Schneider.

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Greetings from the Listie Brethren Church,

The Sisterhood here in Listie has been very busy the last five months. Our main project was collecting money for "Jim the Jeep." Each girl brought a cent for each year she was old. And also we had a play, "Soup, Sand, and Sagebrush." The offering was for the jeep, too. We have had our bandage rolling and are doing our Bible reading. For our prayers each month we use the Prayer Requests and also personal requests of the girls. We are praying that God's blessing will be with us in the coming months, to do His will.

Yours in Christ,  
Ina Lee Weigle.

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Dear Sisterhood Girls,

We, the Sisterhood girls of the Peru Brethren Church, greet you in the name of the Lord and Savior Jesus Christ. We are having, and are looking forward to, a wonderful time in the Sisterhood this year.

We presented the play, "Soup, Sand, and Sagebrush," several times, including the spring Youth Rally. Everyone enjoyed it and we enjoyed giving it. We also had a Sisterhood social and everyone had a good time. Each of us is endeavoring to reach our goals. Pray for us that we might attain them and that we might "Do God's Will."

In His Service,  
Rachel Enyart.

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# The King's Daughters--By Birth

By MRS. ARTHUR CAREY

Good evening, Daughters of the King! What a privilege to visit with girls of such royal birth! I well know that your Father is the greatest King and He has given me the happy task of being one of your tutors.

This year we are, through His grace, studying the various aspects of what it means to be the King's daughters. If we compare ourselves with the life and training of a princess, the daughter of an earthly king, we can find many ways in which our life and training will be much the same.

Some portions of these studies will be better read as printed and other parts should be studied and "given" by the one who presents this portion of the program. Still other parts should be used as questions and discussions. This first lesson should be mostly read so we will all understand the nature of our studies for the next several months.

Please remember that these lessons will be practically valueless and most certainly uninteresting unless some forethought and study is given them. Some of the months it may be better to ask your patroness to lead the discussion, especially if your group is composed largely of high-school girls and younger. We expect to try to cover every phase of girls' needs and problems. If any of you have any special problems you would like to have discussed in these articles during the year, August 1948 through July 1949, please send me a little note any time before Christmas of this year. We will try to work in the answers somewhere along the line. I won't ever tell whose question it is unless you ask me to. They may be problems concerning your spiritual life, or your personal life in school activities, amusements, friends, or anything that may pop up in your beautiful little heads. While we may not be able to answer the question to your satisfaction, we shall try to direct your thinking in order that you may yourself reach a suitable conclusion.

Now for our first study: Why did I call you princesses? Well, that is to be our theme, "The King's Daughter," taking for our verse Psalms 45:13.

In the first place, what makes you a king's daughter? To be a king's daughter you must be born that way. Princess Elizabeth was born into the royal family and is rightfully a daughter of the King of England. Now you might say, "I would like to be a daughter of the King of England and enjoy all the accompanying honors and privileges." You might copy Princess Elizabeth's actions; you might speak like her, dress like her, and even look like her, but you never could claim blood relationship to her because you were born of another family. Just so in the royal family of God. We are born in sin and therefore alienated from God's family (Rom. 3:23). So we have no royal blood in our veins. And in order to be born into God's family, we must be born again (John 3:5-7).

Now, according to our Sisterhood covenant, all active Sisterhood girls must be Christians. But Satan is so deluding and confusing in the ideas he fosters that some of you girls may not be clear as to what actually makes you a Christian and a King's daughter. This much I want to make clear in this lesson if nothing else. Just as seeming to be like Princess Elizabeth does not make you a princess, just so, seeming to be like a Christian does not make you one. No amount of good works will make one a Christian. Being born in a Christian land or in a Christian home will not do it. No amount of church attendance, prayers, penance, shunning evil habits, keeping laws, or even doing your best, will make you a Christian, or as we follow our train of thought, the King's daughter. There is only one basis of salvation. Just now please have different ones read aloud Titus 3:5, John 1:12-13, John 3:36, John 14:6, and Acts 16:31.

Now let me appeal to any girl present tonight who may not be sure whether she is a King's daughter (born that way) to think through these verses and make sure that you really do know Christ as your personal Savior and are truly trusting and depending on Him for all time and eternity.

Now our adversary also has another pet trick up his sleeve. He knows you have been born into God's family better than you do, and that he cannot "get you" any longer. His attack can lie only in an effort to ruin your testimony. He will try to get you to doubt that you are truly a child of God. Now no princess would doubt that she was born of the royal family. But actually she has more reason to doubt it than we have to doubt our salvation. We believe that we are God's children because God says so and what further proof do we need? When doubts occur the best protection there is is to be armed with the sword of the Spirit which is the Word of God. Due to lack of space we shall use these three references: I John 5:13, John 10:27-30, and Hebrews 10:12-14. Let us rejoice that we are King's daughters forever perfected through the sacrifice of the man Christ Jesus.

## PRAYER REQUESTS

1. Pray for the newly elected officers—National, District, and Local.
2. Pray for the Brethren Home Mission work in Kentucky.
3. Pray that the Lord will send more S. M. M. girls down to help in Kentucky.
4. Praise the Lord for another new year for Sisterhood, for the victories won last year, and the plans for this new year. Pray that this may be a great year of service for Him.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for August 29, 1948.

Acts 18, 19.

## THE WORK IN CORINTH AND EPHESUS

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

The nineteenth chapter of Acts is of special value to Brethren people, and this value should not be overlooked in today's lesson. Many people who are attracted to the Brethren Church by her fundamental Gospel message are unwilling to unite with the church because it would involve rebaptism. This is especially true of those who have been immersed in some other denomination. They see that trine immersion is taught by the Lord in the Great Commission, and if they had not already been immersed they would be glad to receive trine immersion. But they do not feel that baptism should be repeated.

Acts 19 is tailor-made for such people. It is the story of a group of men who had been baptized by single immersion. They had been immersed by John the Baptist himself. If anyone might object to rebaptism, these men might well object. No greater man had ever been born than the man who baptized them, and they had been immersed.

When Paul met these men he detected a lack in their spiritual lives. They were entirely ignorant of the ministry and work of the Holy Spirit. Paul could not understand how anyone could have been baptized by Christian baptism (trine immersion) without knowing about the Holy Spirit, for the three persons of the Godhead are all individually recognized in both the formula and the mode of such baptism. So he asked about their baptism.

The lack of these men was twofold: they needed more instruction and they needed a baptism which signified the full Christian Gospel.

Paul's procedure under these circumstances was the only logical one. First he instructed them, then he had them baptized. This was the second baptism for these men, in water, by immersion, but it was the first baptism which symbolized the triune God of Christianity.

Herein lies the shortcoming of single immersion. It is a splendid symbol of one's death, burial, and resurrection with Christ. It is an adequate sign of cleansing. But it does not adequately recognize the triune God of the Christian. Single immersion fits the creed of the unitarian, but not of the trinitarian.

The value of trine immersion is not to be found in the keeping of tradition. Water baptism, by divine command (Matt. 28:19), should symbolize the trinity of God. Only trine immersion speaks by its very form in defense of the deity of Christ, and the personality and deity of the Holy Spirit. No one can be baptized by trine immersion, under-

standing its meaning, and then deny either of these fundamental doctrines of the faith.

Trine immersion is not optional: it was commanded for the preservation of the faith.

### Review Questions

(Based on the Brethren Quarterly)

1. Which missionary journey of Paul is concluded in this lesson?
2. Why did Paul work to support himself?
3. What methods did Paul use in Corinth to start a church?
4. What were the results of his work in Corinth?
5. How did the Lord fulfil the promise of Matthew 28:20 to Paul?
3. What misconception has been based on the Authorized Version of Acts 19:2?
7. Why were John's disciples rebaptized?
8. When was Paul "at the peak of spiritual efficiency"?
9. What is the result of "defective messengers"?
10. What blessings are "attendant unto salvation"?
11. Has the church's need for the infilling of the Holy Spirit ceased?

### Discussion Questions

1. Under what circumstances should ministers earn their living in secular work?
2. What are the essential factors for starting a new church? (Read Paul Miller's article on evangelism in this issue.)
3. Under what circumstances is rebaptism desirable?
4. Why did Paul lay his hands on these disciples?

### BIBLE-READING SCHEDULE

Monday	August 16	Psalms	56, 57, 58, 59	Luke	10
Tuesday	August 17	Psalms	60, 61, 62, 63	Luke	11
Wednesday	August 18	Psalms	64, 65, 66, 67	Luke	12
Thursday	August 19	Psalms	68, 69	Luke	13
Friday	August 20	Psalms	70, 71, 72	Luke	14
Saturday	August 21	Psalms	73, 74	Luke	15, 16
Sunday	August 22	Psalms	75, 76, 77	Luke	17
Monday	August 23	Psalms	78	Luke	18
Tuesday	August 24	Psalms	79, 80, 81, 82	Luke	19
Wednesday	August 25	Psalms	83, 84, 85, 86	Luke	20
Thursday	August 26	Psalms	87, 88, 89	Luke	21
Friday	August 27	Psalms	90, 91, 92, 93	Luke	22
Saturday	August 28	Psalms	94, 95, 96, 97	Luke	23
Sunday	August 29	Psalms	98, 99, 100, 101	Luke	24

No. 31—August 21, 1948

# The Brethren Missionary Herald

Home Mission Number





# NEW BRETHREN CHURCH ORGANIZED AT CHICO, CALIFORNIA

Sometimes God works in strange ways His wonders to perform.

When we contemplated service among our California churches during the past winter it was certainly not with any idea that a new church would be born in Chico, Calif. In fact, we had never heard of Chico. We did know of the need for a new church in northern California and had been definitely praying that God would open the way for the establishment of such a church.

The answer to our prayers came through a series of circumstances which are worth repeating because they indicate a trend in church establishment and building during the closing days of this age and also manifest the direct guidance of God.

One day, while in the office of our First Church in Long Beach, the pastor, Brother Mayes, mentioned the fact that a Church of the Brethren pastor had spoken of a state of dissatisfaction among the members of the Chico Church of the Brethren because of the modernistic influences and the denominational relation with the Federal Council of Churches. He stated that a strong group had already left the church and were desirous of some assistance. We immediately felt that the Lord's hand was apparent in the matter and got in touch with Mr. E. V. Rife, a leading member of the group. After some correspondence, telephone calls, and careful prayer and consideration, Brother George Richardson, representing the District Mission Board, and myself, journeyed to Chico and organized the new church. There was great joy among the group that night as we completed the details of organization. Testimonies to the marvelous way God had led to the organization thrilled our hearts. Thus in a spontaneous, Spirit-led manner this new church was born.

The Council had no item in its budget for Chico this year, and some of the items already included had to be trimmed as a result of the decrease in the national offering. We had no money to build a church in Chico, yet there was a group of dedicated, Godly, ambitious people anxious to do a job for the Lord. What should we have done? Perhaps pointed out the fact that no funds were available and they had not been included in our budget, therefore they must seek help elsewhere. But, the Lord had brought this matter so providentially to our attention that we felt along with many others that we must simply trust God to meet the need He had imposed upon us. There will be many more such opportunities as we near the end of this age. Groups of Bible believers who refuse any compromise with modernism will be anxious to establish new churches and we must be prepared to assist them. Again we are reminded of the great need for an increase in our Home Mission offering.

Chico is located in one of the choicest farming districts in the State of California. With an estimated

## OUR FRONT COVER

The new Brethren mission field at Chico, Calif., is pictured on the cover of this Home Mission Number. Upper left shows the new pastor, Ward Tressler, and family; upper right—the Chico Brethren congregation; center—Pastor Herbert Bess and family; lower left—a view of the lots purchased for the new church; lower right—the famous Chico oak tree, where 8,000 people can gather under its branches; above the tree is a view of the Chico business district.

population of 15,000, it is a rapidly growing community with much new building in progress.

Lots have been purchased in the newest section of the city and building plans are in process of formation.

## NEW PASTOR AT CHICO

When the Chico church was organized we immediately began to wonder who the Lord might have as an immediate or part-time pastor. Our brother Herbert Bess, who pastored our Home Mission church in Bellflower, Calif., and who is attending school in Alameda, Calif., about 150 miles from Chico, consented to supply the pulpit until a full-time pastor could be secured. Brother Bess has done a splendid piece of work in organization and laying the groundwork for the new church, purchasing lots and directing the organization of a Sunday school. We praise God for his splendid ministry.

Now we can announce that Rev. Ward Tressler, a recent graduate of our Seminary, and a young man with some experience in the pastorate, has assumed full responsibility for this task. Brother Tressler will be on the field a short time after our National Conference.

Pray that God will richly bless this new work in every way.

Remember its financial needs at Thanksgiving time in a generous offering.

## NEWS FROM OSCEOLA, IND.

There has been good attendance during the summer months so far in spite of many vacations and hot weather.

Our heavy financial needs in the bank loans have been supplied.

Praise God for the beginning of a local radio program supported entirely without help from the Council. This is a real step on the part of our church and the Sunnymede Church of South Bend, but we believe it is an evidence we are beginning the homeward stretch, resulting in self-support, so we can be able to return to Home Missions in greater measure than they have so generously given.

**THE BRETHREN MISSIONARY HERALD:** Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegerbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



# Testimonies of Some of the Brethren

## *Showing How They Appreciate the New Brethren Church in Chico*

### **E. V. RIFE—MODERATOR OF THE CHURCH**

I find real pleasure in the opportunity to tell what the founding of a Brethren church in Chico has meant to me. In these days of apostasy I am glad to find fellowship among a people who love the Lord Jesus Christ. I have had occasion to know what the Apostle Peter was talking about in the second chapter of his second letter, when he spoke of false teachers who should bring in damnable heresies, denying the Lord who bought them, and who should, through covetousness, make merchandise of the believers.

Three months ago our group of about 20 believers found it necessary to withdraw from the Chico Church of the Brethren, and seek fellowship elsewhere. The group of 20 composed the leadership of the above-mentioned church, holding such key offices as deacons, trustees, Sunday school teachers, etc. However, intolerable friction resulted when the District Board of Elders sought to impose upon the church pastors who would tolerate the false teachings of modernism which had found its way into the national program—pastors who would accommodate themselves to being affiliated with the Federal Council of Churches, and who would oppose us in our effort to proclaim the fundamental doctrines of God's Word. When we found it impossible to continue propagating the truth of the Gospel, we withdrew, not knowing then to whom we would turn for the kind of vital Christian fellowship we sought.

It certainly was the providence of God which put us in touch with L. L. Grubb and George Richardson, rep-

resentatives of the Brethren Home Missions Council and the District Mission Board, respectively. Through this contact we were led of God to organize the Grace Brethren Church of Chico. The Brethren pastors who have ministered to us since the founding of our new church have confirmed us in our conviction that we were in the will of God. They have endeavored to preach to us the whole counsel of God; and this is the thing for which our hearts had been thirsting. The value of belonging to a church which receives the Bible as the Word of God and proclaims it as such, is beyond computing. I am grateful to God that such a church now exists in Chico, and that I am privileged to be a member of it.

God has so blessed us during the short history of our Brethren church, that the entire congregation is greatly enthused. Lots have been purchased as the site for the erection of our new church, and I, along with my fellow-members, anticipate with joy the day when the Grace Brethren Church of Chico shall vigorously minister to the spiritual needs of many in this needy city.

### **JAMES THOMAS—TRUSTEE**

I welcome the opportunity to say briefly what it means to me to have the Grace Brethren Church here in Chico. I truly enjoy being a part of a church which manifests real spiritual life and which believes in the sacred blood of our Lord Jesus Christ, who for our sins died on the cross. Here no one is either afraid or ashamed to say that he is saved by grace, and by grace alone, "not of



*An aerial  
view of  
Chico,  
Calif.,  
a new  
Brethren  
Home  
Mission  
field.*





works, lest any man should boast." Since the very beginning of the Grace Brethren work here in Chico, I have had a direct interest in Sunday school, in church services, and also in the prayer meetings.

I was under conviction of sin during the last of the war years, and was finally saved under the preaching of God's Word by Rev. Glenn Welborn. This occurred in May, 1946, when Brother Welborn was on an evangelistic mission to the Chico Church of the Brethren. I was baptized a week later by the local pastor of the church. (Bro. Glenn Welborn has also found it advisable to withdraw from the Church of the Brethren, due to their modernism. He is now a pastor of our new church in Albany, Oregon.)

My spiritual growth did not begin until the Grace Brethren Church was founded here just three months ago. During the past year, being dissatisfied with the modernistic conditions which existed in the church where I was a member, I attended services in several of the churches in Chico. Some of these churches were good ones, but we never felt as though we could make any of them our church home. Now my family and I are so happy that we have that church home—a church where we can count on being instructed in the Word of God.

### RONALD PRIDDY—AGE 17

I was saved in the Church of the Brethren, February 3, 1945. As the last chords of "Just As I Am" were fading I made my way toward the front to claim Jesus Christ as my life partner. Continuing in a jubilant Christian life it was seldom I missed a Sunday coming out to the house of the Lord. Fed from the Word by men of God I grew in grace and was continually drawn closer to Him. I found it necessary to forsake worldliness and worldly companions for a richer life of joy and peace offered by the Giver of Life Himself.

It took only a short time of membership in the church to discover the apostate conditions that existed nationally. In just three years' time I could see the Brotherhood, as a whole, drift idly in unbelief as one after another openly denied the truths once held sacred by the Brethren.

The time came when we—those who opposed membership in the Federal Council—felt that we would either be required to fully support the modernistic, social gospel program adopted by the district board or completely withdraw membership. I was indeed willing to forsake any denomination to follow the leading of the Lord. With the rest I nulled stakes and left the only church home I knew. We scattered to the few fundamental churches in town with the idea in mind that it would be well, before long, to unite our efforts and start a Brethren church not in any way affiliated with the Federal Council. We felt confident that the blessing of the Lord would rest with His children if they meant business for Him.

It was not long before contact was made with the Brethren Home Missions Council, which seemed interested, and soon we were rolling along with new enthusiasm to get the Gospel to the city of Chico through the Grace Brethren Church of Chico, Calif.

The Lord is certainly blessing us and already our Sunday school has doubled its attendance. We are thankful for the services of S. Herbert Bess, who is now interim pastor, residing over 180 miles away. Already we

have been able to purchase lots, with the help of the Home Missions Council, for our church site in a district not being reached by any church. Also we have a building available which is being considered by the building committee.

Upon entering the denomination I was pleased to hear of Grace Seminary. My life was put in the hands of Jesus Christ when I made Him Lord of my life and I believe His will for my life to be the Brethren ministry. After completing high school next year I plan to prepare for full-time Christian service. Perhaps, if the Lord tarries, some day I'll be privileged to serve some of you in the giving forth of God's Word.

Folks, remember our small work here as you pray that the Lord might be glorified through the salvation of souls and people might be challenged with the Gospel which we love.

### MRS. C. A. BRUNK—WIFE OF THE S. S. SUPT. AND A S. S. TEACHER

A person who has never been in the position that a small group of us found ourselves in a few months ago will never be able to appreciate why we were so thankful that the Grace Brethren Church has been organized here. After our break with the church in Chico that belonged to the Federal Council of Churches, we were having meetings in one of our homes and praying that the Lord would undertake for us. Then when the way began to open up for the organization of the Grace Brethren Church, we felt like it was a direct answer to prayer.

We are now so happy that we have a church home. Our faith is growing and we are growing spiritually. We feel definitely that God has plans for our future and that He has a special work for us to do. We are thankful that we can again work for our Master through a church that teaches the Bible from cover to cover. We are confident and happy in the fact that we can teach the children who come to us from Sunday to Sunday the right way to be saved and lead a happy useful life for the Master's sake, with the full cooperation of our church, its pastor and leaders to back us up, help us and pray for us. That indeed is a great blessing for which we are very thankful and praise the Lord, and the Grace Brethren Church has our sincere love and appreciation.

It is our sincere wish that we through the Grace Brethren Church here at Chico may be a blessing to many souls—that through its ministry here many persons may be taught to know the Lord Jesus Christ as Savior and Lord. We earnestly pray that we may never lose our missionary vision and that we may ever be on the alert for souls to bring to Him. Please pray for us.

### VICTORIES AT CHICO

1. A three-day Bible conference with Bro. Conard Sandy—good attendance and marked interest.

2. A Sunday school and morning worship which increases in attendance weekly.

3. An expression of gratitude on the part of many in our newly formed membership for a church that believes and preaches the Bible and that observes the ordinances of the Brethren Church.

4. God's provision for us of a place in which to meet until we have a place of our own.



# As the Editor Sees It



By L. L. GRUBB

## JEWS SERVE NOTICE—NO CHRISTIANITY!

In a recent issue of the *Trumpeter for Israel* an item appeared which should serve to underline and emphasize the need of evangelizing the Jew with all the means and material at our command.

Each year approximately nine missionary societies, with mission centers in 23 American cities, spend about \$2,500,000 endeavoring to win Jews to Christ.

Recently the *Jewish-Social Studies* quarterly made a suggestion.

*No Christianity!* "In our civilization today no religion, not even missionary Christianity, can claim to possess all religious truth, which . . . is implied when a religion hires missionaries to seek converts from another faith. Christianity would be cleansing itself in its own eyes and in the eyes of the Jew if it ended its mission to the Jew, which is largely unethical and un-Christian in its methods."—*The Pathfinder*, Washington, D. C.

## JEWISH MISSIONS MUST BE EFFECTIVE

The very fact that this Jewish periodical quarrels with Christianity and its methods is proof enough that Jewish missions and missionaries have been making sufficient inroads in their program of evangelization to be well recognized. This should be an encouraging fact to those of us who believe in Christianizing the Jew.

May our Brethren Church have its effective part in this program by setting up its own agency for reaching the Jews. Certainly conditions among the Jews today are a signal for an all-out program of evangelization.

## THE BLINDNESS OF ISRAEL

The blindness of Israel is certainly manifest in the above statement.

There was a time when Israel claimed to possess *all religious truth!* Instance after instance in the history of Israel together with the Word of God spoken to them so frequently in warning about their apostasies form conclusive proof of this. The Ten Commandments are clearly a statement of religious truth which must be obeyed as the essence of the law. The Law brooked no changes. God never deviated from its precepts in dealing with the Jews. The prophets held it up as the standard of all religious conduct and truth.

Indeed, Israel has lost her perception and conception of what the religious truth is! So far has she strayed from the original commandments of God that she no longer recognizes any *final* authority in religious matters. As the Scriptures have prophesied, blindness is upon the spiritual eyes of Israel.

We are told that Christianity would be cleansing itself in its own eyes and also in those of the Jew if it would cease its missionary activity. The latter may be true, but the former certainly would not be true. One of the high privileges and divine responsibilities of the child of God, included in the Great Commission, is assisting in the evangelization of the Jew.

*No Christianity! Let us give them all we can and as quickly as possible!*

## WHY SO MANY JEWS IN AMERICA?

It is estimated that there are between 5 and 6 million Jews in America today. This compares with about 7 million Jews in the various countries of Europe. Our percentage of Jewish population is very high.

Why are there so many Jews in America compared with other nations?

No doubt there are physical and economic reasons which may serve to answer this question partially, but there is no doubt one reason which will answer it fully. Others are simply means used to the end. *God wants these millions of Jews in America so that they can hear the Gospel of Jesus Christ and has placed them here through various providential means!*

The Gospel is more freely, fully, and universally preached in America than in any other nation on earth, and this in spite of our modernism and apostasy. Here in almost any city, town, or hamlet, may be found some faithful servants of God preaching "the old, old story." Here there are faithful Jewish and gentile missionaries working day and night in telling Israel of the Messiah's redeeming grace. Thousands of Americans give liberally of their means each year to evangelize the Jew. Here there is absolute freedom in preaching the Word of Truth, which is necessary for the most effective missionary work.

Many European Jews have found their way back to Palestine in recent years, and since the setting up of the Jewish state, thousands more will return to the land of their fathers, as possible. But, it is difficult to do missionary work in Palestine for the land is in constant turmoil. Many Jews return to Palestine and die for the right to establish their homes before any missionary can contact them. The same situation exists in many European nations.

These providential acts of God have placed a great responsibility upon us. Needy Jews are at our very doorsteps, just across the street, waiting on us in the department store, in financial institutions, and amazing as it may seem, very often willing to sit down and carefully discuss their spiritual problems.

## THE AIR AGE IS HERE

The days of horse and buggy transportation are gone! And even the automobile and the fast train in many instances are being displaced by the fast-moving airplane, which quickly and comfortably transports man to his destination. The trend toward air travel will *absolutely* continue. Those who must, may as well reconcile themselves to it and perhaps get ready for their first ride in an airplane.

As methods of transportation develop and are used increasingly by the business and secular world, the spiritual world must follow else be left behind, and Satan will gain the victory. Whether we like it and



want it or not, we must face this issue as the servants of Christ.

### MISSIONARY SOCIETIES RECOGNIZE THIS FACT

Missionary societies the world around are recognizing these facts and beginning to use the airplane in an ever-increasing way to carry the Gospel to the lost. We have used the airplane most effectively and economically in the locating, building, and development of Brethren churches and missions. This is no longer a theoretical matter. It has been proven by practical experience to, in many instances, *quadruple* the ministry of a missionary or organization.

### WORLD MISSIONARY AVIATION COUNCIL FORMED

In order to foster, develop, coordinate, and pool experiences in missionary aviation, a rather representative group of executives and interested parties from many large missionary societies met in Winona Lake recently and organized the World Missionary Aviation Council. A constitution was drawn up and officers and committees elected. This was a great forward step in developing this new means of transportation in carrying the Gospel to the ends of the earth.

### MISSIONARIES FLYING TO OTHERWISE INACCESSIBLE REGIONS

It was thrilling to hear accounts of how missionaries in Alaska, Mexico, South America, and Africa had penetrated far into the back and interior country by airplane, where in some places white men had never been. Instances were related where missionaries saved as much as two months of time on one trip and avoided physical exhaustion by making the trip in a matter of hours by plane. There are some 40 of these missionary planes being used right now on foreign mission fields and others are packed and on the way to the field.

Missionaries have found the airplane to be exceedingly practical in transport from one station to another and also in mapping out and charting new approaches through air survey. Flying missionaries where bodies of water are close by have been able to reach hitherto untouched tribes with the Gospel.

It is no longer a question, "Can the airplane be used in missionary work?" But, this is the question, "How soon will it be used on the scale it should be used?" Or, "How soon will we forsake our traditional ideas and come up to date in evangelizing the world?"

Just as the automobile is not ideal under some circumstances in missionary work, and in various mission fields, so is the airplane. There are some places where an airplane would be a liability. Careful investigation will reveal these facts.

### INTERNATIONAL MISSIONARY TRANSPORTS NOW A REALITY

For some time a number of foreign missionary societies have been purchasing and using their own transport planes to move missionaries from the homeland to the field of work. Some of these planes are based on the mainland of Europe and some are based in the United States. They are of the large transport type such as C-46, DC-3, etc.

The plan of the WMAC is to coordinate these flights so that a missionary plane may be used to transport missionaries of different denominations to the various

outposts. The fares would be a great deal less than the commercial airlines and the planes would fly to destinations closer to the particular missionary field. Also Christian fellowship would be enjoyed by all those en route. There are tremendous possibilities for savings in time and money through such procedure.

One foreign mission society has taken apart a small plane and placed it inside the larger plane and is flying it to Africa for service, and in addition on the same plane will be 22 missionaries.

### MISSIONARY PILOTS WILL BE TRAINED

Different organizations have been engaged in training missionary pilots during the past several years. The WMAC hopes to also coordinate this training and to standardize much of the equipment and requirements so as to add greater safety to the whole picture. A well-trained missionary pilot must know more than how to fly an airplane. He must also know how to repair it and keep it repaired for maximum efficiency and safety.

The number of young men and also young women who are offering themselves for this type of service is amazing. They seem called of God for this particular type of activity which is another indication of God's blessing upon the use of aircraft in His service.

### FELLOWSHIP FOR CHRISTIAN PILOTS AT HOME

Fine organizations for pilots have been provided outside the Christian realm, but they are always tainted by the things of the world.

Christian pilots across the nation have been anxious for an organization which will unite them for fellowship and the advancement of Christian missionary aviation at home and abroad.

The WMAC hopes to meet this need in the future.

Those of us who fly airplanes in the service of Christ do not believe that we are presuming on the grace and protective mercy of God unduly, or perhaps any more than when we drive swiftly down the crowded highways with drunken, reckless drivers always a menace. The relative safety of the airplane and automobile and even the train as methods of transportation, is a highly debatable question.

We believe that God has ordained this means of transportation just as He has the automobile.

One hundred fifty-six times in the Scriptures the writers refer to the clouds. Connected very frequently with manifestations of Christ and His work and activities are *clouds*. The heavens declare the glory of God and the firmament showeth His handiwork. God is in heaven, and even when one is flying at 20,000 feet altitude comparatively he is not much closer to God, still the psychology is right and a spiritual blessing results.

After a Christian pilot has exercised all possible safety measures in his flying, he trusts the rest to his Lord, which is right and Biblical.

*The air age is here, and to stay!*

### THIRD BRETHREN CHURCH, LOS ANGELES, CALIF.

Six Happy Hour Clubs for children were conducted in homes for five Thursdays with an enrollment of 183 and an average attendance of 116. Of this number, 70 accepted Christ as Savior.

# Home Missions Travelog

BY THE SECRETARY

## PROGRESS IN CEDAR RAPIDS, IOWA

For some time we have been praying and working to the end that we might have a Brethren church in the fine growing city of Cedar Rapids, Iowa. The goal of these prayers is now a reality, for the Brethren Church of Cedar Rapids has been organized and we are preparing to construct a church building.

The pastor of our Waterloo church is largely responsible for holding the little group together at Cedar Rapids. Brother Kriegbaum has driven to Cedar Rapids at least once each week for many months and held a Bible class.

Recently it was our privilege to look over the town with him and other members of the District Mission Board and decide on a location for the church. A splendid site was found and purchased and a sign erected advertising the construction of our church.

How we praise God for this new church in one of our smaller districts and we trust that it may be only one of many which shall spring up in the next few years.

## EVIDENCE OF GROWTH AT DALLAS CENTER

Bro. Leon Myers, pastor of this church, invited us to spend a Sunday morning with the congregation, which we were happy to do.

During our several visits to this church we have seen the evidences of growth in each department of the work.

Our Home Mission message was well received and we were promised a new emphasis on the coming Home Mission offering.

## A VISIT TO THE WATERLOO CHURCH

It is always a pleasure to visit our former Home Mission churches.

We enjoyed some fine fellowship with the Waterloo brethren on the same Sunday in the evening.

The next day marked the beginning of the D. V. B. S.

and we had the privilege of speaking to the boys and girls during their first chapel period.

## HOP TO MIDWEST DISTRICT CONFERENCE

In our small airplane and in company with one of our Seminary boys we hopped from Winona Lake to Portis, Kans., in a little over six hours. This is a hard two days' drive by car. Here is just one illustration of how effectively this instrument may be used for the Lord.

Our fellowship at the conference was sweet indeed. We met many different Brethren and were able to visit the one Brethren church we had never been in.

The conference was a real spiritual blessing. The messages brought by the pastors were excellent. A fine young people's banquet was sponsored and prepared by the local group.

Plans were discussed for the establishment of a church in Wichita at the earliest possible time. Here is an item for your daily prayer list.

## SOUTHEAST DISTRICT CONFERENCE

Again we hopped cross country to Winona Lake and then across to the east and Roanoke, Va., in a few hours.

The conference was held in the Roanoke church and the hospitality was afforded in true southern style.

This conference was a deeply spiritual one also and the delegates went away with the knowledge that they had been meeting with the Lord.

## NEW STEPS TAKEN AT CLEVELAND

The Home Missions Council is assisting the Cleveland church in its problem of relocation. Recently we had the opportunity of ministering to the Cleveland people from the Word and later carefully investigating some new communities with the idea of relocating the church at an early date.

Bro. Charles Bergerson, now working part-time on



The 1948 Brethren Conference of the Midwest District. Left—a group of delegates; center—the Portis, Kans., Brethren Church, where the conference was held; right—ministerial group.



the field, has been of great assistance in this project and the group has rallied to his ministry.

Pray that God's will may be accomplished in this project.

### **TWO NEW PROSPECTIVE LOCATIONS FOR CHURCHES**

After a request came from our Brother Lowman, pastor at Camden, Ohio, we flew down to New Madison to investigate a possible new field and an opportunity to purchase a church building.

We were well impressed with the community and the fact that there were some interested parties in the organizing of a new church. Brother Lowman had already held a few meetings in the area.

If the church can be purchased, no doubt a work could be developed in a very short time.

A similar request came from our pastor at Clay City, Ind., our Brother Ed Lewis.

After a trip to Brazil, Ind., not far removed from Clay City, we were more than convinced that this city of 15,000 should have a Brethren church at once. There are no less than 40 different people who are interested in establishing a Brethren church there and who will cooperate with such a project at any time. We met many of these folks and found them to be truly fine Christian characters.

Here again we face a financial need and we are wondering just where to turn for funds to meet these needs.

If the rank and file of our Brethren people could see these opportunities as we see them and face these needs daily, we are certain that the Home Mission offering would greatly increase this year.

Pray that our Lord's will may be accomplished and that it may be to establish two new churches in the above areas.

### **HOME MISSION SERVICE IN CLAY CITY**

While investigating the new point in Brazil we appreciated the opportunity of witnessing in the Home Mission cause at Clay City church, where our Bro. Ed Lewis has been pastor for some years and done an excellent piece of work.

### **DISTRICT CONFERENCE AT FORT WAYNE**

The Central District Conference this year was held in the beautifully renovated Fort Wayne, Ind., church during the month of July.

Again we were impressed with the deep spiritual nature of the conference. It has been our experience that every conference we attended was signally blessed of God which should argue good things for the church as a whole this year.

We were afforded an opportunity during the conference to present the pressing needs of national Home Mission work.

### **ENDEAVORING TO FINANCE THE JUNIATA CHURCH**

The fire in our Home Mission church at Juniata, Pa., left us without a place to meet and also answered a question we had been asking the Lord about relocating the church.

New lots have been purchased and building plans drawn up and approved by the State so that all we now

need is the money to go ahead and construct our building. But, here is usually the point of stalemate in our Home Mission work. Because of the few banks in the city of Altoona and the fact that so much money has been loaned on real estate, not a single bank was able to loan us the needed money for construction. A sizable annuity fund would enable us to go ahead and complete construction on such a building and finance the project later, but we know not where to turn for these funds.

Brethren may think that all we talk about is money, but when your needs are usually summed up around the dollar mark, that attitude automatically results.

Pray that God will give us the funds to complete the church. We are going to proceed trusting His grace.

### **HOME MISSION MEETING AT JOHNSTOWN, PA.**

We enjoyed a blessed time of fellowship with our many good friends in the Johnstown, Pa., church and emphasized Home Missions together with showing some of our new slides on Home Mission work.

### **SOUTH BEND, IND.**

Praise the Lord for answer to prayer in giving the pastor a home in the city of South Bend and within walking distance of the church.

Praise the Lord for the fact that the churches of South Bend and Osceola have voted to take over the Gospel Truth broadcast, financing and promoting it on a local basis with the two ministers caring for the program.

### **REASONS FOR PRAISE AT JUNIATA, PA.**

Praise the Lord for the fact that we have our building plans approved in Harrisburg, that we have our lots for building, and that we have the possibility of starting to build.

Praise the gracious Lord for His blessings in our attendance increase in spite of our building handicaps and for the new folk coming into our services.



On picnic—Brethren group at Troy, Ohio, Pastor Arthur Carey standing at left.



## DEDICATION OF BUILDING IN ARROYO HONDO

By ALBERT W. KLIEWER  
*Missionary, Taos, N. Mex.*

On Sunday afternoon, June 27, about 85 people met in the newly acquired building in Arroyo Hondo for the dedicatory service. A fine group of folks from the Taos church were present to have a part in the service. The rest of the congregation was composed of interested folks in Arroyo Hondo.

Brother and Sister Lucero had been working on the building the week before, adding some windows and cleaning up the entire building. Some of the folks in Arroyo Hondo assisted in the work by washing floors and cleaning the walls. When we all met together at 3 for the service the building was very presentable and suitable for a place of worship. Additional work must be done, but the building is now ready for use.

The program consisted of special musical numbers brought by members of the Taos church and by some visiting friends. Rev. Albert Kliever led the congregational singing. Miss Wanda Goodall from the First Brethren Church of Long Beach, played her accordion,

while Mrs. Kliever sang a hymn. Brother Kliever then brought a word of greeting from the Taos church, emphasizing the fact that this was just the beginning of things and that in the years to come many more Spanish-speaking Brethren missions should be established. Mr. Eloy Salazar, a member of the Taos church, sang an appropriate song. Mr. Ernest Myers, from Iowa, who was visiting in Taos at the time, played a song on his musical saw. Tony and Cora Lura, of the Taos church, then sang another hymn. Brother Lucero brought a challenging message from the Word of God, after which Brother Kliever led in the prayer of dedication. The service was closed by the entire congregation singing a hymn.

The building in Arroyo Hondo, which was made possible by a gift from some missionary-minded folks in Los Angeles, will make the work progress more rapidly. We now have two Brethren churches among the Spanish-speaking people of New Mexico.

Pray for Brother and Sister Lucero as they pastor the work there during the coming months. Regular services on Sunday and midweek services are now being conducted.



Left, above—The daily vacation Bible school at Arroyo Hondo, N. Mex.; right—another group at Cerro, N. Mex.; lower left—dedication service at Arroyo Hondo; lower right—Ruth and Rubel Lucero, with Pastor Albert Kliever and family.



# Why Did the Eternal Son Become Man?

By DR. ALVA J. McCLAIN

*For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both (Job 9:32-33).*

*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).*

*Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world (1 John 4:2-3).*

The complaint of Job, recorded in the first text read, voices the universal feeling of our sinful race in the presence of an infinite God. The chasm between such a God and man the finite creature has seemed at times so vast as to be unbridgeable. And men cry with Job, "He is not a man. . . . Neither is there any umpire betwixt us, that he might lay his hand upon us both."

The second passage reveals God's historic answer to man's ancient complaint, an answer not only in word, but also in deed—the incarnation of God in Christ, the Eternal Son made flesh, clothed in the likeness of men. It is no longer valid for men to say of God, "He is not a man," for the God who today sits upon the throne of the universe is also *Man*; becomes so forever by the stupendous miracle of virgin birth.

The third passage declares the crucial importance of God's act at Bethlehem. The writer is John, great apostle of love, and he writes in words which cannot be misunderstood: whosoever "confesseth that Jesus Christ is come in the flesh is of God." But whosoever "confesseth not that Jesus Christ is come in the flesh is not of God." On this point there can be no talk about mutual compromises, sharing one another's viewpoints, or some common denominator of faith. As to this great Christian fact, men are either right or wrong, of the day or of the night, either in or out, either saved or lost. Christianity and the incarnation of God in Christ, to John, stand or fall together.

If we should inquire why it was that John and the other New Testament writers regarded the incarnation as a fact of such high importance, the answer is found in the *Divine Purposes* of that historic act. Why, then, did our Lord, the eternal Son, empty Himself of His pre-existent glory, and clothe Himself in human flesh and servant form? The Biblical answer is at least five-fold:

## I. God Became Incarnate in Christ in Order that He Might Die for Sinners, and Thus Save Them From Their Sins.

I begin here by laying down three axiomatic propositions: *First*, the wages of sin is death. *Second*, the experience of death involves the separation of the body

from the spirit. *Third*, the eternal God, because He is pure spirit, could not die. Therefore, in order that God might experience the reality of death in all its fullness, He must become incarnate, clothe Himself in a body of flesh and blood. The path of truth here is narrow. God could not die. But *God Incarnate* could die, and did die for our sins. Only an incarnate God could be the Savior of sinners.

Bearing these facts in mind, let us turn to the book of Hebrews. The first chapter describes the infinite glory of the Second Person of the Triune God. He is the Maker of the worlds, the Upholder and Heir of all things. Of Him it is said, "Thy throne, O God, is forever and ever." The angels are His and worship at His feet. But now, in chapter 2, we come to an amazing revelation. We see this glorious Person "*made a little lower than the angels.*" Why should the Eternal Son, who is above all angels, be made lower than the angels? The answer is in the same verse: He was made thus "*for the suffering of death . . . that he by the grace of God should taste death for every man*" (vs. 9).

It is utterly impossible, therefore, for the wise of this world to understand the birth of Christ as an isolated event in history. The goal of Bethlehem was the Place of the Skull. The mystery of the Virgin Birth can be read only in the blazing light of Calvary. The incarnation of our blessed Lord was the first historic step of the eternal God on His solemn march to the judgment of the cross. The manger and the cross are joined inseparably in the redemptive purpose and plan of God. And what God hath joined together let no man put asunder.

We have no right to gather people into our churches merely to talk about the birth of Jesus. The birth of Jesus cannot save the soul of a man. It is not the preaching of the manger, but the preaching of the cross, which is the power of God unto salvation. This does not mean that we should cease preaching the glorious good news that the "Son of God is come," made of a woman, in the likeness of men. But it does mean that we must tell men *why He came*—to save sinners from their sins by His death upon the tree. He was *born to die!* Until we see this, we know nothing.

## II. God Became Incarnate in Order That He Might Share With Men His Own Eternal Life.

At first thought it might seem a very simple thing for God to share His life with men. The modernistic thinkers of our day are inclined to take this view of the matter. Is not God a God of love? Is He not the Great Giver? Is He not sovereign in His ways? Why then must His bestowal of spiritual life wait for such a metaphysical mystery as an incarnation by virgin birth? The answer is clearly indicated in Scripture. From John's Gospel I choose two verses, both from the lips of our Lord Himself:

The first is John 10:10, "I am come that they might have life, and that they might have it more abundantly." Perhaps we have read this blessed Scripture many

times, heard much preaching upon it, even memorized it. But how many of us have ever noticed the close connection with the verse that follows it? Let us look at them together: "I am come that they might have life," our Lord says. But how is this Life of God made accessible to sinners? Here is the answer: "I am the good shepherd." He continues, "the good shepherd *giveth his life for the sheep*." The Divine Shepherd must first give His life for the sheep, in order that He may give His life to the sheep. The way of life for us was the way of death for Him. Now we are able to trace the connection between the incarnation of God and abundant life for sinners: no incarnation, no death upon the cross; no death, no atonement for sin; no atonement, no abundant life for sinners.

The second passage even more clearly declares this connection. John 6:51, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." Our Lord said that. Have you ever noticed that God the Father is never called the Bread of Life. Nor is the Holy Spirit. Only the Second Person of the Godhead is named the Bread of Life. And even He is named thus only after He enters the world by virgin birth. Why is this? Let us read on for the answer: "and the bread that I will give," He says, "*is my flesh*, which I will give for the life of the world." Here is the reason why our Lord points to Himself alone as the Bread of Life: Only an incarnate God could give His flesh in atoning death for the world. No incarnation, no death; no death, no atonement; no atonement, no Bread of Life for dying men. Without a God made flesh, no eternal life for sinners.

### III. Our Lord Became Incarnate in Order That He as God Might Know Human Life From the Inside by Personal Experience.

I pause here for a moment to clear away any possible misunderstanding. There is only one way to have experience, and that is to have experience! This is what I mean: You may read numberless books on poverty, you may investigate actual conditions among the poor, you may study thousands of cases, become the greatest sociological authority in the world. But you will never know poverty by experience until you have become poor in fact and live a life of poverty. Likewise we may say reverently, but on the authority of the Word, that not even an almighty God, with all His omniscience, can know human life by experience without being born into human life and living in human life. To this end, He that was rich became poor, He that was in the form of God took the form of a servant.

But why, it may be asked, did God need this experience of human life? God needs nothing in Himself, the need is ours! The first reason is given by the writer of Hebrews (2:17-18): "Wherefore in all things it behooved him to be made like unto his brethren." Here we have the assertion of His human experience and its reality. Now for the reason: "*that he might be a merciful and faithful high priest*. . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted." To this end He was made in all things like unto us, sin apart. Have we suffered? He suffered, more than tongue can tell. Have we been tempted? He was tempted in all points like as we are. Have we tasted the bitterness of poverty? He had nowhere to lay His blessed head. Have we felt the lash of

slander? He could say, "Reproach hath broken my heart." Have we known the heartbreak of friends proved false? He too was "wounded in the house of his friends." Some of you may be passing through deep waters just now, and in your distress you may find yourself wondering how God in far-off splendor can possibly be touched with the feeling of your burdens. In such a time, do not forget that the God with whom we have to do has lived our life; and there is no crisis of the soul (sin excepted) where He has not gone before us. Like the Good Shepherd that He is, when He putteth forth His sheep, He "*goeth before them*"—all the way!

Still another reason why we needed a God with the experience of human life is set forth in John 5:22 and 27. Our Lord is the speaker. "For the Father judgeth no man," He declares, "but hath committed all judgment unto the Son." Surely a most astonishing claim. Why should the Father abdicate the judgment throne and reserve all judgment for the Son? Is it because the Son is somehow wiser than the other Persons of the Godhead? Not at all. The true explanation appears in verse 27. The Father "hath given him authority to execute judgment also, *because he is the Son of man*" (no article in Greek). Of the three eternal Persons of the Triune God, only the Son has passed through the experience of human life. Oh, how wonderful and comforting to know that on that Judgment-Seat before which we must all appear, and on that Great White Throne before which the lost must stand, there will sit One who is both Son of God and Son of Man. This is the glory of the incarnation: It gave to us a Savior, and to the world a Judge, who knows the problems of human existence by personal experience. Surely this is grace, grace beyond compare, grace even in the midst of judgment.

### IV. God Became Incarnate in Order That He Might Reveal in Himself the Ideal Humanity.

Man has never yet become all that he ought to be. He has never reached the ideal God has in mind for a redeemed humanity. In fact, man has not even reached his own ideals. More than that, the wisest men unaided by divine revelation have not even been able to agree on what the ideal ought to be! Of course, the moral philosophers will talk learnedly about their "categorical imperative," tell you to be good, to follow after righteousness, and "be a man." But what is "goodness"? What is "right"? What is "a man"? Well, God has answered all such questions forever by the incarnation of His Only Begotten Son.

The Son of God incarnate reveals what we ought to be right now. The New Testament presents Him not only as our Divine Redeemer, but also as our Perfect Example. We Christians ought to walk, writes John, "*even as he walked*." And Peter adds that, "Christ also suffered for us, *leaving us an example*, that ye should follow his steps." It is a staggering ideal, and someone may be saying, But we do not walk as He walked. And we must all make that bitter confession. But as we make our confession, if we are true believers, we must keep on affirming that we ought to walk as He walked. The ideal may be high, infinitely so, but we dare not abandon it. I am glad, however, this is not the whole story.

The Son of God incarnate reveals not only what we ought to be here and now, but also *what we shall be*



hereafter. "It doth not yet appear what we shall be." No, you have never seen a Christian who is all that he ought to be. We know that, if we know anything. But here is something else we know: "We know that, when he shall appear, *we shall be like him*" (I John 3:2). Almost unbelievable, but true! We shall be like Him, the Lord of Glory. Let us lay hold of the promise and remember, as someone used to say, "If we expect to be like Him up there, we ought to begin to look a little like Him down here and now."

Sometimes we get utterly discouraged with humanity as we see it in this present evil world, even with those who profess to be followers of Christ, and, worst of all, discouraged with ourselves. What failures we are, all of us. Whenever I get to looking too much at myself, and get discouraged with the situation there is a passage in the second chapter of Hebrews to which I resort. In verse 6 the writer begins with a query that shows he understands my frame of mind: "What is man that thou art *mindful of him?*" Then he goes back to the original purpose of God and draws a wonderful picture of man as the Crown and Lord of creation. But look at him now! is what we feel like saying. The Holy Spirit puts the thought in kinder words: "But now," He says, "*we see not yet all things put under him.*" How true. With all our boasted progress, not much has been accomplished. And how often we see our painful gains swept away in a moment of time. No wonder we get discouraged. But here is God's great antidote for all discouragement (vs. 9), "*But we see Jesus . . . crowned with glory and honor.*" And He, the *Man* Christ Jesus enthroned in the heavens, is the earnest and guarantee of what we shall be. Let us keep our eyes steadfastly on Him, and the vision will not only sweep away all our discouragement, but will change us more and more into the image of what we shall be some day, by His grace. The ideal is beyond our power, yes, but not beyond the power of Him who sits upon the Throne of Grace.

#### V. *God Became Incarnate in Order That He Might Provide for Us an Everlasting Revelation of Himself in Visible Human Form.*

Among honest and careful students of the Gospel records, there can be no possible question as to the claims of our Lord in the days of His flesh. The same apostle who wrote, "No man hath seen God at any time," also records the word of Christ to Philip, "He that hath seen me hath seen the Father." And Thomas, falling down at His feet in the abandon of worship, renders the final verdict of those who really knew Him, "*My Lord and my God.*" Scrutinize as you will the subsequent history of these men, you will never find any note of uncertainty in their minds about God. Others might doubt or even deny the Divine Existence. But these men knew there was a God in heaven. For the space of three years they had walked and lived with Him. They had seen His face, had heard His voice, and had believed.

But the incarnation of our blessed Lord was more than a transient episode in the stream of history. He did not unite Himself with our humanity for a brief moment and then abandon it forever when He died, as some would have it. On the contrary, by the resurrection of His uncorrupted body, and its subsequent glorification, the incarnation of our Lord became an everlasting fact. The stamp of eternity is upon the body born of the virgin, on the hands which were pierced for us,

and upon the brow which wore the crown of thorns. Writing about Him some 30 years after His ascension, Paul declares that He "*IS (not merely was) the image of the invisible God*" (c. 1:5). And lest there should be any remnant of doubt about the matter, we have one last and precious assurance from the lips of the glorified Lord Himself. (It is recorded in Revelation 22:16). At this point the visions of Patmos are ended. The burden of Revelation is complete. The final book of Holy Scripture has been written. And now the Divine Author Himself is about to authenticate the Book with His own name. Have you ever noticed how He signs Himself? Out of all that glittering array of names which are His by right, He does not choose "Jehovah," nor "the Logos," nor "Wonderful, Counsellor, Mighty God, or Father of Eternity." No, not even "The Christos." Oh, let us read the name He chose for our eternal consolation and joy: "*I Jesus,*" He signs Himself. "*I Jesus*"—how infinitely gracious! It is as if, in this final historic word from heaven, He would leave for us who believe one last and unspeakably precious reminder of His incarnation, lest we forget that the great God with whom we have to do is also *Jesus*, "the root and the offspring of David," flesh of our flesh, and bone of our bone.

"Jesus—O how sweet the name!  
Jesus—every day the same!  
Jesus—let all saints proclaim  
The worthy name of *Jesus!*"

The poets are, as a rule, notoriously unsafe to follow in their notions of God and of His ways. But Browning, it seems to me, caught at least a partial vision of the glory of the incarnation of God in Christ, when he placed upon the lips of David these words:

"Tis the weakness in strength that I cry for,  
My flesh that I seek  
In the Godhead! I seek and I find it.  
O Saul, it shall be  
A Face like my face that receives thee;  
A Man like to me  
Thou shalt love and be loved by, forever;  
A Hand like this hand  
Shall throw open the gates of new life to thee  
See The Christ stand!

#### "WHO GAVE HIMSELF FOR ME"

(Galatians 2:20)

1. Gave His head to wear thorns for me (John 19:2).
2. Gave His eyes to weep tears for me (Luke 19:41).
3. Gave His tongue to pray for me (Luke 23:34).
4. Gave His side to the spear for me (John 19:34).
5. Gave His hands and feet to the nails for me (Luke 23:33).
6. Gave His precious blood for me (Acts 20:28).
7. Gave His life for me (John 10:11).
8. Gave all His riches and became poor for me (II Cor. 8:9).
9. Will never rest until He comes again for me (John 14:3).

(Juniata, Pa., Bulletin)



Recent views from Taos, N. Mex.

## D. V. B. S. VICTORIES IN NEW MEXICO

By ALBERT W. KLEWER

*Missionary, Taos, N. Mex.*

Four young people from various Brethren churches have come to help us in our daily vacation Bible school work this summer. In some instances they are supporting themselves and in others they are being supported by their home churches or by the district mission board. We certainly praise the Lord for this wonderful provision. The young people are Carson Rottler, of Hagerstown, Md.; Paul Harrison, of Fremont Avenue Church in Pasadena, Calif.; Wanda Goodall, of the First Brethren Church of Long Beach, Calif.; and Jean Cowan, of the West Tenth Street Church of Ashland, Ohio.

We started two schools on Wednesday, June 23. One was in Arroyo Hondo, 12 miles from Taos, and the other in the afternoon in Cerro, 20 miles from Arroyo Hondo. As soon as the word was passed around that we were going to have a school in Arroyo Hondo the opposing forces of Catholicism visited every home, telling the parents not to permit their children to attend our school. Our attendance was not large, averaging about 16, but several accepted the Lord as Savior. Two classes met in the building and two met outside near the church.

In Cerro, a community where we had never worked, the Lord gave us real victories, too. The first Friday our attendance had reached 37 and we were rejoicing because of the fine reception we had received. Though we were meeting in a home, using one large room for the combined meeting, the Lord made it possible for

the teachers to impart the truth of the Word of God into the hearts of the boys and girls. On Sunday the Catholic church once more used its power to persuade the people not to permit the children to come to our school. On Monday, when we returned to Cerro, only 11 were there to greet us. They informed us that the others could not come. Instead of running to get into the truck as they had the week before, they now stood at the side of the road calling us "diablos," or devils.

The second week we were able to contact another district which had not been touched before, so that our attendance reached above 25 again. It pleased the Lord to speak to hearts and over 20 accepted Him as their own personal Savior.

Prayer is needed for the work in Cerro now. We are starting midweek services now so that we might be able to build up those who have been saved. Brother Lucero is in charge now until we finish our daily vacation Bible school work in other places. We believe that God will call out more for Himself. An old abandoned church stands in the community which we might be able to acquire and have another Brethren Spanish-speaking mission. "If God be for us, who can be against us."

Arrangements have been made to have several schools in the Albuquerque area. We are praying that God will open up new fields for the Brethren Church and win many souls unto Himself.

## GLAD NOTE FROM MODESTO, CALIF.

Praise God for the precious souls that have found Christ as their personal Savior, for those who have been baptized, and for those received into the church.



# News Briefs

This is the season of the year when the *Home Mission* interests should be emphasized in our churches. By agreement between the cooperating boards, and by vote of National Conference, the months of August, September, October, and November were set aside for a united home mission emphasis.

About 180 young people were registered at the *Central District* youth rally in New Troy, Mich., Aug. 6, 7. Over 200 attended the banquet.

The new address of Rev. Harold Etling is 87 Ansel Ave., Akron 5, Ohio. Brother Etling is the new pastor of the Ellet church.

The church at Leon, Iowa, has called Rev. R. H. Kettell to serve as pastor for another year, with an increase in salary. This church has joined the growing list of 100% churches in *Missionary Herald* subscriptions.

Born to Mr. and Mrs. Clifford Yockey (Lorraine Sickel) a second daughter.

Rev. Clair Brickel, student at Bryan University, preached at Fremont, Ohio, Aug. 8.

Guest preacher at Kittanning, Pa., Aug. 8, was Rev. L. W. Marvin. Rev. Russel Weber will be the preacher Aug. 29 and Sept. 5. Brother Marvin, pastor at Rittman, Ohio, was vacationing, and Brother Weber is the new pastor at Baden, Pa.

Recent preachers at Winchester, Va., were Dr. A. V. Kimmell, Rev.

Ralph Colburn, and Rev. Elias Zimmerman. The pastor, Rev. Paul Dick, conducted evangelistic meetings at Seven Fountains, Va., during the Camp Grace week.

Ground-breaking services were held at Juniata, Altoona, Pa., Sunday, Aug. 1, with Rev. Robert Miller as guest speaker. Rev. Lowell Hoyt, the Ogden sisters, and the Herzog quartet furnished special music. Plans for the new building call for a brick structure of the tabernacle type, 52 feet by 80 feet.

A united revival, styled for youth, will be held in Los Angeles, Calif., Sept. 5-26, at Adams and Grand.

Rev. Anthony Zeoli will hold evangelistic meetings in the church at Hagerstown, Md., Sept. 5-19.

Outdoor programs are being conducted regularly by Rev. J. Keith Altig and the Brethren at Whittier, Calif., using motion pictures to present the Gospel in various neighborhoods, giving out "play money" to those who attend, which is redeemed at the Sunday night service in the church.

Tragedy seems to be striking the church at East Pasadena, Calif. Miss Betty Adams sustained multiple lacerations and a broken arm and nose when struck by a car, and Diane Crawford was taken to the county hospital with polio.

Pastor Robert Crees' report at the Third Church, Los Angeles, Calif., shows 169 confessions of faith, 40 reconsecrations, and 6 dedications for full-time service during the year. Brother Crees and his family are vacationing in Pennsylvania and Ohio prior to conference. During his absence, Rev. Carl Brydon is preaching at the church.

The statistician's report for the California District shows a net gain of 354 members in six years, while the number of churches increased from 15 to 22. Total expenditures rose from \$225,941 in 1943 to \$458,552 in 1948.

There were 72 in attendance at a recent prayer meeting at Jenners, Pa., where Rev. W. Wayne Baker is the new pastor. Rev. Russell D. Barnard's pictures of Africa drew a crowd of 133, the second largest week-night attendance in the short history of the church.

The East District mission board adopted a budget of \$4,500, planning

## The Brethren Missionary Herald Circulation

A week ago.....	6,958
A month ago.....	6,892
A year ago.....	6,178
Two years ago.....	5,524

to help the churches at Baden, Jenners, and Juniata during the coming year. The statistician's report showed per capita giving of \$37.54, which is a little more than half of the tithe. Less than half of the membership attended even the morning worship services, with less than 2% in the prayer meeting. The average pastor of the district received \$7.30 less per week than the average layman.

Rev. W. A. Ogden will be the evangelist at Waynesboro, Pa., beginning Oct. 3.

Mr. Carl Nill, manager of the Garfield Hotel in Winona Lake, Ind., quotes the following prices for Brethren conference week: single rooms, \$6.00 per week; double rooms, \$12.00; three-room apartments, \$22.50; groups of 10 or more, 75c per night; 21 meals for \$13.00

Please fill out your Sunday school order blanks in full. And remember, you can order all supplies through the *Missionary Herald* Company; it costs you no more and you make a substantial contribution to your own denominational work. When sending a check to the company, please always state whether it is in payment for goods, for subscriptions, as an offering, or what. Thank you.

Dr. Charles W. Mayes has been called to serve the First Church, Long Beach, Calif., as pastor for another year. Rev. Albert Flory and Bro. Burton G. Hatch, assistant pastors, were also reelected.

The annual report of the Ghent Church, Roanoke, Va., shows an average Bible school attendance of 190, morning worship 192, evening worship 125; total expenditures \$17,698.66; 34 new members were added to the church roll.

Rev. Clyde K. Landrum, pastor at Leesburg, Ind., is holding special services at the church in Clayhole, Ky., Aug. 20-22, assisted by Mrs.

(Continued on Page 740)



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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## BACK TO SCHOOL

It won't be long now, and most of you will be going back to school. And whether you dread the thought of it or delight in it, there are some things we ought to plan about our school life this fall. You may not be able to pick your school, and in only some cases you can pick your teachers and your subjects. When this is possible, select wisely. If you are a candidate for full-time Christian service, select the subjects that will help you the most in your preparation.

But all of us can pick our friends at school. And your selection of school friends can be the making or breaking of your Christian life.

First of all, select for your closest friends those who are Christians. Want to find out who are the Christians in your school? Bear an outstanding testimony for Christ, and others whom you may not know will see your testimony, be encouraged by it, do likewise, and usually, "birds of a feather flock together." Attend the Bible Club, if there is one on your campus. If there isn't, maybe you can help start one. You'll have much more in common with these Christian friends than with non-Christians ones, and you can help each other.

Then, pick friends that you can help. Your friendship may mean a lot to a new Christian, or one who

is on the verge of becoming a Christian. Some of these may be unpopular or unnoticed, but if you can help them with your friendship, do it, and thus serve the Lord.

And last, be friendly to everyone. Never allow your circle of friendships to become a clique. Show the friendship and love of Christ wherever you go, in whatever you do. One of the best things that can be said about anyone is that he or she is a friendly person.

But remember, though it is well to be friendly to everyone, choose your friends among those who will help you, and whom you will help. Don't permit the wrong kind of friendships to drag you down, or mar your testimony. And always keep Christ as your very best friend. Whoever will be a friend of His, should be a friend of yours.

## HERE'S AN IDEA!

Socials getting dull? Why not try a bicycle party? An early morning ride followed by a waffle breakfast can be very popular these late summer mornings. Or you might have a progressive dinner—via bicycles. Usually you can locate or borrow enough bicycles to go around, or a few can ride double if necessary. For the progressive dinner, space the various courses a couple miles apart—and you'll work up an appetite in between each course. Games

can be enjoyed at the last place, too. For safety's sake, be sure there are a bunch of flashlights along for after-dark protection. And plan your routes to miss the heavy traffic.

*We'll be looking for you at Camp Bethany, August 30 - September 6. It's our Tenth Annual National Youth Camp, and it will be the best yet. Don't miss it!*

## CAMP GRACE

Pastors and young people of the Atlantic and Southeast districts always wax eloquent when they speak of the beauties and facilities of Camp Grace, and we had heard that it was indeed an ideal setup. Now, having had the privilege of spending a week there, we're inclined to agree. It is a beautiful spot, with splendid facilities for a camp such as we conduct.

We were not there for the Junior week, July 19-25, but about 60 campers were present, and enjoyed a great time. A real challenge was received especially in seeing Brother Kimmell's pictures of Africa, and a number of decisions were made for Christ.

Dingeman Teuling, chalk artist, was there for both weeks, and his pictures and messages were a blessing and a challenge. More than 80 campers enjoyed the second week, and six received Christ as Savior.

*(Continued on Page 745)*



Scene at the popular swimming pool



Staff at Camp Grace, July 26-Aug. 1.





# Studies in Revelation



## STUDY NO. 44

*Prepared by Trials*

As musicians need practice, as chemists need laboratories, and as lawyers need books, to prepare themselves for a life of usefulness, so here, these different companies that come up from earth have been prepared by the peculiar trials of their time, to fulfill their own particular service. The sufferings of the 144,000 give them a song that no one else can appreciate.

This third company is innumerable. The 144,000 were a great company, but John was given the exact number. Here we are not told the number, but He who notes the fall of earth's small sparrow, knows the number and knows the fears and heartaches of each individual one.

This great company has representatives from every nation on earth. Although Israel "shall not be reckoned among the nations" (Num. 23:9), yet no doubt many are here, being included in the "kindreds, and people, and tongues."

### *Salvation from God*

They are clothed with the white robes of divine approval and have "palms in their hands." Palms denote joy and praise (Lev. 23:40). The martyrs, under the fifth seal, were not satisfied, although they were resting. But here, in great joy, these "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10).

Mortal man would ever reach forth his hand and take honor for his salvation; he fain would "boast" of his own good works (Eph. 2:9). It may be well to accept Christ, but most certainly he must complete his salvation by his own holding out. But up in heaven they make no such pretense. Rather do they ascribe salvation to their God.

And not only they, but the angels as well, for "all the angels stood round about the throne, and about

the elders and the four beasts [living creatures], and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7:11, 12). If all these qualities belong to God, then man has little left but to rest himself upon the grace of God for mercy.

### *Tribulation Martyrs*

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest" (Rev. 7:13, 14).

There are various companies that are redeemed at various times and for various purposes, but John does

## NEWS BRIEFS

*(Continued from Page 738)*

Landrum. Children's meetings and a youth rally are included on the program.

Rev. R. Paul Miller preached at Fort Wayne, Ind., during the vacation of Pastor John M. Aebly.

National Conference is just ahead, and it promises to be one of the best. In addition to the program, published in the July 17 Herald, separate programs are being printed for the great Sunday school convention on Sept. 4. If you can't come for the whole week, come for the Labor Day week end. Dr. L. S. Bauman will be giving a prophetic message Sunday afternoon, and another on Monday morning. The Eureka Jubilee Singers will render their annual request program in costume on Monday night. Recreational facilities include tennis, swimming, boating, shuffleboard, horse-shoes, ping pong, and bicycling. You can combine a vacation with a spiritual lift at Winona Lake.

By REV. R. I. HUMBERD, Flora, Ind.

not know which they are, and he is not afraid to admit it. And well might we take a lesson here. Many there are who, if they cannot give an answer of wisdom, will yet feign a wisdom they do not possess. Rather should we be honest and admit ignorance rather than give an answer that might be in error.

"And he said to me, These are they which came out of great tribulation" (vs. 14). The Revised Version has the word "the": it is not merely tribulation, but "the great tribulation."

Usually we speak of the whole seven-year period of Daniel's 70th week as "the great tribulation," but strictly speaking, "the great" tribulation is during the last half of the week. After the antichrist has broken his covenant and stands "in the holy place," then there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:15, 21).

These come up out of this Great Tribulation. This is a foreview of the martyrs during the last three and one-half years of gentile rule upon earth. This period of time begins with the 11th chapter. Our Lord declares possession in chapter 10. Then chapters 11 to 18 give the preparation of various sections of society for the final showdown. It is the 42 months of chapter 11:2 and the 1,260 days of chapter 11:3. During that time, Satan will have "great wrath, because he knoweth that he hath but a short time" (Rev. 12:12), and in blind rage he will ferret out every godly soul he can find. He will be tremendously successful as this great company bears witness.

### HUMBERD SAYS

"The Holy Spirit," "Moonshiner's Den," "God's Man and Satan's Man in Final Conflict."

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Flora, Ind.



# The Christian's Seal



## FORBIDDEN AND DRIVEN OF THE HOLY SPIRIT

The Holy Spirit is the Christian's guide. Conscience is an unsafe guide. Naturally our conscience is perverted. Then it becomes seared as with a hot iron. It can be educated to either approve or disapprove, either up or down. Those who follow their consciences are selfish and deceived. You can be conscientiously wrong. You can be conscientiously anti-Christian. Only when conscience is under the control of the Holy Spirit is it safe to listen to it. The Holy Spirit is the Christian's guide. His still small voice is the one to listen to and follow. Oh, what a change, if we would follow the Holy Spirit.

### *The Spirit Forbids*

Paul declares in Acts 16:6 that he was forbidden of the Spirit to preach the Word in Asia. Seems and sounds strange, doesn't it, for the Spirit to forbid the apostle to preach the Gospel in the unevangelized area of Asia. It was not that Paul desired and planned to do something sinful and the Spirit forbade him, restrained him, held him back. The thing Paul planned to do was the thing that was needed, to give Asia the Gospel of Christ. Yet the Holy Spirit held up the restraining hand and said to Paul, "Stop! Do not go into Asia! I forbid you to become Asia's missionary!" Then Paul "assayed to go into Bithynia; but the Spirit suffered them not." Again the Spirit held Paul in check, refused to give permission, even forbade him to do what he thought was best.

Now Paul must have been sensitive to the guidance of the Spirit or he would never have recognized or yielded to the Spirit's guidance like this. He must have been seeking the Spirit's guidance. It was not that the Spirit just arrested Paul and put him in irons and held him prisoner so that he could not go into these places. The Spirit spoke to Paul in His still small voice and

Paul obeyed. Are we as sensitive to the Spirit as that?

Why did the Spirit forbid Paul to go and do what he planned? Because He had another field of service for him. Read on in Acts 16:6-11 and you will find it. It was while waiting for the Spirit's call, after being prohibited from going into two fields of his own choosing, that Paul received the Macedonian vision in which "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." That's the reason! The Spirit *held* Paul back so that He would not be compelled to *call* him back! We need to take heed to the restraints of the Spirit. Let us listen to the Spirit's "No!"

### *The Spirit Drives*

In Matthew 4:1, we are told that the Spirit led Jesus into the wilderness to be tempted of the devil. But in Mark 1:12 we read, "And immediately the spirit *driveth* him into the wilderness." The two verses portray the forceful, clear leadership of the Spirit. The picture is not that of our Lord holding back, being reluctant to enter into His testings of temptation, but that of the Spirit being so clear in His leadership. Mark you, the Holy Spirit led Christ, but the devil tempted Him. After our Lord's testing of the devil, "angels came and ministered unto him." He was driven of the Spirit, tempted of the devil, ministered unto by the angels. Then Christ went forth in the power of the Spirit to proclaim the Gospel in Galilee.

Some folks need to be constantly "forbidden" of the Spirit. They are forever plunging ahead, rushing into paths of their own choosing, sincere but self-willed. Others need to be constantly "driven" of the Spirit. They hold back, they are unwilling, they lack initiative. In fact, all of us need both to be forbidden and driven. We need the compelling, propelling, impelling leadership of

By REV. CHARLES H. ASHMAN

the Spirit to drive us forward in the Lord's work. "The love of Christ constraineth us," testified Paul. We need the constraining love of Christ made operative by the Holy Spirit who indwells us. But we also, at times, need the restraining, restricting, refusing of the Spirit to forbid us to go and do and to be. It is so easy to be sincere but not in the will of the Lord. The Spirit always knows the will of the Lord for us. He will make it known to us if we but be yielded to His guidance.

### *A Safe Guide*

The Spirit is a safe guide. We will never go wrong if we follow Him. We will always be in the will of the Lord if we listen to Him. If the Spirit chooses for us the paths for our feet, we will be "walking in the Spirit" and we will not fulfill the lusts of the flesh. Whenever the Spirit says, "No!" then stop! Stand! Stay! Wait for His next message and it will be "Go!" He said "No" to Paul first and then, "Go."

## THE EPISTLE TO THE ROMANS

OUTLINED AND SUMMARIZED

by

Alva J. McClain, Th.M., D.D., LL.D.

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# The Supreme Need of the Church

(MODERATOR'S ADDRESS AT NORTHERN OHIO CONFERENCE, RITTMAN, JULY 28, 1948)

By REV. GEORGE KINZIE, Middlebranch, Ohio

A world, prostrate and bleeding, is calling for healing. Sin, deceitful, diabolical, deadly, is on the march as never before, bearing increasing millions of precious souls down to an inconceivable, eternal torment. Only Christ, the Great Physician, can heal, and cleanse, and save. He has had His representative, the church, on the field to minister to the needs of the stricken world for almost two thousand years, and she has been busy in various ways, striving to accomplish the task before her. Much humanitarian effort has been put forth and much time and money have been spent. Some things have been accomplished; much more remains to be accomplished. The task is enormous, and requires great, supernatural strength and resources.

Observing the halting, limping, sickly appearance of the church, and her seeming impotence, we are led to examine her to determine what is wrong. Her great Head, the Lord Jesus, with all power in heaven and on earth, has promised all power necessary to enable her to perform her work. Why, then, is it not done? Surely there must be some great deficiency with her, some great, overshadowing need within herself which robs her of power, and cripples her efficiency.

Analyzing the church of today, we find that her needs are many and great. Many of these are secondary; some are primary. But, can it be said that there is any one need which the church has, which stands out as her supreme need—the need which, if supplied, would also supply every other real need? I am convinced that there is.

Looking about us we find the world, and worldly organizations, and false isms, constructing fine, palatial homes and great temples on the most desirable spot in town, fitted with exquisite furnishings and equipment. Then we look at the great majority of our places of worship, with their meager, antiquated, and sometimes crude, makeshift fur-

nishings and equipment, located down some back alley, and I am impressed, as I am sure the rising generation must be, with the great contrast. One is made to wonder whether Jehovah or Commercialism is the god of the worshippers, seeing that largely the same group is responsible in both instances. Hence, I urge that one great need of the church is better buildings, more attractive and inviting, more conveniently arranged, and better furnished and equipped. Sometimes some, sensing this need, appear to think



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that a fine, new church building, properly located and equipped, is *the* great need. There is a psychology about the place of worship that is worthy of our best thought. But this is not, and under no circumstances can possibly be, the church's greatest need.

Then, we think of the little attention that is given to the music in our worship services, and sometimes we think, "What would we not be able to do if we just had the instruments (pipe organ, electric organ, orchestra, etc.) and if the talent in our churches took the pains to prepare themselves, and their presentations, for God that they do to entertain the world, and for gold!" And what a boon that *would* be. Good music, well rendered, is half the battle in the Lord's work, and will attract almost all classes to almost *any* kind of building. And, why should not the churches have more of it? They have an abundance of excel-

lent talent, if only it might be dedicated to the service and glory of God. Think of the multitudes that could be attracted to the house of God, who aren't now so attracted, to whom we could then have the opportunity of proclaiming the unsearchable riches of Christ Jesus.

Sometimes churches get the notion that their greatest need is a great preacher—learned, cultured, eloquent, a good mixer—one who can "cope" with the best preachers of the community, or be "the most popular preacher in town," a preacher who can "draw the crowds." And that is not altogether a mean ambition. Certainly no one knows better than the preacher his limitations, nor does anyone wish he could measure up on all occasions to the fullest stature, more than he. But any church *can* make of their present pastor a really great preacher if they will only pay the price in consecration, and prayer to God in his behalf. And there is a far greater need than this, even in the local congregation, great as this need may be. Dr. J. Wilbur Chapman, expressed it well when he said that it is not so much a drawing pastor that the church needs, as it is a holding congregation. In other words, whether or not people continue to attend, and come into the church, depends far more upon the spirit and attitude of the members of the congregation than upon the pastor.

Again, we are conscious of the great, fundamental need of real, genuine love in the church—love whose height, or depth, or length, or breadth cannot be measured—the love of God shed abroad in our hearts for one another; love in such measure that we shall esteem each other better than ourselves, in honor preferring one another; no man seeking his own, but each seeking the other's wealth (not for himself, but for the other); love so strong and true that jealousy, envy, backbiting, etc., cannot grow, or even live, in its atmosphere. Oh, how destitute is the church of a love

like this! Do you know the world is dying for a love like this? "A new commandment I give unto you," said Christ, "That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another*" (John 13:34, 35). Of the early Christians, the unbelieving world had to say, "Behold, how these Christians love one another." Do we love one another like that? Are we known by the world as the disciples of the Savior of sinners by the love we have one to another? Oh, how great is our need of love—love for God, and love for one another!

Moreover, we cannot but see the great inconsistencies in the lives of many of the members of the church—many who make great claims to spirituality and consecration to God—questionable, and positively evil things indulged, and justified, hindering and drawing away the individual who allows them in his life, and encouraging others to lawlessness to our blessed Lord, and thus shutting up the kingdom against hundreds and thousands for whom Christ died. "Destroy not him with thy meat, for whom Christ died," "For meat destroy not the work of God," says the Holy Spirit through Paul in Romans 14:15, 20. Considering these conditions as they exist, so frightfully common, we are made distressingly to realize how great is the need for real piety, and especially seeing that the world's ills are due primarily to sin, and knowing that it is incumbent upon her who would represent the Great Physician to be able to demonstrate by the life, as well as by word of mouth, that Jesus can and does heal, and keep in health and peace and joy those who will come to Him. Failure here is indicative of the apostasy of life from the life God imparts in the new birth, and in which He commands us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Running parallel with this apostasy in life, and doubtless largely responsible for it, is the apostasy in faith and teaching, involving the denial of every vital teaching of the Bible, the Word of God, and substituting therefor the ancient pagan philosophies, pretending to find basis therefor in the Bible.

These apostasies, of life and

teaching, react each upon the other in such a way as to produce each other. He who denies the Bible and its teachings is almost certain eventually, if not immediately, to be careless of the life he lives. On the other hand, he who is careless in the life he lives does not want to believe in the Bible and the God it portrays because therein he finds scathing condemnation for every form of sin, which he loves, hence he tries to eliminate from his mind all belief in the Bible and its God.

A very large proportion of the professed church of Christ has thus departed from "the faith once delivered unto the saints," and no longer declares the pure, unadulterated Word of God. As a result, worldliness and even open sin are not only tolerated, but advocated in many quarters. Hence, we see another tremendous need in the church of Christ: the need of getting back to the old-time faith of the Word of God in life and faith.

However, great as may be the need for adequate and desirable church buildings, thoroughly equipped and elegantly furnished; for the best of talent, most highly trained and capable, whether musicians or ministers; great as may be the need for love, or goodness, or piety; or for the old-time faith—these are not the *supreme* need of the church. Nor does the supreme need differ for the church of today from that which has always been, and always will be, her supreme need. The supreme need, when met, will result in meeting all other real needs of the church. It is found in the words of my text, "Be filled with the Spirit" (Eph. 5:18).

To be filled with the Holy Spirit is the greatest possible need of the church. His presence, in fullness, was alone the secret of the early church's power. Peter was changed from a coward, quailing before a little maid and denying his Lord with horrible oaths, to the powerful preacher who, with the wholehearted support of a united, Spirit-filled church, preached one single sermon on Pentecost which led 3,000 souls to the Lord Jesus. They had no financial problems due to shortage of funds, "for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet" ((Acts 4:34,

35). Paul was changed from a persecutor to one who endured all sorts of persecution, and was used of God to bring untold numbers of souls to God, and establish many churches in many parts of the world. The early Christians were enabled to endure the bitter persecutions through which they were compelled to pass, only because they were so filled with the Holy Spirit, praising God that they were counted worthy to suffer for Him who had suffered so much for them. They suffered banishment, death, flaying alive; their eyes and tongues were cut out, their limbs pulled from their bodies one at a time; they were used for human torches to light up Nero's race course, they were thrown to wild beasts, stoned, crucified, etc., etc. Yet they maintained their faith and loyalty even to the death, because of the sustenance and strength given them by the Spirit of God which filled them. In their own strength they never could have endured what they did. The Holy Spirit within them in His fullness was the secret of the holy lives they lived. He it was who generated in them that loyalty which was so manifested in their cheerful obedience to God, their faithful attendance upon the services of God's house, and in their testimony and service. Of them we read that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . And they continuing daily with one accord in the temple . . . And the Lord added to the church daily such as should be saved" (Acts 2:42-47).

Is it necessary that I bring forth the evidence to prove that this is the supreme, the outstanding, need of the church? Here it is: Our Lord says, "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). What has He said that the church is not doing? For one thing, He has said that believers should not forsake the assembling of themselves together (Heb. 10:25). That means do not neglect going to church. Yet, how many there are who have long since forgotten the way to God's house. They *never* darken the church door any more. And how many more apparently feel at perfect liberty and ease to go joy riding, visiting, picnicking; go to the movies, lodge, dance, or what not; or just stay at home, instead of going



to church when she has services. And how many of these will take offense if you are interested enough in their immortal souls to suggest, either privately or publicly, the sinfulness of this sort of thing!

I know that many excellent people do some of these things, feeling that if they did otherwise they may offend some of their friends. Perhaps they would, but is it better to offend God than man? Let us remember that "The fear of man bringeth a snare" (Prov. 29:25), and we should not forget that "to obey is better than sacrifice" (I Sam. 15:22). Let us not forsake "the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." God has most solemnly warned against failure in such matters: "How shall we escape, if we neglect so great salvation" (Heb. 2:3).

Again, God commands: "Go ye . . . and teach all nations" (Matt. 28:19). There is cause for real rejoicing in the progress the Brethren Church has made in her missionary endeavors during the past several years. Almost no work or endeavor put forth by the church has met with more favorable reaction. And yet, in the light of the tremendous need of the fields we have entered, and for which we have assumed definite responsibility, to say nothing of those fields not yet touched by a single missionary, how pitifully small and insignificant is the effort we have made. Both in the gift of life and possessions, we should be, must be, far more generous if we would adequately obey our Lord's command here. Being a whole Gospel people, we should be leading all other churches in missionary volunteers and dollars, per capita.

Then, there is God's command to repent. We usually think of repentance as belonging to the unsaved, but it certainly is not limited to such. In five of the seven letters to the churches of Asia, recorded in the second and third chapters of the Revelation, those addressed—the members of the churches involved—were commanded to repent of their sins on pain of severe judgment, even to death. And the substance of this teaching at least runs through the entire New Testament. It is evident, therefore, that the members of the church are expected to

live in the spirit of repentance, whereby no offense will ever be deliberately committed; and in the event that it is, it will be corrected at the earliest possible moment by unqualified apology and proper restitution. So many seem to be able to commit all sorts of offense with such great ease against their brethren and sisters in Christ, and then never think of acknowledging their sin and seeking forgiveness. Thus, fellowship between members of the body of Christ is broken, ill feeling and bitterness are generated, the unity of the church is disrupted, sensitiveness and suspicion are created, love is weakened or destroyed, the Holy Spirit is grieved, and the church's power in saving the lost is extinguished.

What is meant by being "filled with the Holy Spirit?" Is the Holy Spirit a substance that can be "poured" into our beings? Is He merely an *influence* under the sway of which one may be brought? No, He is a Person, the glorious, holy Third Person of the Godhead. He is God the Holy Ghost, not God the Father, nor God the Son, the Lord Jesus Christ. It was God the Father who sent His only begotten Son into the world to redeem it from sin; it was the Lord Jesus Christ, God the Son, who died on the cross, giving His precious life as a ransom for hopeless sinners, that they might be saved; and it is God the Holy Spirit who makes the sinner conscious of his sinful and undone condition, and his need of a Savior. It is the Holy Spirit who reveals Jesus as the only one who can save, and it is He who applies salvation to the sinner when, realizing his need of a Savior, he turns in faith and repentance to Christ for salvation.

Upon turning from sin unto Christ, the believer receives, or is baptized with, the Holy Spirit (Acts 2:38), "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Cf. I Cor. 12:13. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Thus, when one believes, as it is evident they did on Pentecost who heard Peter's sermon and were "pricked in their hearts" truly, sin-

cerely repents, turns from, forsakes his sins, and is baptized, one *receives* the Holy Spirit as an indwelling Presence, is "baptized" by the Spirit into the body of Christ. To be "filled" with the Holy Spirit is to completely surrender our *lives* to God that His will may be done in us, instead of us doing our own will, having our own way, in every detail of our lives. The life completely surrendered to God means the life completely obedient to the Word of God. Until we give ourselves thus in complete obedience, we have not surrendered completely, hence cannot truthfully claim to be filled with the Holy Spirit.

To "be filled with the Spirit," then, is to permit the blessed Holy Spirit to come into these bodies of ours, there to reign over our entire being, body, soul, and spirit, intellect, sensibility and will. It is for us to abdicate the throne of our beings in favor of the Holy Spirit. It is to yield up to His supreme control our mind (not merely our thoughts, but the machine with which we think), our disposition, our concepts, our plans, our purposes, our hopes, our aims, our motives, our *all*, so that we are no longer governed by selfish, personal desires, plans, ambitions, but by the Spirit of God to the glory of God; not merely having one dominating purpose in life with perhaps several others supplementing the dominant one, but having *only one purpose*, the advancement of the cause of Christ, and that only for His glory.

What a vast difference there is between the non-Spirit-filled and the Spirit-filled person! In His Word, God gives us at least a partial portrait of both, in contrast. In Galatians 5:19-21 He tells us that the non-Spirit-filled person produces the works of the flesh, "which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry [and covetousness is idolatry (Col. 3:5)], witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like." What a description! And He solemnly adds that "they which do such things shall not inherit the kingdom of God." They are not saved! Hence He admonishes us to "Walk in the Spirit, and ye shall not fulfil the lust of the flesh"; and He declares that "they that are Christ's



have crucified the flesh with the affections and lusts" (Gal. 5:16, 24). Every one of these "works of the flesh" here listed is indicative of selfishness. Of such persons it may truly be said, "He lived for himself, he thought of himself—of himself, and none beside—just as if Jesus had never lived, as if He had never died."

In contrast with the non-Spirit-filled person, God gives us the following description of the Spirit-filled person: He bears the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). The Spirit-filled person is a most beautiful character, and the Spirit-filled church is a most attractive, powerful, lovely church. If all members of the church were "filled with the Spirit" what beautiful unity, harmony, and cooperation would prevail, because all would be controlled by the same perfect Head. What power this would bring to the church! Such persons, filled with the Spirit of God, will be possessed of the wisdom which is from above, which is "first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17). There is no place in the life of such for impurity, uncleanness, hypocrisy or uncharitableness; neither for envy, jealousy, selfishness, the conceit, the backbiting, faultfinding, slandermongering, the desecration of the Lord's Day, the taking of the Lord's name in vain (polite though it may seem sometimes), nor any other sin, large or small.

The Christian life is one of separation from sin unto God. Jesus said, "Ye cannot serve two masters," "Ye cannot serve God and mammon." One cannot be holy and unholy; cannot curse and swear, lie, cheat, steal, be an adulterer or adulteress; cannot be holy and carnal, spiritual and worldly—these being diametrical opposites. One cannot be truly holy in his home town, and carnal and sensual in some distant city.

The great astronomer, Mitchell, was one day making some observations on the sun, as it descended toward the horizon. Just as it was setting, there came into the range of the great telescope the top of a hill seven miles away. On the hill

was an orchard, and in one of the trees were two boys stealing apples. One was getting the fruit while the other kept watch. They thought they were unobserved, but there sat Professor Mitchell, seven miles away, seeing every movement as plainly as if he were on the spot. Just so God, though we may be unconscious of it, sees not only our outward acts, but also the very innermost recesses of our hearts; yes, He declares that He "understandest my thought afar off" (Psa. 139:2). How important, then, that we let the Holy Spirit fill us, that He may keep us pure and clean in His holy sight, and that He may empower us for the work unto which He has called us. Moody once said, "God does not require a beautiful vessel, but He does require a clean one."

It would seem logical to conclude that if ever this need is to be met, we ministers should lead the way, since in His order God has seen fit to make the pastor the undershepherd, the overseer, of the congregation. The meeting of this, the supreme need of the church, would revolutionize our churches! Automatically family altars would be erected in the homes, daily reading of God's Word, and personal devotions would once more prevail. Faithfulness in all the services of the church would follow, as the night the day. Every phase of the work of our local congregations, and of our beloved brotherhood as a whole, would receive abundant attention and support: our missionary enterprises, district, national, and foreign; our seminary; our radio program, etc. Our people would be joyous and enthusiastic in the work

of our church because she stands true to the whole Word of God. (The more completely one is filled with the Holy Spirit, the more one appreciates this fact.) There would be an abundance of young lives laid upon God's altar for service wherever He would send them, willing to be used of God in whatever capacity He may see fit, whether in the great and glamorous, or in the obscure and menial aspects of His cause. We would all say, as did Isaiah of old, "Here am I, send me." And lastly, but by no means least, there would be a perpetual revival in full swing and souls would be "added unto the church daily." Ours is the same God, with the same power and the same willingness to bless His church of today as He has in bygone days. He is only waiting for her to let Him come in in the person of the Holy Spirit, and make her the holy channel she must be if He is to be able to use her as He would.

We should be very much dissatisfied with ourselves until after much prayer for God to probe deeply and search our hearts to reveal us to ourselves completely, we present ourselves thus "a living sacrifice" before God, allowing Him to fill us and fire us by His gracious Spirit, that our constituency, old and young alike, may be liberated from Satan's snare of worldliness and carnality, and that they may manifest such a love for one another and such a consuming passion for the lost, that our ministers may be free to fearlessly rebuke sin and to proclaim the whole counsel of God, with the result that the church shall be restored to that place of respect and power in the community as to make her a real lighthouse to those away from God.

#### TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

### YOUTH PAGE

(Continued from Page 739)

Many others rededicated their lives, and gave themselves for full-time Christian service.

Stunt night was especially good this year, and sport competition was exceptionally keen. Although rain cancelled a couple of games, swimming was enjoyed daily.

The Senior Camp, in one Sunday's offering, gave \$75 for the National Youth work, for which we commend them, and praise God.



# THE DEACON AND HIS WORK

[Editor's Note: During a business session of the California Conference, July 17, 1948, a committee was appointed to report during the following week on the Scriptural teaching concerning the deacon and his work. The following article is the substance of their report, and it is being published here in order that Brethren everywhere may study it. The committee was composed of Dr. Charles W. Mayes, Dr. Elias White, and Rev. Herbert Bruce. The summary was added by Dr. Mayes.]

1A. The meaning of the term.

1b. Dr. Hoyt states that the root meaning of the word is to "stir up a dust," thus indicating haste.

2b. Thayer says "to raise a dust by hastening."

3b. Liddell and Scott's Lexicon gives the meaning as "to serve," or "to minister."

4b. The meaning suggested in the concordance is to "serve as minister or one who serves."

2A. From the usage of the term there is no doubt but that in both its primary and broadest sense the various forms of the word "deacon" mean "servant," "one who serves," or "one who ministers."

1b. The verb form is *diakoneo* with its various derivatives. This first appears in Matthew 4:11, where the angel came and *ministered unto* Him (Jesus). "Ministered unto" is *diakoneo*.

2b. Another form of the word appears as *diakonia*. The first appearance of this word is Luke 10:40, "Martha was cumbered about much *serving*."

3b. One noun form is *diakonos*. This form appears first in Matthew 20:26, "Whosoever will be great among you, let him be your *minister*."

3A. Definite usage of the term *deacon* where *servant* or *minister* fully expresses the idea.

1b. Christ was a *deacon*. Romans 15:8, "Now I say that Jesus Christ was a *minister* of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Matthew 20:28, "Even as the Son of man came not to be *ministered unto*, but to *minister*, and to give his life a ransom for many."

2b. Angels are *deacons*.

Hebrews 1:14, "Are they not all ministering spirits, sent forth to *minister* (serve) for them who shall be heirs of salvation?"

Matthew 4:11, "Then the devil leaveth him, and behold, angels came and *ministered* unto him."

3b. Men are *deacons*.

I Tim. 1:12, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the *ministry*."

Col. 1:23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a *minister*."

4b. Women are *deaconesses*.

Rom. 16:1, "I commend unto you Phebe our sister, which is a *servant* (feminine gender) of the church which is at Cenchrea."

5b. Preachers are *deacons*.

I Cor. 3:5, "Who then is Paul, and who is Apollos, but *ministers* by whom ye believed, even as the Lord gave to every man?"

6b. Christ has *deacons*.

II Cor. 11:23, "Are they *ministers* of Christ? (I speak as a fool) I am more; in labours more abundant..."

7b. The devil has *deacons*.

II Cor. 11:13, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

II Cor. 11:14, 15, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his *ministers* also be transformed as the *ministers* of righteousness; whose end shall be according to their works."

8b. It is the responsibility of the pastor and teacher to make all believers to become *deacons* (servants).

Eph. 4:11-13, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; For the perfecting of the saints, for the work of the *ministry*, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

4A. Those who are *deacons* or servants serve in two different ways.

1b. In supplying the necessities of physical life.

Matt. 4:11, "Then the devil leaveth him, and, behold, angels came and *ministered* unto him."

Matt. 27:55, "And many women were there beholding afar off, which followed Jesus from Galilee, *ministering* unto him."

Acts 6:1, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily *ministration*."

Acts 11:29, "Then the disciples, every man according to his ability, determined to send *relief* unto the brethren which dwelt in Judaea."

2b. They serve in the spiritual ministry of the Word.

Acts 6:4, "But we will give ourselves continually to prayer, and to the *ministry* of the word."

II Cor. 5:18, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the *ministry* of reconciliation."

I Pet. 1:12, "Unto whom it was revealed, that not unto themselves, but unto us they did *minister* the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

II Cor. 6:4, "But in all things approving ourselves as the *ministers* of God, in much patience, in afflictions, in necessities, in distresses."

II Cor. 4:1, "Therefore seeing we have this *ministry*, as we have received mercy, we faint not."

3b. Differences in the deaconate are definitely set forth.

I Cor. 12:5, "And there are differences of *administrations*, but the same Lord."

I Pet. 4:10, 11, "As every man hath received the gift, even so *minister* the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man *minister*, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

5A. From these passages we are forced to conclude that the term "deacon" is used of a *function* in which all believers are charged to participate.

We must consider the important passage found in I Tim. 3:10, "And let these also first be proved; then let them use the office of a deacon, being found blameless."

In order to be true to the Word we must admit that the term *office* does not occur in the original Greek nor is it found in other translations except the King James.

The Revised Standard Version reads thus: "And let them also be tested first; then if they prove themselves blameless let them *serve as deacons*." This term "serve as deacons" comes from a verb which is all one word in the original. It is third person plural, present tense, and imperative mode. There is no noun in this form either in the original or in the implied. Thus the emphasis is on the function and not the position.

Ivan Panin's Numeric English New Testament reads thus, "And let these also first be proved; then let them *serve as deacons*, if they be blameless."

The Douay Version reads thus, "And let them first be tried, and if found without reproach let them be *allowed to serve*."

The American Standard Version reads thus, "And let these also first be proved; then let them *serve as deacons*, if they be blameless."

It is also a startling fact that wherein the King James Version mentions in I Tim. 3:1 the office of a bishop, we find this term "office" conspicuous for its absence in the original language. The so-called office of a bishop is rather a function, according to Bagster.

6A. The qualifications of the *deacon*.

I Tim. 3:8, 12, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Let the deacons be the husbands of one wife, ruling their children and their own houses well."

The term *likewise*, as it occurs in I Tim. 3:8 connects that which has gone before with that which will follow. That which has gone before concerns the function of overseers. That which follows concerns the function of others who serve.

I Tim. 4:6, "If thou put the brethren in remembrance of these things, thou shalt be a good *minister* of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

7A. The selection of the seven men of Acts 6.

From Acts 6:6 we learn that three things were done as they chose the servants on that occasion. Firstly, the possible candidates were "set before the apostles." Secondly, they prayed. Thirdly, they laid hands on them. The word used for the laying on of hands means, according to Bagster, "to put, place, or lay upon, to impose a name, to inflict, to impose with authority, to set or fall upon, assail, assault, attack."

Concerning this matter of laying on of hands, Dr. L. S. Bauman has said in his treatise on the subject, "This act does not confer miraculous spiritual authority, gifts, or grace (I Cor. 12:11, 18). Ordination is simply the church's recognition of spiritual fitness in elected officers, and the public induction into office with prayers on their behalf (vs. 3)."

Some procedure of election or installation of officers would appar-

ently fulfil that which was done according to the sixth chapter of Acts.

### *A Summary of the Principles Concerning Servants in the New Testament*

1. The term *deacon* was apparently used in the early church for all servants whether they did physical or spiritual service. Therefore, if we are Scriptural today we will accept the Biblical standard for New Testament servants for all our elected officers in the congregation.

2. Since the Bible is silent concerning the length of term these servants are to serve, a congregation is at liberty to determine this matter. In Acts 6 the deacons on that occasion met an immediate need. They apparently did not continue for life serving tables, for Stephen later was martyred because he preached the Gospel, and Philip became an evangelist.

3. Assuming that these seven men in the sixth chapter of Acts were deacons, although they were not so named, we discover that they were "appointed" over the business (Acts 6:3) and the term *ordained* does not occur. If, however, our respective congregations see fit to conduct an ordination service for the deacons it would be within the sovereign right of the congregation to do so.

4. Each local congregation has a right to decide its own program regarding its servants according to Brethren policies. The conferences have no jurisdiction over a congregation in determining these policies.

### KITTANNING, PA.

The fourth anniversary of the laying of the cornerstone at Kittanning was marked this year, July 14 to 18, with special evangelistic services.

Six services were conducted beginning Wednesday night. The special speaker was Rev. Wm. A. Steffler, who came as a substitute for Dr. L. S. Bauman. Brother Steffler certainly endeared himself to Kittanning folks by his straightforward and clear Gospel preaching.

The services were a real time of revival, with 14 decisions by Christians and two first-time confessions of Christ.

Though evangelism was the emphasis in every service, offerings received for the building fund amounted to over \$700.00.—Gordon W. Bracker, pastor.





## SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Sept. 5, 1948.

Acts 20, 21, 22.

### ARREST AND APOLOGY OF PAUL

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

#### The Lesson and You

Paul is usually thought of as a man of giant intellect, a master of logic, and skillful in argument. But great as his brain was, his heart was greater. Doubtless men can look back on his conduct in our lesson for today and find errors of judgment on his part. Headings in the familiar Scofield Bible in these chapters include the following: "The Holy Spirit forbids Paul to go to Jerusalem," "The Holy Spirit again warns Paul," "Paul takes a Jewish vow involving a Jewish sacrifice," "the Lord had warned Paul to keep away from Jerusalem." Yes, the great theologian slipped a little in his theology—perhaps. But there was a reason for his slipping, and a mighty good one. Paul states it in Romans 9:2, 3, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Yes, Paul was a great thinker. But sometimes the great love for souls that welled up in his heart outmaneuvered his own better judgment and the great heart of the missionary is laid bare.

Perhaps Paul should not have gone to Jerusalem. Certainly he did not go on the impulse of a moment, for he had planned this trip for a long time. He did not go ignorant of the outcome, for he was often warned, and he himself told the folks along the way that they would never see him again. But his motive was one wholly of love: he

wanted to testify the Gospel of grace to his brethren in Jerusalem.

Perhaps Paul should not have taken a Jewish vow. He knew better. He is the one who taught us. But he had also learned to be all things to all men, that he might by all means save some. If it were possible, he would be cut off from Christ if that would lead his brethren to Christ. He took that Jewish vow because he thought it might help to win lost men to Christ. Perhaps he made a mistake, but it was a mistake of love.

When Paul stood on the stairs of the Roman castle, he could have overwhelmed the Jews with the force of his logic. Or he could have said, "Now look here, you ungrateful Jews! I tried to help you, but you tried to kill me. But I know my rights, and I'll have you prosecuted to the limit of the law." Instead, he addressed them in their

mother tongue, to conciliate them. He called them "brethren." (What a theological blunder!) He told them how he had formerly been just like them, and he tried to lead them to the same Christ who had changed him. He failed; but he tried, because he loved them.

Don't fail to see the great heart behind the action of this lesson. The church needs more trained thinkers like Paul. We will never have enough of them. But the supreme need of the church is for more overflowing hearts.

#### Review Questions

(Based on the Brethren Quarterly)

1. Should Paul have gone to Jerusalem?
2. State the facts concerning Paul's arrest.
3. What does the lesson teach us about Paul's life before he was converted?
4. How could Paul persecute Jesus, who was in heaven?
5. Did Paul delay his own baptism in water?
6. Who is able to decide *where* Christians should work for Christ?
7. What statement in Paul's defense aroused the wrath of the Jews?
8. What citizenship do we have that is better than Roman citizenship?
9. Is the will of God ever contrary to our highest ambitions? Which should we follow?
10. What were the charges brought against Paul? Were they true?

#### BIBLE-READING SCHEDULE

Monday	August 23	Psalms	78	Luke	18
Tuesday	August 24	Psalms	79, 80, 81, 82	Luke	19
Wednesday	August 25	Psalms	83, 84, 85, 86	Luke	20
Thursday	August 26	Psalms	87, 88, 89	Luke	21
Friday	August 27	Psalms	90, 91, 92, 93	Luke	22
Saturday	August 28	Psalms	94, 95, 96, 97	Luke	23
Sunday	August 29	Psalms	98, 99, 100, 101	Luke	24
Monday	August 30	Psalms	102, 103	John	1
Tuesday	August 31	Psalms	104, 105	John	2, 3
Wednesday	Sept. 1	Psalms	106, 107	John	4
Thursday	Sept. 2	Psalms	108, 109, 110	John	5
Friday	Sept. 3	Psalms	111, 112, 113, 114	John	6
Saturday	Sept. 4	Psalms	115, 116, 117, 118	John	7
Sunday	Sept. 5	Psalms	119:1-88	John	8



# *The Brethren Missionary Herald*

VOLUME 10, NUMBER 32

EDUCATIONAL NUMBER

AUGUST 28, 1948

Grace Seminary Welcomes General Conference to Winona Lake---August 30 to September 5, 1948



*The Auditorium, Scene of Annual Conferences of the Brethren Church for Almost  
Half a Century*



# Grace Theological Seminary



Editorials by

PROF. ROBERT D. CULVER



## A COLLEGIATE DIVISION OF GRACE THEOLOGICAL SEMINARY

In a recent number of the Herald announcement and description was made of a new Collegiate Division of Grace Theological Seminary. Now as the opening of the Seminary school year approaches I have been asked to write more fully about it.

### *History of the Movement*

As long as three years ago the faculty seriously discussed the inauguration of a two-year pre-seminary course to be added to the curriculum of Grace Theological Seminary. For about a year nothing was done about it except that from time to time the matter was rather informally discussed by members of the faculty. Then, two years ago, the faculty met three or four times to consider the possibilities, needs, and facilities for opening such a two-year undergraduate course on the collegiate level. A tentative schedule of classes was even set up. However, the whole program was dropped for awhile and was not set in motion till this present year.

### *Reasons for Organizing a Collegiate Division*

A number of facts convinced the writer, at least, that there was a need at the Seminary that such training be offered. Dr. Hoyt, Mr. Schneider, and Mr. Colburn have written articles in this issue which rather fully set forth those facts.

One of the reasons for offering this work, to select a sample, is the need for training in the grammar and vocabulary of Greek, the language of the New Testament. A seminary curriculum is set up so that New Testament Greek is a prerequisite. Yet, many men come to the Seminary without it. Heretofore it has simply been added to the Seminary schedule of the student. For the eight semester hours allotted to this study no seminary credit can be given. The result has been that the extra load made it necessary for some to remain four years in school instead of three. The extra year can now be given first, on the college level, and many important subjects can be added. There are sev-

eral men in the Seminary at the present time on a four-year schedule who might have obtained much worthwhile college training in their first year if it had been available for them when they first came.

So, during the past school year the whole thing was revived in faculty meeting. It was agreed to consult with the Junior College Committee of Conference, of which Bro. Bernard N. Schneider is chairman. The committee met with the faculty early last spring and expressed their approval of the plans. With this encouragement the plans were consummated and appropriate announcement made. (See the Brethren Missionary Herald, Number 21, June 5, 1948.)

This year the first year of the Division only will be taught. Next year when this year's class has been promoted the second year will be added, the Lord willing.

### *Motives*

It should be added that there has been no feeling on the part of the Seminary faculty to run ahead of the General Conference in this matter. If conference authorizes and provides appropriately and adequately for the need we are trying to meet by some other method such as the proposed Junior College, it will please no one more than the faculty of Grace Seminary. It is obvious from a glance at our schedule that next year, when both academic years of the Collegiate Division are in operation, help will have to be provided from some source. The addition of one year of college teaching to the load of the Seminary faculty already taxes their ability. We felt that something was needed now, and in faith that God would provide that which we cannot yet see we stepped out. It is a venture of faith in which we believe our church will share till our General Conference provides something better.

### *Response to the Collegiate Division*

It should be of interest to Herald readers to know what the response has been to the recent announcement of the opening of the Collegiate Division of Grace Seminary. To the present (August 13) there have been 25

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admissions. Of these 15 are married men, seven are single men, and three are single women. As I have checked the list I have been gratified to see that a large part of the applications come from exactly the group of men for whom the new two-year preparatory course is intended—the older young men, past ordinary college age, but whom the Lord has touched with the blessed desire to engage in full-time Gospel ministry.

Up to the present time there have been 22 new admissions to the regular Seminary course for this fall.

#### *Approval of Collegiate Division for Veterans' Education*

Several weeks ago application was made for approval of the Collegiate Division for training of veterans of the war. On August 9th Dr. Hoyt met with the State of Indiana Committee for Veteran Training and shortly thereafter approval was granted. Veterans may claim full benefits from the United States Government for training taken in the Collegiate Division.

#### *OPENING OF FALL SEMESTER*

A change has been introduced in the procedure for the registration of students and the opening of school this year. All students should observe the schedule below. There are financial penalties for late registration. New students who have college credit in New Testament Greek must take the entrance examination in Greek, Friday, September 10, 9:00-11:00 a. m. Registration of new students takes place on Friday, September 10 at 1:00-5:00 p. m. Registration of former students is on Saturday, September 11, 9:00 a. m.-5:00 p. m. All students are expected to be present at the convocation chapel at 9:30 a. m., Monday, September 13, the organizational meeting of the student body at 2:00 p. m., and the faculty reception at 8:00 p. m. Classes begin Tuesday, September 14, at 7:30 a. m.

#### *A MOVIE STAR'S SUICIDE*

"In the backwash of a movie star's suicide have come sordid details which must have made decent Americans shudder. It happens that the self-imposed victim was a beautiful young lady who had given generously of her time and talents in entertaining enlisted men during the war. It was even said that she contracted malaria from which she never fully recovered.

"But she elected to do, rationally or otherwise, what no mortal has a moral right to do, take away life which the Creator granted her.

"Revelations of heavy drinking and close association with a male star for "weeks of lunches, swims, and dinners while his wife was away" were revolting. In Hollywood, such conduct has become so accepted that protests of it somewhere deep in the hinterland might be laughed away.

"None of this would be worth mentioning except that we must not forget the screen today is a powerful medium of influence, particularly upon persons in formative years.

"It is a serious thing to realize the movie-making industry is in custody of so many whose hands are soiled by low morals and loose living. It is difficult for us to see how the screen can escape the effects of those to whom morality and decency have become a mockery."

This was not written by a church paper editor but by the editor of the Fort Wayne (Indiana) *News Sentinel*. The sentiments, however, are the kind that readers of

the Brethren Missionary Herald ought to read, so they are being printed.

If there is any good to be learned from the life and death of Carole Landis (Frances Ridste), who committed suicide last month, it is that a life lived for satisfaction of fleshly appetite only falls short of the happiness it so desperately wants to have. Even the editors of *Time* magazine saw the lesson. They wrote (July 19),

#### *"CASUALTY IN HOLLYWOOD*

"Like millions of other American girls, Frances Lillian Mary Ridste had a voracious hunger for happiness. Like millions of others, she was certain she knew the definition of that sad and elusive word. It meant being rich and famous. It meant having a big car and fine clothes. It meant having a shapely body unashamedly shown. It meant being in love with a handsome man. It meant applause.

"By dint of this wild thinking, and because she lived in what may become known as the era of American brassiere-worship, Frances Lillian Mary Ridste became a motion-picture star."

Then *Time* goes on to say that after obtaining much fame and riches and after four unsuccessful marriages and a current love affair with another woman's husband, she gulped a few last highballs, wrote a pathetic note to her mother, saying, "pray for me," took a lethal handful of sleeping pills, and died on her bathroom floor. In the midst of the very thing the average American thinks is the key to happiness she gave up and died, a moral, spiritual, emotional bankrupt.

#### *Jesus and Another Harlot*

Once there was another woman who had spent her lifetime using this familiar detour to happiness. She had had five husbands (beat Carole Landis by one), and was living with another who was not her husband. To her Jesus said, "Whosoever drinketh of this water shall thirst again." It is true—again and again and again. Another drink, another ride, another night, another woman, another show, another fling, only calls for still another and another till, exhausted and disappointed, the blighted soul joins his dead body to his long dead soul and goes to hell.

Thank God Jesus had some more to say, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14).

Praise His name, it's true! The woman drank deeply and was so satisfied she forgot her old waterpot and left it at the well. Of course she and we both must continue to drink at the well which is Jesus, but every drink has a permanent value for the soul, its effects for our good never pass away.

May God help us who are made in His own image and with infinite capacity for real enjoyment to forsake the line of those who like pigs line up at the world's swill-barrel. He who came to give us life "more abundantly" has something better for us.

#### *THE REV. ROY MASON'S BANQUET ADDRESS*

One of the finest addresses to be given at the Middler-Senior Banquet in recent years was the one given last

(Continued on Page 756)



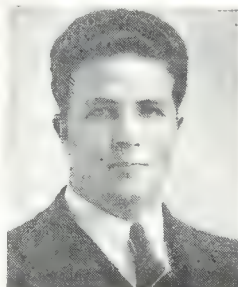
# What Is a Theological Seminary?

By PROF. ROBERT D. CULVER

We who live in the realm of education, preaching, and teaching are apt to become so familiar with our affairs that we forget that others may not understand the whole business. I have found this true with reference to our term, "theological seminary."

## *Three Kinds of Theological Training*

Now there are at least three different types of schools giving Biblical and theological training in the United States. The most common is the *college* with Bible and Theology in its curriculum. Such a college is usually church related and offers training in both secular and theological fields. In such a school as Wheaton College of Wheaton, Ill., for instance, it has been possible to take an entirely secular course and prepare for a secular occupation such as chemistry or education or business. One can also combine secular with sacred subjects and graduate with a Bachelor of Arts degree, having a Bible or Theology major, but the course is predominantly secular.



PROF. CULVER

There are also *Bible institutes*. These were generally founded to train lay students in Bible and Theology, but not necessary for the ordained ministry. In time past many have adopted that added purpose, however. Bible institutes have not, as a rule, until very recently, required more than eighth-grade education for entrance and the course is usually a two- or three-year study.

The third kind of school is the *theological seminary*. It is a specialized school where training is given for the ordained Christian ministry and for that alone. Any other purpose served by a theological seminary is purely incidental. On the academic scale it compares with a graduate school of medicine or law, where men who already have a general education in college are trained to be specialists in the healing of the bodies of men or in handling cases of litigation. So, a theological seminary is a school where men who already have a general college education are trained to be masters (insofar as formal education under the direction of the Spirit of God can make them) of the art of preaching the Gospel. It is a school of prophets.

## *Differences in Length of Courses of Study*

A college education requires four years of study, a Bible institute two to four years, and a theological seminary seven years, counting the pre-seminary work. A seminary-trained man has about the same amount of schooling as a Doctor of Medicine before his internment.

Credit from colleges and Bible institutes is not transferable to seminary inasmuch as it is not the intensive and specialized kind of work expected in seminary.

## *Too Much of a Man's Time?*

It has often been sincerely asked if this is not asking for too much of a man's life to give to formal training for the Gospel ministry. The Lord may come soon, life is short, the time is short, etc., etc., we are reminded. It may truly be too much time for some who have responded to God's call late in life, or for health or other reasons cannot go to school so long. But, the history of the ministry from Moses to the present shows that more frequently men spend too little time in preparation, rather than too much.

## *A Dull Knife and a Trowel Handle*

Last week I spent 15 minutes trying to trim a piece of Indiana oak for a mason's trowel handle—with a dull pocketknife. I never did get a good job done. If I had taken time at home to sharpen my knife I might have done a better job in less than one-fourth the time. Thus the minister of the Word of God needs to have the tools God gave him sharpened. He should have this done—not that he may be able to preach, not just to succeed, not to do all right—he who is called of God and equipped by nature for the task may do all this without formal theological education at all, and many do. Moody, Sunday, our own Brethren forefathers prove that. But to return to the figure, sharpen the tool in order to preach one's best, to succeed *most excellently*, to accomplish the *most possible* for our Lord Jesus.

## *A Parable of the Harvest*

The field is indeed ripe, and many an earnest man yearns to put a sickle to the standing grain. But suppose he rushes to the harvest with a dull sickle. He may shatter as much as he garners.

Suppose a man is 20 years old, called of God to the Gospel ministry. Suppose he lives till he is 75. That is 55 years to preach the Gospel. Viewed in that perspective, the worthwhileness of a few extra years in education at the start, the fruit of which may be enjoyed and used for 50 or more years afterward, can hardly be questioned.

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A YOUNG MOTHER came to the nursery door and saw her husband standing over the baby's crib. In his face she read rapture, admiration, wonder. Deeply touched, with eyes glistening, she tiptoed near, and slipped her arm around him.

"A penny for your thoughts," she said.

Startled into consciousness, he blurted, "How can anybody make a crib like that for \$3.49!"

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BECAUSE you have occasional spells of despondency, don't despair. The sun has a sinking spell every night.

# The Collegiate Division and the New Th. B. Degree

By DR. HERMAN A. HOYT

*Registrar and Professor of New Testament and Greek*

[No man has more persistently and earnestly advocated the creation of a Collegiate Division than Dr. Hoyt. On account of this and the fact that he cares for most of the academic affairs of the school it is proper that he should write this article.]

The founding fathers of Grace Theological Seminary had sufficient foresight in the midst of the crisis in which Grace Seminary was born to make ample provision for any other schools or divisions in the charter of Grace Seminary that the great purpose for which it was organized might progressively be realized. In those days the pressing need was for a graduate school of theology. Limited means made it impossible to realize anything more. However, as the years went on and Grace Seminary expanded, other needs came to the forefront, among which was the need for a college under the control and direction of the Brethren. In order to aid in meeting this most important need, Grace Seminary has added the Collegiate Division consisting of two full years of work on the college level preparatory for entrance to the Seminary. Then, after completing the three regular years in the Seminary, a student will be eligible for the Th. B. degree. This is not a new degree, but it is new in Grace Seminary.



DR. HOYT

1. This new division will enable the Seminary to reach more students. Up to the present the admissions policy of the Seminary, from the standpoint of academic standards, has been greatly strained. College graduates or those with an equivalent in training have been admitted as regular students. Those with anything less have been admitted as special students on the basis of age, maturity, and experience. While the catalog states that only a limited number of special students are to be admitted, one who knows well the record of students accepted must agree that this limit has been greatly exceeded. But even then, there were far more who sought admission but were turned away. It is the desire to reach those who could not be accommodated that has inspired the opening of this new division. Another happy thing which will arise out of this new division is that needed collegiate preparation for older men before undertaking the seminary work will be made available. And furthermore, it is hoped that this division will reach out and touch other Brethren students whose paths the Lord may direct into lines of work other than the ministry.

2. This new division will enable the Seminary to give more training. It would appear on the face of it that by introducing the Th. B. degree the Seminary is letting down its standards for the ministry. But such is

not the case. Heretofore, the very pressing need for men in the ministry has forced Grace Seminary to admit special students, some with less than four years of college, many with no college at all, still others with little Bible school, others yet with less than four years of high school, and some who were unable to finish grade school. Yet with these many special students, Grace Seminary did its best, and in spite of the academic difficulties excellent ministers and missionaries have gone forth. If these students could live life over they might have done it differently. But for most of them age made it impossible to go back and retrace their steps. And the Seminary had nothing to offer them in the way of preparatory work. So, many were graduated without any pre-seminary training and with no degree from the Seminary. Now things will be different. The day will never come when there will not be special students. But the day is here when special students may get at least two years of preparatory training on the college level as well as the three years of theological training in the Seminary.

3. This new division will enable the Seminary to give academic standing. This may sound strange to the reader, but it means this: Up to the present most of the graduates of Grace Seminary have been sent out with a diploma and nothing more. The greater share of these have been men who had some college or Bible school work and then three years of theological training on top of that. Yet they were sent out without anything other than a diploma. They had more training than the average college graduate with an A. B. degree, and this training was a distinct advantage to them. But the degree which marks the completion of a regular course of study and gives standing in the academic world was not theirs. This has been and still is a distinct disadvantage to them. It has limited their testimony with many of the world who place value on degrees and appraise the ability of the preacher and the quality of preaching on the basis of the degrees one holds. It is easy to sweep this all aside and say that degrees are of the world. But after all, it is the world to whom God's servants are making their testimony, and one must meet the world where it is.

4. This new division will enable the Seminary to graduate more students. This is last in the order of this discussion, but it is the primary aim of this new venture. The crying need for men in the Brethren Church has forced this new move. Everything depends upon it. Home Missions cannot expand without men. Foreign Missions cannot expand without men. Established churches cannot hold their own without men. Various departments of the church cannot expand without men. Everything depends upon it. Nowhere in the Scriptures does it say, "Pray ye therefore the Lord of the Harvest, that he will gather money." But it does say to pray the Lord of the harvest for men. If men are



moving, the money will come. And Grace Seminary has a most important part in this movement of men. If provision can be made for collegiate training, these lives will be touched for God and the number entering the Seminary will increase. Which means that the number who graduate from the institution will increase.

By reaching more students, more training, advancing the standing, and graduating more students, Grace Seminary hopes to play her part in the role allotted to her by the Lord in reaching the untold millions who sit in the shadow of darkness without Christ and without hope.

# Why a Collegiate Division?

By REV. BERNARD N. SCHNEIDER

Pastor, Grace Brethren Church, Mansfield, Ohio

[Brother Schneider in his Conference Moderator's Address last year strongly advocated the creation of some organ for the education of our Brethren young people. Among his suggestions were "for the Seminary to provide at least a two-year preparatory course." Here are his reactions to the new Collegiate Division. Brother Schneider graduated from Ashland Seminary in 1935.—R. D. C.]

Last year at our Annual Conference I stated the need for the provision of pre-seminary and college training by the Brethren Church for our Brethren young people. Grace Theological Seminary is now offering a two-year Collegiate Division for special students. I certainly believe that this is a step in the right direction and received the announcement of it with real enthusiasm. Now I have been asked to write a short article for the Herald in which I might state my reasons for believing that there is a need for such a school in the Brethren Church. This I shall gladly do. I should like to emphasize that the reasons given below are my own personal opinions and far from infallible.



REV. B. N. SCHNEIDER

It is my sincere desire to see time given in our Annual Conference this year for a full discussion of the whole matter of whether or not we need to provide for a Brethren institution of higher learning for our young people. It certainly is an important question facing our Brotherhood today.

1. The first reason why I am in favor of the new school is the fact that so far *we have been losing the battle against the shortage of trained Christian workers.* The Brethren Church most certainly has her greatest opportunity for expansion through the placing of new Gospel testimonies in communities where there is a great need for the true Gospel. These opportunities are almost limitless. But, we are very seriously handicapped by the extreme shortage of trained workers who are available for these new fields. We have been playing a sort of game during the last few years of robbing Peter to pay Paul, trying to take care of a few new fields by taking men away from their leadership in established churches. This usually leaves those churches without leaders for many months. If we continue this practice, we may well defeat our own purpose, for there is no sense in starting a new church by starving an established one. The only remedy is to really get our

people to praying for new workers as our Lord suggested (Matt. 9:37-38), and then train those workers for the task. At the present time our young people who are looking forward to full-time service for the most part have to seek their four years of college training in non-Brethren schools. During those four years they receive absolutely no training as far as Brethren doctrine is concerned. The Brethren Church and Brethren belief are often misrepresented and abused in their presence. Constantly they are exposed to calls from other interests. It is little wonder, therefore, that some of our young people come home from those schools with a rather discouraged attitude toward service in the Brethren Church. Some of them fall by the wayside or join other organizations. The new Collegiate Division should certainly help to remedy this situation by providing the first two years of college training in a spiritual atmosphere, under Brethren teachers who believe in the cause of the Brethren Church.

Recently I heard the leader of our first successful Christian day school in California say that he believed in bringing our children up in our own Christian schools so that we would not have to wait until men are well established in worldly business before they hear the call of the Lord for full-time service. That observation seems to be a good one. And if it applies to grade and high school years, it certainly applies to the college years during which careers are so often determined. By all logic, a church that sees the need for Brethren Christian day schools for her children should be keenly interested in a Brethren school that provides for the higher education of those children who have grown to be young men and women.

2. Another reason for supporting the new school is that it will provide for a real need in the *preparation for the ministry of those men who are of more mature age.* We do have a number of fine men who are hearing the Lord's call to preach the Gospel when of mature years. To expect those men to spend seven years in preparation (four of them in the study of secular subjects), is not only unreasonable, but in many cases impossible. Thus some very good men are discouraged and lost to the ministry. On the other hand, many of these men cannot handle the full seminary course because of the lack of educational background in certain fields. If they are permitted to enter the seminary anyway, they may become discouraged because they find themselves at a great disadvantage and falling behind. It seems to me that the proposed new school will be the ideal remedy for this situation. There the

prospective seminary student can concentrate for two years on those subjects which he will need most when entering the graduate school, such as Greek language, English, History, etc. For this reason alone the new Collegiate Division seems worthy of our every support.

3. The Collegiate Division of Grace Seminary merits my support because *I see the need for at least a Brethren Junior College* in the future of the Brethren Church. The collegiate course as now proposed by Grace Seminary is not our goal, as I see it, but a definite and big step toward the goal. It may be the best that we can do right now, and it is a practical move as well.

It is my firm conviction that we would please the Lord if the Brethren Church will provide a definite Christian college with real spiritual standards and teachers for our young people. We would thus provide for the church a reservoir of future leaders of both laymen and so-called full-time workers. The Holy Spirit said, "He that loveth his wife loveth himself" (Eph. 5:28). It is equally true that the church which loves her young people loves herself. All that a church does for her young people in the right way will come back to her in profit a hundred fold. Last night in our

Sunday evening service I asked the young people present to stand up. There were 49 young people present out of a total attendance of 112. In our Wednesday night prayer service we have an average of close to 20 young people present (and they pray, too). I believe that the reason for such a large percentage of young people being present is the fact that we try to have a program for them and they know that we love them.

These young people are the Brethren Church of tomorrow if the Lord withholds judgment awhile from this world. Out of this group six or seven will be leaving this September for schools of higher learning. How I wish they could go to a school where they might have the added advantage of Brethren fellowship and teaching! I know that most of them cannot be in a Brethren church again until next June. Yes, I shall continue to pray and pull for a spiritual college under Brethren leadership, and in the meantime I am glad that our men of Grace Seminary are stepping out by faith in the direction which surely holds many temptations and dangers, but which also can be the source of great spiritual blessings and progress in the work to which God has called us.

## *What Grace Seminary Has Meant to My Ministry*

By REV. IRWIN WEYHE

*Pastor, Calvary Baptist Tabernacle, Sandusky, Ohio*

[Mr. Weyhe graduated from the Seminary in 1944 with the Diploma in Theology. He is also a graduate of Moody Bible Institute of Chicago. For several years before coming to Grace Seminary he and his wife were engaged in evangelism. The Seminary Editor can testify to the blessing of God on his ministry, especially in the use of the Sunday school as a means of evangelism.—R. D. C.]

In the last couple of years we have had several occasions to discuss with different people the advantages and values of seminary training. These have caused me to evaluate and call to my attention several things which have been known but have not been emphasized.

The discussions have usually been started by questions such as, "Would you advise me to go to seminary?" or "How does seminary compare with Bible school?" or "Isn't Bible school training sufficient for the pastorate?"

Allow me first to pay my respects to the good Bible schools which we have all over the land. I thank God for the privilege of attending and studying at one of the best. The conservative, fundamental, Bible-believing forces, in and out of practically all the denominations owe much of their present strength to the ministry of the Bible schools. Perhaps more than any other single factor, the complete sweep of liberalism was stayed by Bible-trained pastors, evangelists, and teachers which were trained in that crucial period by the Bible institutes and schools. So, what is said is not said with prejudice concerning them. They certainly have an important place in the propagation of the Gospel and the preparation of workers today.

In answer to the above questions concerning seminary, our answer has been unhesitatingly given, that

if a young man is going into the ministry, he should get the best possible education that can be secured under the circumstances and the specialized preparation that such a seminary as "Grace" offers.

I thank the Lord for Grace Seminary, and the schooling received there means much to my ministry today. We are living in a day of "specialists" in practically every realm. The pastorate and Christian ministry of today calls for those who are thoroughly trained in their field. The time is gone when a year or two of Bible training, in the usual cases, is sufficient to meet the needs that arise. The pastor must be a "specialist" in knowing and teaching and handling the Word of God to meet the needs of his people. That is where Grace Seminary, in my estimation, figures largely.

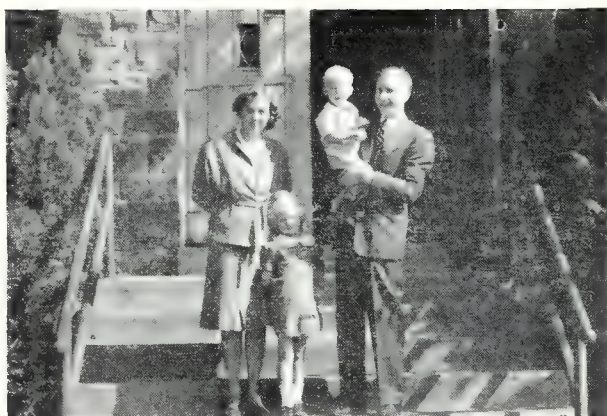
In accord with homiletical custom I mention three things of particular value to me today. I appreciate the course of study which was designed so as to give these basic implements for a well-rounded ministry.

One of the pressing requirements of the times is that not only must the pastor himself be thoroughly settled as far as the great truths of the Scripture are concerned, but he must also be able to impart these to his people. There is a definite need for a teaching ministry in the churches. George Whitefield was a far greater preacher than Wesley. He could hold twenty thousand people spellbound on the Boston Common for a great length of time while he spoke, but the Methodist Church was the result of John Wesley's methodical teaching. Today, one needs a basic, foundational, systematic unfolding of the Christian truths for his people and I find myself, to that end, constantly referring to my theology notes. They give one a right perspective of the Scriptures as a whole and are of inestimable value in keeping the



"problems" in line with the whole revealed truth. Other courses fit in to supply a definite need for the pastorate.

A second thing that I personally appreciate is the method of "tackling" the difficult passages of Scripture. I find that the average layman expects his pastor to know the answers. He has problems and difficult passages that he likes to hear discussed and reasonable conclusions reached. I was talking recently with a graduate of another seminary who said that they didn't write "critical papers" before graduation in his school. He told me of another seminary which just recently dropped this from their curriculum, but we were agreed that the time and effort and research involved was well worth while, not only for the particular problem which was involved but for the methods used and the thought stimulated. The average preacher doesn't know how to



REV. IRWIN WEYHE AND FAMILY

do research work, and thus misses the satisfaction of arriving at a conclusion that is based on his own study.

The third thing is that seminary, more than anything else, taught me the knowledge and value of good reference books. I had preached a few years after Bible school and before entering seminary. In that time and in the course of my wanderings I had acquired a few books which were mostly sermons and books on special subjects. There were few basic reference works in that list. It was at Grace Seminary that I saw the need for that type of library and am grateful for it now. Again, there are multiplied thousands of pastors who do not know good reference works and their ministry shows the lack of it.

Having said these things in general as to what the Seminary has meant to my ministry I feel that I can make an observation or two. In our own Independent Baptist circles, I have observed that the beliefs are true to the Word (at least from our Baptist viewpoint), and men zealous for the Lord. There is no question, practically to a man, as to anyone's orthodoxy and conservatism. We praise the Lord for this. But I have also observed that much of the preaching in our churches, although true to the Word, is "surface preaching." It is "thin" in content. It lacks depth. Much is not good Biblical exposition. There is much to be desired which we feel is the result of lack of proper work in preparation for the ministry.

The Brethren Church is to be congratulated on their

forward looking Biblical Seminary. It will be the means of building strong churches and we might add that we trust the Independent Baptists will profit as well by those of our number who have had the privilege of attending.

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## EDITORIALS

*(Continued from Page 751)*

May by the Rev. Roy Mason, father of one of the graduates, and pastor of the large Buffalo Avenue Baptist Church of Tampa, Fla. This church has a weekly radio broadcast over five Florida stations. Mr. Mason also edits a paper called "Faith and Life." In this paper recently appeared the address which he gave to us at the banquet tables. The address, as it appeared in the paper, was prefaced with the following words, which we know will be an encouragement to all readers of the Herald, friends of Grace Seminary. I think these words evidence the fact that others may appreciate what we have in Grace Seminary more than we ourselves.

"Last month it was the privilege of the editor to be in Winona Lake, Indiana, on the occasion of the graduation of his son, Zane, from the Grace Theological Seminary. Zane is pastor at Mentone, just a few miles from Winona, and while carrying on his pastoral work, he finished his theological work begun at the Southwestern Baptist Theological Seminary at Fort Worth, graduating with the B. D. degree.

"Grace Seminary is a relatively small school, with a rigid course, and a select student body. The faculty is composed of earnest, God-fearing men who are free from even the taint of Modernism. The graduation exercises were characterized by deep spirituality. We must confess that we experienced a far greater spiritual uplift from the messages we heard in connection with the close of the school, than we experienced in connection with anything we attended at the subsequent convention [Southern Baptist]."

The address which the Rev. Mason delivered appears in this issue.

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## THEORY VERSUS EXPERIENCE

The other day I read a very striking illustration of the difference between an intellectual understanding of truth and a heart realization of it. Vance Havner speaks of the professor who wrote a very learned book on love. The only defect was the professor had never been in love. When he took the manuscript to a typist to have it prepared for the publisher, the typist turned out to be a very lovely lady, and when their eyes met, something happened to the professor's heart that was not in the professor's book. He was happier in five minutes with love in his heart than he had been in 30 years with love in his head. And so it is with our blessed Lord. One day of salvation in Him with very little knowledge is worth more to a soul than a doctor's degree in theology and no heart experience of His presence.

# OUR GREATEST NEED--THE SUPERNATURAL

By REV. ROY MASON, *Tampa, Fla.*

(See Editorial)

Since this gathering is in honor of the graduating class—a class composed mainly of those who are going forth into the world to minister in the name of Christ, I want to say something that might be of help to you in that ministry. So, I think I shall speak on what I consider to be the greatest need of the ministry—the greatest need of churches—indeed the greatest need of all Christians—the need of the supernatural.

*Leave Out Supernatural and—!*

The tendency today is to either minimize or else repudiate the supernatural. Modernism and liberalism is at bottom anti-supernaturalism. Take the supernatural from Jesus Christ, and He is no longer Son of God or Savior, but only a man. Take the supernatural from the Bible, and we have left only a patchwork of human traditions. Take the supernatural from evangelism, and the great mass meetings such as were held in the past, with their multitudinous conversions cease. Take the supernatural from preaching and it is reduced to powerlessness. Take the supernatural from churches and they die—and I may add, ought to die. Take the supernatural from ministers, and they cease to be prophets of God, and become ecclesiastical piddlers who gravitate in the direction of communism.

When in London last summer, I stood one evening in the burnt-out ruins of the old Metropolitan Tabernacle where Charles H. Spurgeon, one of the mightiest preachers of all time, preached for so long. The basement of the church escaped the devastation of fire, and I attended a service down there. The minister who spoke had his collar turned around, and his message was a compromise with ritualism and modernism—things that Spurgeon contended against with all the strength of his life. I went upstairs and stood in the ruins of the burnt-out auditorium. An immense thing it is, and I thought of how for years thousands of people thronged into that auditorium to hear the simple, uncompromising Gospel from the lips of Spurgeon. The membership of that church mounted to several thousand, and it became one of the most influential churches in all the world. But the membership has dwindled down to about 500 and crowds no longer throng that place. Why? What's the difference? I glimpsed the difference as I listened that night and sensed the compromise with ritualism and liberalism. Once a mighty prophet of God—a man with a supernatural Bible—supernatural Christ—supernatural salvation—stood there, anointed by the Spirit of God, his tongue touched with the coal from off the altar, and people came, people heard, multitudes found the Lord, and their lives were changed. I tell you. I believe that if Spurgeon could be put back there, that people would crowd into that ruined auditorium, to sit under the burning sun or in the rain to hear him. The supernatural makes all the difference.

Now let us think of the supernatural as it relates to several things:

I. As it relates to the *minister's life*. Have you had good teaching here at this school? I am sure of it. I have the word of my son to that effect, and the reputation of the school corroborates it. But that isn't enough. The disciples had good teaching and training. For around three years or more they had been taught and trained by the Son of God Himself. Yet, when Jesus left them, he told them not to venture a step out into the world—until what? Until they should be "endued with power on high." And if those disciples, with such teaching, needed such supernatural endowment, then what about the rest of us? Oh, the great need of the ministry of today is right here! Because there has perhaps been a fanatical emphasis on the so-called second blessing and such, we have backed off from the truth and there is a deeper experience possible than most people have realized or experienced. Read the story of the lives of the great preachers of the last generation or two, and you will find that every one of them knew the meaning of this that I am talking about. They drew near to God in consecration, and into their lives, flooding and filling them, came a special outpouring of the Holy Spirit. What men in the ministry need are such supernatural experiences, in which God manifests Himself directly to our spirit. Skepticism and doubt and unbelief and modernism can't even begin to get their noses into your life if you know the meaning of the power and presence of God, manifested to you.

*Too Many Scared Preachers!*

There is an interesting thing over in the fourth chapter of the book of Acts. The disciples had witnessed of Christ and the resurrection, and they were threatened by the authorities. What did they do? Here is the story: (Acts 4:29-31). Was there a strength and an empowerment possible for those men back there, not available to us today? Of course not. When we are in the will of God, and when we ring true to the message that He has given us to proclaim, we can go down before Him, as did those disciples, and we can receive the empowerment such as to enable us to speak His Word with boldness. We have too many men in pulpits today who are afraid—afraid to condemn the worldliness around them—afraid to cry aloud and spare not, and we can see the results in powerless churches and ungodly lives. I believe that every minister ought to resolve at the outset of his ministry to fearlessly declare the whole counsel of God, or else ought not to encumber the ground, one or the other. Seventeen years ago, when I stepped into my present pulpit, I said, "I stake my ministry on the proposition that I shall always preach exactly what I believe that God would have me preach without fear or favor, and the day I am not allowed to do that, I step down and out." Even some ministers have said, "You can't say just anything—they'll fire you." But I'll say this for your encouragement—the years have passed, and with one exception,



every other pastor in the city has moved or been moved, and I am still on the job, and I haven't had to dip my colors or change my message.

### *Just Grind Out Words—*

II. Let us think of the supernatural as it relates to the minister's preaching. I don't minimize study and preparation and homiletic arrangement in preaching. The fellow who is too lazy to do his best to prepare to preach ought to be ashamed to ask the blessing and help of God. But I have learned one thing—study and preparation are not enough. Sometimes I have had a fine subject, and I have liked my sermon very much, but when I preached it, nothing happened. Then sometimes when I made a very poor out, so I thought, I have seen astonishing results. What was the difference? The presence and power of God in the service. Preaching is hard when one gets up and grinds out words, but it is a joy to preach when you sense the presence of God. I know what it means to be a word factory—to just grind out words like a sausage mill grinds out sausages, and I also know what it means to sense that exhilaration imparted by the Holy Spirit, and to see things happen. I recall that several years ago I was preaching in the last service before I went on vacation. My preaching certainly wasn't any better than usual, but as I spoke I sensed the Lord's presence in the service as few times in my life. I thought to myself, "I wouldn't be surprised to see anything happen tonight—the Lord is here." I gave the invitation, and a young man in the rear of the house whom we had prayed for for more than 10 years, came hastily forward, saying, "I can't hold out any longer—I must confess Christ tonight." Then there came his wife. Then I saw a woman speak to her husband, and he shook his head, then again she spoke to him and she was saying, "Whether you go or not, I am going," and here she came. Before she had reached the front, he started, then members of the family, and soon they were all down there. A sense of deep solemnity settled down over the audience, and person after person came in tears and with deep feeling to confess Christ. The front seats were filled that night with people who came to declare that they had turned to Christ.

### *No Need for "Sacred" Movies*

I want to say something else just here—something that I would like to get into the minds of all of these who are going into the world to minister. It is this—if you want to preach to many people stick to the Word of God, and constantly hold up Christ as Savior. The idea is very prevalent today that the Bible is outmoded, and that preaching is more or less out of date. Many who have that idea supplant the Gospel on Sunday night with a musical program or a sacred movie or something else. There never was a greater mistake. I believe that the Word of God, preached with deep conviction, will attract listeners almost anywhere. I am not theorizing now—I am speaking out of experience. I don't like to use personal references, but I don't know of any other way to emphasize what I am trying to say—and I am hoping that I can pass along a few things gained by experience that may help you younger men. I have tried out the Word of God on all sorts of people, and in all sorts of places. I have tried it out in the cattle country of New Mexico, around the coal mines in

Kentucky, down on the mission field in Brazil, out in country churches, and in city churches, and there is no need to change the message in the slightest. People will hear you if you have a message, and wherever you turn the Word of God loose, some people are going to be saved. The Gospel is still the power of God unto salvation, and it is still true—those words of Jesus—"And I, if I be lifted up, will draw men unto me." I am pastor in a wicked city, and it is not a church-going city. In 17 years I have put on no show—no pageant—no musical program—no sacred movie, or no entertainment of any kind. With just an open Bible and the Word of God to proclaim I have for years seen my auditorium, which seats over a thousand, fill morning and evening clear back to the doors. The Bible is a living Book—a supernatural Book—and the supernatural power of God will accompany the proclamation of its truths. I challenge you young men to go forth into the world and test it out!

### *Wheel Greasers or Prophets?*

III. Let us think of the supernatural as it relates to church life today. So many churches of today try to solve every problem by organization. As you young preachers go forth, churches, under the pressure of the times, will turn you from prophets of God and preachers of His Word, into machinists and wheel greasers of church machinery, if you don't watch out. What we need in our churches is not more machinery—but more power. One day, while traveling along a highway, I ran out of gasoline, and my car went dead. There was no lack of machinery. The wheels were all in the proper place. What I needed was power. Yes, and that is what is needed in churches today. Is the Bible so? Does faith amount to anything? Does it really do any good to pray? Are these things realities or theories? A mighty good place to find out and to test out is in connection with your church and the running of that church. We have all sorts of books on how to finance a church, and we see churches head over heels in debt—churches campaigning for money and pulling and hauling for money, and resorting to every worldly scheme to raise money. Is the Lord so powerless and so impoverished that He can't provide for His work? I don't think so. If you will pardon me for giving you my own experience, I will say this: 17 years ago when I came to my present pastorate, I said, "Let's quit taking pledges—quit all modern schemes of church finance, and let us go on a faith basis." We dropped the whole business, and when we need anything we pray for it. At our Wednesday evening prayer service, which is always attended by several hundred persons, we lay our needs before the Lord. I can testify to the fact that in 17 years we have never had a deficit, never had a bill that had to be delayed in payment, never had a financial need unsupplied, and the church sometimes has supported as many as 20 native missionaries on the foreign field.

### *Miracles Still Happen!*

I don't know how you feel, but I have little interest in a church life where everything that happens can be explained on a naturalistic basis. I have little interest in a church life where everything is figured out at the

*(Continued on Page 761)*

# Report of Gifts to Grace Theological Seminary

APRIL-JULY 1948

Gifts to the General Fund are indicated by numbers alone; gifts to the Building Fund are indicated by the letter "B" following the number; designated gifts are indicated by the letters "BE" following the number; gifts for library books are indicated by the letters "LB" following the number; gifts for chapel furnishings are indicated by the letters "CF" following the number.

Name and Church (or City)	Receipt No.	Amt.	Name and Church (or City)	Receipt No.	Amt.
McKee, Pa. (Vicksburg Brethren)—			Mr. and Mrs. Guy Stutzman	15907	4.00
Dean I. Walter	15827	\$10.00	Mr. and Mrs. Robert Sigg	15908	10.00
Mr. and Mrs. W. W. Wertman	15828	10.00	Mr. Robert L. Sigg	15909	2.00
Vicksburg Brethren (Misc.)	15829	30.00	Mr. and Mrs. H. A. Schmucker	15910	5.00
Limestone, Tenn.—			Mrs. C. E. Stump	15911	12.00
Mrs. F. J. Guinn	15830	5.00	Mr. and Mrs. Carl Uphouse	15912	10.00
Argos, Ind.—			Miss Blanch Vickroy	15913	1.00
Mr. and Mrs. Elmer Fletcher	15831	100.00	Mr. and Mrs. Thomas Watkins	15914	10.00
Los Angeles, Calif. (Third)—			Twin Falls, Idaho—		
Dorothy L. McKenzie	15832	5.00	Mrs. Mattie Miller	15915-B	5.00
R. K. Pryor	15833	5.00	Mr. and Mrs. John Harper	15916	10.00
Bill Burk	15834	5.00	Singer Hill, Pa.—		
Rev. R. D. Crees	15835	5.00	Singer Hill Brethren Church	15917	10.00
L. R. Andrews	15836	5.00	Long Beach, Calif. (First)—		
Third Brethren Church (Misc.)	15837	35.25	Mr. and Mrs. W. J. Esser	15918	5.00
Radford, Va.—			Mr. and Mrs. Edwin Feller	15919	5.00
Mr. and Mrs. George De Hart	15838	5.00	Mr. and Mrs. T. J. McHutchin	15920	5.00
Rev. and Mrs. K. E. Richardson	15839	20.00	Mr. Emerson Manley	15921	5.00
Homerville, Ohio—			Mr. Jim D. Miles	15922	1.50
West Homer Brethren Church	15840	15.00	Mr. Jim D. Miles	15923-B	1.50
Kittanning, Pa.—			A Friend	15924	10.00
Mr. and Mrs. B. L. Button	15841	11.00	A Friend	15925	5.00
Rev. Gordon Bracker	15842	5.00	Long Beach Bible School (Misc.)	15926	227.01
Mrs. Gordon Bracker	15843	5.00	Los Angeles, Calif. (Second)—		
Mr. and Mrs. Ralph Cousins	15844	10.00	Wm. Cain	15927	5.00
Mr. and Mrs. E. M. White	15845	10.00	Miss Barbara Conkle	15928	8.00
Mr. and Mrs. W. J. Lemmon	15846	5.00	Miss Barbara Conkle	15929-B	5.00
Mr. and Mrs. Charles Moyer	15847	5.00	Mr. and Mrs. V. F. Conkle	15930	30.00
Miss Mary Louise Yount	15848	5.00	Mrs. J. Earnest	15931	5.00
Mr. and Mrs. Ralph Hooks	15849	10.00	Rev. Allen Fast	15932	5.00
Mr. and Mrs. Omer Shanklee	15850	5.00	Edrie Fillion	15933	5.00
Adult Christian Endeavor	15851	10.00	Mr. and Mrs. Wm. Fillion	15934	10.00
Mr. and Mrs. Milton Yount	15852	5.00	Mrs. C. C. Hay	15935	5.00
Mrs. Clark Miller	15853	5.00	Mr. D. S. Martin	15936	5.00
Mr. and Mrs. Bert Jordan	15854	5.00	Chas. McDowell	15937	5.00
Sunday School	15855	22.80	Lillian O'Sullivan	15938	5.00
First Brethren Church (Misc.)	15856	18.00	Mr. and Mrs. C. B. Shively	15939	50.00
Fillmore, Calif.—			Hazel Shively	15940	30.00
First Brethren Church	15857	25.50	Mr. and Mrs. Wm. Treder	15941	10.00
Wadsworth, Ohio—			Second Brethren Church (Misc.)	15942	1.00
First Brethren Church	15858	5.00	Wooster, Ohio—		
Covington, Ohio—			Mr. and Mrs. Paul Arnold	15943	50.00
First Brethren Church	15859	2.00	Rev. and Mrs. K. Ashman	15944	10.00
Johnstown, Pa.—			Mrs. Blair Flickinger	15945	2.00
A Friend	15860	5.00	Mr. and Mrs. Walter Fry	15946	10.00
Mr. and Mrs. Eugene Boiteicher	15861	10.00	Mr. and Mrs. Fenton Holmes	15947	5.00
Mr. and Mrs. Fred Bentz	15862	10.00	Mr. Arthur Jentes	15948	5.00
Mrs. Mary Bifano and Rosemary	15863	15.00	Mr. C. A. Lowe	15949	1.00
Mr. and Mrs. Boyd Berger	15864	2.00	Mrs. Grace Martin	15950	5.00
Brotherhood of Alexander Mack	15865	16.00	Mrs. Grace Martin	15951-B	5.00
Brethren Youth Fellowship	15866	21.06	Mr. and Mrs. Carl Martin	15952	5.00
Mrs. Wm. J. Bernet	15867	10.00	Miss Florence Metsker	15953	10.00
Mr. and Mrs. R. P. DeArmy	15868	5.00	Mrs. James Neiswinter	15954	10.00
Mr. and Mrs. Blair Disk	15869	5.00	Mrs. Tella Oberdusky	15955	5.00
Mr. and Mrs. H. O. Farwell	15870	10.00	Miss Lucille Pope	15956	5.00
Mr. and Mrs. Carl Furst	15871	5.00	Mrs. Lydia McCoy	15957	7.00
Rev. and Mrs. Charles Gwynn	15872	10.00	Mrs. Ida McConkie	15958	2.00
Mr. and Mrs. Frank L. Gardner	15873	10.00	J. E. Slaybaugh	15959	7.00
Mr. and Mrs. L. E. Hildebrand	15874	5.00	Mr. and Mrs. John Smith	15960	10.00
Mr. and Mrs. Allen Hostetler	15875	5.00	Dr. and Mrs. C. W. Spowls	15961	15.00
Mrs. Lewis Hostetler	15876	1.00	Mr. and Mrs. Herbert Stair	15962	20.00
Mr. and Mrs. Harold Hammers	15877	5.00	A Friend	15963	2.00
Mr. and Mrs. Thomas Hammers	15878	10.00	First Brethren Church (Misc.)	15964	10.89
Mrs. George Hildebrand	15879	2.00	Martinsburg, Pa.—		
Mrs. Grace Heilman	15880	2.00	First Brethren Church	15965	95.50
Mrs. Noah Hershberger	15881	2.00	Warsaw, Ind.—		
Mr. J. Lloyd Jones	15882	5.00	Mr. E. W. Parker	15966	25.00
Mr. and Mrs. T. H. Kyler	15883	10.00	Listie, Pa.—		
Mr. and Mrs. Clarence Miller	15884-B	3.50	Mr. and Mrs. Glenn Beech	15967	3.00
Mr. Kenneth Moeller	15885	12.00	Russel Beech	15968	2.00
Mrs. Edna Moore	15886	1.00	Mr. and Mrs. Ira Blough	15969	10.00
Miss Mary Louise Moeller	15887	8.00	Mr. and Mrs. John Hottle	15970	10.00
Mr. and Mrs. Richard Moore	15888	1.00	Mr. and Mrs. C. J. Larmon	15971	5.00
Mr. L. H. Mitchell Family	15889	5.00	Mr. and Mrs. Leland Larmon	15972	5.00
Mr. William R. Miller	15890	10.00	Mrs. Helen Miller	15973	2.00
Mr. Clarence Miller	15891	5.00	Rev. and Mrs. Paul Mohler	15974	5.00
Mrs. Clarence Miller	15892	5.00	Mr. and Mrs. F. B. Mostoller	15975	5.00
Mr. and Mrs. Robert R. Merritt	15893	8.00	Melda Paxton	15976	1.00
Mrs. Emma Moore	15894	5.00	Homer Paxton	15977	5.00
Mrs. Evelyn McClain	15895	15.00	Mary Jane Shaffer	15978	5.00
Mr. and Mrs. Byron R. Noon	15896	10.00	Mrs. Millard Shaffer	15979	5.00
Rev. and Mrs. W. A. Ogden	15897	18.00	Mr. and Mrs. F. F. Shaulis	15980	2.50
Mr. and Mrs. Max Probst	15898	5.00	Mr. and Mrs. John Smith	15981	6.00
Miss Lois Reighard	15899-B	3.00	Mr. and Mrs. Henry Urban	15982	1.00
Mr. and Mrs. Vincent Reighard	15900-B	3.00	Mr. and Mrs. Howard Wechtenhiser	15983	5.00
Mr. and Mrs. Harry Ringler	15901	10.00	Mrs. Viola Wechtenhiser	15984	1.00
Mr. and Mrs. Russell V. Redinger	15902	10.00	Mrs. W. E. Williams	15985	1.00
Mrs. Ethyl Riddle	15903	1.00	Mr. C. W. Will	15986	2.00
Mr. Don K. Rager	15904	8.00	Martha Zeigler	15987	50.00
Mr. and Mrs. John W. Schatz	15905	27.00	Reading Happy Hour Group	15988	1.00
Mrs. Charles Sigg	15906	5.00	Pacoima, Calif.—		
			John F. Pinne	15989	2.00
			Long Beach, Calif. (Second)—		
			F. G. Coleman, Jr.	15990	15.00
			Whittier, Calif.—		
			Mrs. Mayme Barmore	15991	5.00
				15992	10.00

August 28, 1948



Name and Church (or City)	Receipt No.	Amt.	Name and Church (or City)	Receipt No.	Amt.
Mrs. Ruth Beesen	15993	10.00	Floyd Kerns	16077-B	16.00
Mr. and Mrs. Harry Crawford	15994	15.00	Miss Louise Kimmel	16078	5.50
Mr. and Mrs. I. T. Day	15995	25.00	Miss Louise Kimmel	16079-B	4.00
Mrs. J. E. Dear	15996	3.00	Mrs. Catherine Herron	16080	2.00
Mr. and Mrs. David Epperley	15997	10.00	Mrs. Catherine Herron	16081-B	12.00
Miss Elizabeth Guest	15998	20.00	Mr. and Mrs. Glen McNeal	16082	4.00
Mr. and Mrs. J. W. Glenn	15999	10.00	Mr. and Mrs. Glen McNeal	16083-B	3.75
Mrs. Karl Eichler	16000	5.00	Mr. Ed. M. Osborn	16084	10.00
Mr. and Mrs. Oscar J. Hammer	16001	10.00	Mr. Ed. M. Osborn	16085-B	5.00
V. F. Jones	16002	5.00	Mr. William Osborn	16086	5.00
Mr. and Mrs. F. D. Kelly	16003	5.00	Mr. William Osborn	16087-B	2.10
John R. King	16004	1.00	Mr. and Mrs. Richard David	16088	4.00
Mrs. Elizabeth Knipp	16005	5.00	Mr. and Mrs. Richard David	16089-B	4.00
Mrs. C. S. Kreiter	16006	10.00	Mr. and Mrs. Victor Lakey	16090	8.00
Mr. and Mrs. H. A. Kessler	16007	5.00	Berean Bible Class	16091-B	8.00
Mrs. Martha Koon	16008	55.00	Bible School	16092	15.00
Mr. and Mrs. C. M. O'Bryon	16009	5.00	First Brethren Church (Misc.)	16093	15.45
Mr. and Mrs. E. H. Rough	16010	25.00	First Brethren Church (Misc.)	16094	9.34
Mr. and Mrs. Roy Robinson	16011	25.00	Radford, Va.—	16095-B	25.89
Mr. and Mrs. A. L. Sterling	16012	10.00	K. E. Richardson	16096	25.00
Mr. and Mrs. Harry Stroud	16013	15.00	Winona Lake, Ind.—		
Mr. and Mrs. R. E. Wolford	16014	20.00	Russell Barnard	16097	25.00
Mr. and Mrs. C. V. Zook	16015	20.00	Washington, D. C.—		
Beaver City, Nebr.—			Elmer Tamkin	16098	25.00
Mrs. Emma Atwood	16016	10.00	Johnstown, Pa.—		
Uniontown, Pa.—			Mr. and Mrs. Eugene Botteicher	16099-B	5.00
Mr. and Robert Buensworth	16017	5.00	Mr. Kenneth Moeller	16100	13.00
Rev. and Mrs. H. G. Rempel	16018	10.00	Mr. and Mrs. Clarence Miller	16101-B	2.50
Miss Mary Stacy	16019	5.00	Mr. and Mrs. Byron Noon	16102	10.00
Mr. and Mrs. Archie B. Keffer	16020-B	5.00	Mr. and Mrs. Vincent Reighard	16103-B	3.25
First Brethren Church (Misc.)	16021	23.62	Miss Lois Reighard	16104-B	2.25
Winona Lake, Ind.—			Mrs. C. E. Stump	16105	14.00
Grace Theological Seminary Graduating Class of 1948—for library books	16022-LB	100.00	Berne, Ind.—		
Philadelphia, Pa. (Third)—			Bethel Brethren Church	16106	60.00
Mr. and Mrs. F. Haines	16023	5.00	Washington, D. C.—		
Rev. and Mrs. Wm. A. Steffler	16024	10.00	Norma Armentrout	16107	5.00
Third Brethren Church (Misc.)	16025	37.50	Frank L. Campbell	16108	5.00
Jenners, Pa.—			Mabel E. Donaldson	16109	50.00
Brethren Church	16026	52.76	R. E. Donaldson	16110	50.00
Whittier, Calif.—			Audrey B. Dooley	16111	10.00
C. F. Augenbaugh	16027	10.00	Mr. and Mrs. H. C. Dooley	16112	12.00
Mr. and Mrs. John Gnagy	16028	12.50	Mrs. A. A. Fairall	16113	10.00
Don Miller	16029	20.00	Mr. and Mrs. Paul F. Fogle	16114	35.00
First Brethren Church (Misc.)	16030	32.00	Mrs. Ed. T. Garber	16115	5.00
Sterling, Ohio—			Mr. and Mrs. O. D. Hale	16116	10.00
Mr. and Mrs. F. E. Moine	16031	10.00	Mr. Floyd W. Hartman	16117	5.00
Mr. and Mrs. R. W. Hartzler	16032	5.00	Mrs. Emma Hospelhorn	16118	10.00
Betty Lehman	16033	5.00	Miss Ruth Hostetler	16119	8.00
H. J. Jackson	16034	2.00	Martha Keller	16120	5.00
H. D. Vulgamore	16035	5.00	Annette B. Lemon	16121	10.00
Mr. and Mrs. Harry Halliwell	16036	3.00	Mr. and Mrs. W. B. Manherz	16122	10.00
Mrs. U. W. Shane	16037	1.00	Miss Mary Merrick	16123	20.00
First Brethren Church (Misc.)	16038	4.00	Mr. and Mrs. Roy F. Myers	16124	5.00
Mrs. Ruth Norton	16039	2.00	Mr. and Mrs. James Parks	16125	25.00
Winona Lake, Ind.—			B. T. Plymale	16126	5.00
Dr. and Mrs. Homer A. Kent	16040	30.00	Mr. and Mrs. Lee S. Raum	16127	25.00
Wendell Kent	16041	5.00	Miss Barbara Simmons	16128	5.00
Mr. and Mrs. Ed. Miller	16042	15.00	Miss Mildred Tait	16129	5.00
A Friend	16043	15.00	Mr. and Mrs. Elmer Tamkin	16130	10.00
Whittier, Calif.—			Mr. and Mrs. T. R. Welch	16131	5.00
Mrs. Mayme F. Barmore	16044	40.00	Mrs. Louise West	16132	10.00
La Verne, Calif.—			Mr. and Mrs. O. R. Wiles	16133	30.00
Rev. James S. Cook	16045	10.00	Mrs. Helen O. Anderson	16134	20.00
Baden, Pa.—			Mrs. Margaret Derry	16135	10.00
A Friend	16046	100.00	Samuel C. Fogle	16136	5.00
Mrs. Robert Oaks	16047	5.00	Mr. and Mrs. Austin C. Munch	16137	10.00
Mrs. Lester Claycomb	16048	5.00	Miss Beulah Sampson	16138	25.00
Mrs. Charles Matula	16049	5.00	Mrs. Daisy B. Sampson	16139	5.00
First Brethren Church (Misc.)	16050	35.00	Miss K. Sampson	16140	25.00
San Francisco, Calif.—			John E. Mehaffie	16141	20.00
Clara Fuerst Hansen	16051	5.00	First Brethren Church (Misc.)	16142	57.15
Falls City, Nebr.—			Philadelphia, Pa.—		
Mrs. H. J. Prichard	16052	25.00	Mrs. H. Shyer	16143	10.00
Los Angeles, Calif.—			Long Beach, Calif. (First)—		
Miss Hazel Shively	16053	50.00	Mr. and Mrs. George Barrett	16144	5.00
La Verne, Calif.—			C. T. Belt	16145	500.00
First Brethren Church	16054	63.00	Abe Bowman	16146	9.00
South Bend, Ind.—			Mr. and Mrs. Ray Burch	16147	25.00
Rev. Wm. Clough	16055	10.00	Mrs. Ruth E. Cole	16148	20.00
Sharpville, Ind.—			Mrs. Martha Denlinger	16149	10.00
Grace Brethren Church	16056	4.20	Mr. and Mrs. E. M. Drum	16150	25.00
Santa Barbara, Calif.—			Mrs. Katherine Ebers	16151	6.00
Rev. Glenn O'Neal	16057	10.00	Mr. and Mrs. C. L. Eckerman	16152	10.00
Mr. Frank Thomas	16058	10.00	Mrs. Christie Eye	16153	10.00
First Brethren Church (Misc.)	16059	30.00	A Friend	16154	5.00
Winona Lake, Ind.—			Mr. and Mrs. Wm. E. Garwood	16155	6.00
A Friend	16060	5.00	Mrs. Zana Gill	16156	5.00
Danville, Ohio—			Mrs. Betty Goode	16157	5.00
A Friend	16061	50.00	Mr. and Mrs. Chas. Halberg	16158	5.00
Winona Lake, Ind.—			Mr. and Mrs. Robert C. Hayden	16159	10.00
L. L. Grubb	16062	50.00	Mr. and Mrs. Walter Herring	16160	25.00
Long Beach, Calif. (First)—			Mr. John Kradjian	16161	10.00
Mr. and Mrs. W. F. McPheeters	16063	25.00	Mr. and Mrs. T. P. Laughlin	16162	50.00
Fort Wayne, Ind.—			Mr. and Mrs. Harold R. Lovejoy	16163	10.00
Rev. and Mrs. John Aebly	16064	22.00	Mr. Walter F. McPheeters	16164	30.00
Rev. and Mrs. John Aebly	16065-B	21.50	Mrs. Ruth S. Matthews	16165	5.00
Mr. and Mrs. R. G. Armye	16066	25.00	Mrs. Mary Ellen Miller	16166	25.00
Mr. and Mrs. R. G. Armye	16067-B	10.00	Morton O. Mitchell	16167	10.00
Mr. and Mrs. Albert Ervin	16068	4.00	Mrs. Delia Norton	16168	5.00
Mr. and Mrs. Albert Ervin	16069-B	3.00	Mr. and Mrs. Frank L. Norton	16169	5.00
Mrs. Arthur Ervin	16070	3.00	Miss Alice Persons	16170	5.00
Mrs. Arthur Ervin	16071-B	3.00	Mrs. Marguerite Rasmussen	16171	10.00
Miss Isobel Fraser	16072	4.00	Mrs. Ethel Ryan	16172	7.00
Miss Isobel Fraser	16073-B	2.00	Mr. and Mrs. Carl A. Schulz	16173	5.00
Mr. and Mrs. Don Fortney	16074	8.00	Mr. and Mrs. W. G. Siebert	16174	8.00
Mr. and Mrs. Don Fortney	16075-B	3.00	Mr. and Mrs. R. E. Stevens	16175	9.00
Floyd Kerns	16076	11.00	Mr. and Mrs. C. R. Strawsburg	16176	5.00

Name and Church (or City)	Receipt No.	Amt.
Mr. and Mrs. Maurice Thompson	16177	5.00
Sidney B. Vaughn	16178	20.00
Dwight E. Waller	16179	20.00
Mrs. Grace Welton	16180	10.00
Mrs. L. J. Wheeler	16181	10.00
Mr. and Mrs. Wallace Wilcox	16182	10.00
Miss Nettie I. White	16183	5.00
Mr. and Mrs. N. J. Zahn	16184	5.00
A Friend	16185	100.00
Miller Trust Fund	16186-BE	115.43
First Brethren Church (Misc.)	16187	69.85
Covington, Va.—		
First Brethren Church	16188	150.00
Dayton, Ohio—		
Mrs. Belle M. Ewing	16189	10.00
Mr. Paul Grisso	16190	21.00
Mr. O. E. Hacker	16191	28.00
Mr. Wesley Haller	16192	5.00
Miss Independence Kendig	16193	10.00
Mr. Henry Schaeff	16194	8.00
Mr. Morse Weimer	16195	10.00
Mr. Rodney Wyson	16196	5.00
Mrs. Hallie Younce	16197	5.00
Mr. Gerald Townner	16198-B	18.25
Mr. Orville Grisso	16199	20.00
Washington, D. C.—		
Mr. and Mrs. Russel Carter	16200	5.00
Mr. and Mrs. Fred Spitzer	16201	5.00
Mr. and Mrs. Lee S. Raum	16202	5.00
Intermediate Youth Fellowship	16203	5.00
Senior Youth Fellowship	16204	10.00
Sunday School	16205	49.85
Miscellaneous	16206	1.50
Roanoke, Va.—		
Mrs. Nettie Cooper	16207	5.00
Mr. and Mrs. C. M. Lancaster	16208	5.00
Mr. and Mrs. G. V. Clingenpeel	16209	5.00
Mr. and Mrs. J. W. Robinson	16210	5.00
Mr. and Mrs. Dewey Murray	16211	5.00
Mrs. E. E. Bateman	16212	1.00
Miss Goldie Hale	16213	6.00
Mrs. Julia Garst	16214	3.00
Mrs. Ruth Powell	16215	5.00
Mr. and Mrs. M. E. Catron	16216	10.00
Mr. and Mrs. R. C. Dearing	16217	10.00
Mr. and Mrs. B. H. Conner and Family	16218	50.00
J. E. Dangerfield	16219	5.00
Miss Gertrude Rumburg	16220	5.00
A. L. Hutton	16221	2.00
Miss Kathleen Foster	16222	10.00
Mr. and Mrs. Wade K. Jefferson	16223	30.00
Mr. and Mrs. W. B. Dangerfield	16224	5.00
Mr. and Mrs. H. E. Mills	16225	5.00
Mr. and Mrs. E. I. Grosso	16226	7.00
Mr. and Mrs. S. M. Donahue	16227	5.00
Mr. and Mrs. J. B. Huffman	16228	10.00
Mr. and Mrs. J. R. Shepherd	16229	25.00
Mr. and Mrs. Moda Coffey	16230	6.00
S. A. Moore	16231	5.00
Dean S. Lloyd	16232	5.00
Miss Virginia Ann Huffman, Treas. Jr. B.Y.F.	16233	5.00
J. C. Gilmer	16234	10.00
Mr. and Mrs. R. A. Greig	16235	100.00
Rev. and Mrs. H. W. Koontz	16236	17.37
Mr. and Mrs. R. G. Perdue	16237	10.00
Mr. and Mrs. C. W. Slaydon	16238	5.00
Mrs. J. W. Turner	16239	1.00
W. V. Findley	16240	10.00
Mr. and Mrs. J. H. Putt	16241	10.00
Mrs. S. M. Jenkins	16242	10.00
Mr. and Mrs. Gordon Bernard	16243	2.00
S. M. Coffey	16244	5.00
Mrs. F. L. Brumbaugh	16245	10.00
F. Campbell	16246	1.00
Mrs. Ethel Gilmer, Treas. Sr. B.Y.F.	16247	5.00
C. H. Richmond	16248	1.00
Mrs. Elsie Fogus	16249	5.00
Mrs. E. V. Parsell	16250	10.00
Mr. and Mrs. J. R. Boone	16251	3.00
Miscellaneous	16252	.50
Sunday School Offering	16253	44.13
Washington, D. C.—		
Mr. and Mrs. F. E. Simmons	16254	56.50
Pennsylvania—		
East District W. M. C.	16255	100.00
Homerville, Ohio—		
Mr. and Mrs. R. S. Botdorf	16256	10.00
Mr. and Mrs. J. E. Hastings	16257	10.00
Mr. and Mrs. O. C. Trapp	16258	10.00
Mr. and Mrs. Roy Hopkins	16259	10.00
West Homer Brethren Church (Misc.)	16260	16.00
National Women's Missionary Council	16261CF	1668.09
Total		8130.74
Cash Receipts—General Fund		\$6060.73
Cash Receipts—Building Fund		186.49
Cash Receipts—Library Books		100.00
Cash Receipts—Designated Gifts		115.43
Cash Receipts—Chapel Furnishings		1668.09
		8130.74

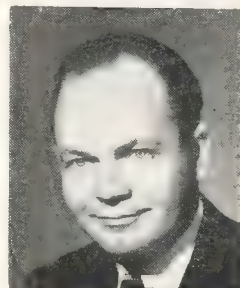
Mrs. Alva J. McClain, Financial Secretary.

## A BIG STEP IN THE RIGHT DIRECTION

By REV. RALPH COLBURN

Brethren National Youth Director

If I were asked to express in a short sentence my opinion of the new Collegiate Division of Grace Seminary, it would be in the words of the title of this article. Perhaps more than some others, I can see the need of such a school for Brethren youth, for it has been my privilege to talk with them, and work with them. I have visited nearly 200 of them in the various Christian colleges and Bible schools, and have talked with them concerning their problems and plans.



REV. RALPH COLBURN

As fine as are these Christian colleges and Bible institutes, we lose many of our young people in them. Unfortunately, we do not have churches close to most of them, and too often these young people lose contact with their denomination. Then, too, they often meet their life partners at these schools, and sometimes the prospective life partner has stronger denominational ties and convictions than have some of our young people, so again we lose them.

Our own school will remedy these situations to a large degree. It is a big step in the right direction.

Of course, there are problems yet unsolved as this Collegiate Division opens. Student housing is one. Limited fields of study is another. Courses will need to be added—French and Spanish for missionary candidates, practical subjects in the field of Christian Education for others, etc. Limited facilities are a handicap. But these can all be overcome in time.

Judging by the interest shown by many young people who are planning to come to the school, both spirit and spirituality will be high in the Collegiate Division. The caliber of students applying for admission is high.

Yes, it is a big step in the right direction, one that deserves your earnest, prayerful support. We're for it, and believe God is for it, and therefore you should be for it, too.

## OUR BIGGEST NEED—THE SUPERNATURAL

(Continued from Page 758)

point of a pencil. I would have no interest in a ministry where I served as a sort of business man, running a church business after the same order as any other well-run business. I like to get things from God. I like to see the power of God manifested. I like to see signs of the supernatural around where I minister. I want to say to you, after these years of experience, that the days of miracles are not over. Unbelief, cold-eyed rationalism, scorns the miraculous, but God still waits to show what He can do in and through men and women of faith, who put themselves in His hands to be used of Him. It has been my privilege to see the sick healed—brought from the very brink of the grave, the hopelessly sinful converted and changed, money provided, prob-

(Continued on Page 767)



# NEWS BRIEFS

Rev. Bernard N. Schneider's new address is 603 Arlington Ave., Mansfield, Ohio. Brother Schneider recently returned from a trip to California, where he spoke at the district conference.

Rev. Roy Kreimes is reported to be improving in health very slowly. He has been able to attend a few services at the church, but will not be able to return to pastoral duties for several months, so the family is moving from Danville, Ohio, to Dayton, where Mrs. Kreimes' father lives.

Rev. Ord Gehman and family have moved into their new parsonage in Berne, Ind. The address is 514 N. Jefferson St. They held open house at the parsonage, Thursday evening, Aug. 19. Recent visitors at the Berne church include Rev. William Schaffer and family and Rev. Robert Miller and family.

The Easter Offering for 1948 amounted to \$24,708.18. However, this is the offering of the Ashland Group as reported in the *Brethren Evangelist*.

The new carpet and pews will be dedicated at the West Tenth Street Church, Ashland, Ohio, Sunday, Aug. 29. Speakers for the day will be Dr. Charles W. Mayes, Dr. Herman A. Hoyt and Rev. Glenn O'Neal.

The church at Alexandria, Va., is now meeting in their new location at the Jefferson School Annex, at the corner of West and Cameron

Streets, after using the chapel on Telegraph Road for about three years. Services during the week are now being held at the parsonage, 7 East Linden St.

Rev. and Mrs. C. B. Sheldon have returned from Africa and are living at the Missionary Residence in Winona Lake.

Pulpit supply at Whittier, Calif., while the pastor is attending National Conference includes Rev. Claude Pearson, the Stamps-Weatherford Quartet and Rev. James Hayden. Souls are being saved at Whittier's outdoor meetings as well as at the Sunday services.

"The greatest daily vacation Bible school in our history" is the way the bulletin of the *South Pasadena, Calif.*, church describes the school just completed. The enrollment was 123 children, 15 workers. Average attendance was 81. Fifteen children accepted Christ as Savior, and four lives were surrendered for service. The school was conducted by the Fuller Evangelistic Foundation. Pulpit supply during the pastor's vacation included Rev. Melvin Palmer, Rev. Alan Pearce, and Rev. Burton Hatch.

Here are some facts gleaned from the report of the annual business meeting of the church in *South Gate, Calif.* During the year 34 members were received and the net gain was 24, bringing the active membership to 227. Over \$17,500 passed through the church treasury, including \$1,272.10 for foreign missions, \$1,652.61 for home missions, and \$1,094.57 for special offerings. The general fund budget was more than met. Average attendance at the Bible school was 229. Ten young people have gone out from this church into full-time Christian service, and two of them, Mrs. Wayne Beaver and Miss Evelyn Fuqua, are supported by the church. The pastor, Dr. Elias White, was elected to serve the church for another year, the tenth.

The church at Washington, D. C., has received the real estate at 734 13th St. S. E. as a bequest from Sister Carrie E. Cook.

"The Voice of Truth" is the name of a radio program sponsored by the church in Leamersville, Pa. The program is broadcast over station WRTA, Fridays from 6:15 to 6:30 p. m.

The statement in the Aug. 7 issue of the Herald to the effect that Rev.

## The Brethren Missionary Herald Circulation

A week ago .....	6,968
A month ago .....	6,863
A year ago .....	6,193
Two years ago .....	5,525

John W. Hathaway was to become the pastor of the Church of the Brethren near Chewelah, Wash., was in error, the error having been copied from the Spokane bulletin. Brother Hathaway assures us that he has no plan to become the pastor of a modernistic church. He is continuing his work in Las Vegas, Nev., for the present, though he hopes to do more evangelistic work in other places in the near future. We regret the error in the Herald, and are glad to make this correction.

The annual meeting of the corporation of the *Home Missions Council* will be held at 1:15 p. m., Wednesday, Sept. 1, 1948, in the Auditorium at Winona Lake, Ind.

The *Bellflower, Calif.*, church had a net gain of 20 members last year, bringing the total to 103. Average attendance at Bible school was 111, with 81 in morning worship, 64 at the evening service, and 30 in prayer meeting. Offerings for the year amounted to \$7,478.07.

Rev. J. Ward Tressler, recently ordained graduate of Grace Seminary, preached in his home church at Meyersdale, Pa., Sunday, Aug. 8. On the previous day he baptized his wife by trine immersion, his first baptism. They will be leaving soon for Chico, Calif., where Brother Tressler is to be the pastor of this new home mission church.

A *Bryan University* banquet is to be held at the Winona Hotel, Winona Lake, Ind., on Tuesday, Aug. 31, at 5:30 p. m. Edward D. Miller is handling reservations and tickets.

Bro. Jack Churchill, student at Grace Seminary, united with the Second Brethren Church, Long Beach, Calif., recently. Brother Churchill has been supplying the pulpit there during the interim between pastors.

William Russell Ogden, son of Rev. and Mrs. W. A. Ogden, was married to Miss Elizabeth Ruth

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### EDITORIAL STAFF

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Box 362, Buena Vista, Va.  
Home Missions..... Luther L. Grubb  
Box 395, Winona Lake, Ind.  
Grace Seminary..... Homer A. Kent  
Winona Lake, Ind.

### CONTRIBUTING EDITORS

The Holy Spirit..... Charles H. Ashman  
Prophecy..... Russell I. Humbert  
Evangelism..... R. Paul Miller  
Youth..... Ralph Colburn



# The Christian's Seal



## THE RESIDENCE OF THE HOLY SPIRIT

By REV. CHARLES H. ASHMAN

Do you desire to know where to find the Holy Spirit? Have you cried out at times within your soul, "Oh that I knew where I might find Him!" Where is the Holy Spirit today? This very moment? Right now? He is a person, remember—the Third Person of the Godhead. He is real! He actually exists. Where?

### *During the Old-Testament Age*

During the Old-Testament age the Holy Spirit was not resident upon this earth. He came to the earth time after time. His visits were intermittent. He was with men and came upon them for special needs, but He did not reside upon this earth or permanently indwell men. He was given to certain individuals to empower them for special service, but He did not take up His residence within them.

### *In This New-Testament Age*

During this New-Testament age the Holy Spirit comes to take up His residence within the children of God, there to abide. He indwells *us*! We are His abode. He resides within the new nature of all regenerated believers. Jesus promised that the Father would send the Spirit and that He would abide with us. He promised, "Ye know him; for he dwelleth with you, and shall be in you" (John 14:17). "Ye are the temple of God." "The Spirit of God dwelleth in you." "Your body is the temple of the Holy Ghost which is in you." (See I Cor. 3:16 and I Cor. 6:19.) The Spirit of God "clothed Himself with Gideon" but He takes up His abode in every Christian. Staggering, stupendous fact of Christian experience, the Holy Spirit resides within *every* child of God!

### *What Kind of a Residence?*

In some ways, yes, in many ways, folks are known by where and how they live. You can tell a lot about

folks by just visiting them in their homes. Now in no small degree we can determine where we live and the condition of that residence. Folks cannot prevent being poor, but they can prevent being dirty.

But, think of it, the Holy Spirit makes but one choice as to where

## GIVE GOD A CHANCE

The arrangement of the program for National Conference is logical and practical. First we must pray, humbling ourselves before the Lord, confessing our sin, and laying our needs before Him. Then we must hear His Word, permitting Him to speak to our hearts. Then we are ready to enter into the day's business session to make plans for the Lord's work.

However, it has been our observation in past years that the largest crowd attends the business session. A smaller number listens to the Bible lecture. Only a comparatively few meet together at the morning hour of prayer. While there has been a marked improvement in recent years, this situation still prevails. It is the editor's personal conviction that no one has a right to speak or vote in the business session who has not spent time in seeking the mind of the Lord earlier in the day. If our purpose in coming to Conference were to "put across" the desires of our own flesh, we would be justified in walking into the business session and taking part without such preparation. But if our purpose is to do the will of God, we must first learn what that will is. Perhaps we are the ones who are not yet fully in harmony with His will. Let us take time to find out.

Why not arrange to have your whole delegation present at every morning hour of prayer and at each Bible lecture? And will you Brethren who could not come to Conference join us in praying that the whole will of the Lord may be done?

He will reside. He cannot, will not, take up His abode in the heart of a sinner. But according to the plan of the Godhead, He must take up His abode in every saved person! It is not a matter of selection, except as to whether one is lost or saved. God is no respecter of persons and gives the Spirit to every child of His.

Moreover the Holy Spirit is handicapped in relation to the condition of His residence within us. He cannot remodel it, clean it, refurnish it, do anything with it, except with our consent. He never uses coercion, compulsion, force. He does not force with the whirlwind or the earthquake or the fire, but speaks in His still small voice. Therefore we are responsible for the condition of the residence in which the Holy Spirit abides.

### *"Give Me the Keys"*

The Spirit is constantly asking for the keys to our whole being. He seeks to possess all of us. If we give Him a part of our being He will cleanse that part, possess it, infill it, use it to the glory of Christ. But how He longs for all of us, to claim all of us for Christ! What an insult to lock Him out of any part of His residence. How unfair, how unjust, how un-Christian to do so! Hand over the keys! All of them, even those to the closet.

### *A Housecleaning*

As this article is being written, we are in the midst of the annual housecleaning at our place. Inasmuch as wife is busy teaching school nine months a year, this housecleaning comes immediately following the closing of the school year. I tell you it is thorough, in addition to the constant care given it. I believe that there ought to be many cleanings of our hearts. Yes, we ought to seek to live true and faithful and be constantly abiding, but in spite of all this we do become defiled, polluted.

(Continued on Page 765)





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## AFTER HIGH SCHOOL—WHAT?

Boy, will I be glad to get out of school! Some of us have said this, or something like it, when we neared high school graduation. And many have never taken the Lord's plans into consideration at all when we said it. Maybe you were glad to get out, maybe you never planned to go to any school again, but what about the Lord's desires for you?

Most of us would profit tremendously by a year or two in a Christian school after high school, and we would be better fitted to take our places in our churches afterwards, and serve the Lord there. Even if we are not called to full-time service, the training and experience of a Christian school is tremendously valuable. You have no idea of the difference that can exist even in the teaching of secular subjects, in Christian and non-Christian schools, until after you have experienced that difference, as I have.

But, you say, supposing I decide to go to a Christian school, where shall I go, and how will I make it financially? If you feel that the Lord has called you to full-time Christian service, the mission field, or the ministry, by all means start right out to get your college, then seminary. And go to a Christian college. Talk with your pastor, or other Christian leaders, as to what courses to take to best fit you for the service to which the Lord has called you.

If you do not feel called to Christian service in a whole-time capacity, or are not sure what the Lord wants of you, a year or two in a good Bible institute will do much to "give you your bearings" spiritually, and fit you for better lay service in the church. And it also provides a wonderful environment and atmosphere for the Lord to speak to you, and call you to His service.

Bible institutes have the advantage of being cheaper—charging no tuition, and arranging inexpensive room and board. And usually work

opportunities are good, and you can earn your way, if you have a little to start with. But Bible institutes should not be generally considered substitutes for college and seminary.

If the Lord has called you to His service, remember, He has also called you to the necessary preparation, and He will provide for you, as you go along. Trust Him, and work hard. Concerning getting through school, I once heard it said that we should "pray as though everything depended upon God, and work as though everything depended on us." And that's a pretty good rule to follow, both concerning grades and finances.

Be sure to give the Lord a chance to speak to you concerning His plans for you after high school.

## HERE'S AN IDEA!

*Have a poster contest in your B. Y. F., with a good prize for the best poster or posters to advertise*

## NEWS BRIEFS

*(Continued from Page 762)*

Ralph, Aug. 20, at Highland Park, Ill.

New officers of the *Central District* fellowship are as follows: moderator, Mark Malles; vice moderator, Ed Lewis; secretary, Ward Miller; assistant secretary, Charles Sumey; treasurer, Bryson Feters; statistician, Jesse Deloe. Next year's conference will be at Flora, Ind., July 18-21. The church at Leesburg, Ind., was received into the district fellowship.

The vacation Bible school at the Second Church, Los Angeles, Calif., had an enrollment of 150, with an average attendance of 102. Twenty of the children made first-time decisions for Christ. The school was conducted by the Fuller Foundation. The pastor, Rev. Allen Fast, and family are taking a few weeks' rest.

Rev. Leo Polman preached for his son, Gerald, at Meyersdale and Summit Mills, Pa., Aug. 15.

your B. Y. F. Then use the posters on the church bulletin board, inside and outside, or other advantageous places, to attract other young people. You'll find some real artistic talent among your group.

Speaking of posters, if there is a blackboard in the room or department where your B. Y. F. meets, and you have someone pretty handy with chalk in the group, have this one place in a corner of the blackboard, in colored chalk, an announcement of the next week's meeting. This is especially advantageous if the same room is used by a Sunday school class of the same age group as your B. Y. F. It could be placed on the board each Sunday evening before B. Y. F., giving the name of next week's leader, etc., and would remain there through the following Sunday morning.

Your pastor would probably be glad to place the name of your leader in the church bulletin each week, if you would give him that information in time. The same ideas can be used for S. M. M. and boys' clubs.

## NEWS NOTES

Camden, Ohio, is organizing a Brethren Young Adult Fellowship—a step which could profitably be taken by many other churches.

Waterloo, Iowa, had a farewell gathering Sunday, August 15, honoring two more young couples who are leaving there for Grace Seminary and further preparation for Christian service. It's always good to see a church's young people launching out in preparation for His service.

B. Y. F. Handbooks are still available from the National Youth Director's office, giving helpful hints about starting a B. Y. F., offering a model constitution, etc.

There are still openings at Bethany Camp this year—let's pack it out for the greatest national youth camp we have had. A wonderful program is in store—Aug. 30-Sept. 6. Come for all or a part of the week.



# Studies in Revelation



## STUDY NO. 45

### *The Blood of Christ*

"And have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). On earth, the cross of Christ is foolishness, but up in heaven they make much of the blood. The sight of blood causes many to faint. It is a repulsive thing, and men abhor the idea of salvation through the blood of Christ. Yet that is God's way. Verily, our salvation is not presented to our intellect, but to our faith.

But sin is a terrible thing. It causes sorrow, and tears, and crying, and death; it separates families, and blasts hopes; it destroys health and separates from God. The heart of man is sinful, and "desperately wicked" (Jer. 17:9). Even God Himself does not try to reform it. But He will give us a new nature through the new birth, and the new birth comes through looking to Christ "lifted up," even as the Israelites looked to the brazen serpent in the wilderness (John 3:14, 15).

### *Comforted*

"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:15-17).

Oft do the ungodly point to the godly and measure themselves with satisfaction. But we are different inside, and the very sight of God will drive daggers of fear into their hearts, while we will be at perfect peace and even dwell with Him.

As the form of a loved one lies silent in the casket, friends often comfort their hearts by reminding themselves that "he is better off."

But such is often far from true. They may be, even at that moment, crying in agony as their poor lost soul begins an eternity without hope. "Without hope"—what fearful words!

On the other hand, to those who have washed their robes in the blood of the Lamb, there is joy everlasting, for "he that doeth the will of God abideth for ever" (I John 2:17). Verily, we are going to live a long time after we die.

But with this company it is true, they are better off. A short time ago they were suffering, hungering and burning at the stake, but never again will they hunger or thirst, nor will any heat light upon them. Down on the earth they stood for the Lamb and perished, now up in heaven the Lamb stands for them and supplies their every want.

### *The Seventh Seal*

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (Rev. 8:1).

## THE CHRISTIAN'S SEAL

*(Continued from Page 763)*

luted, spotted, and need to be cleansed. That's one of the biggest benefits of a real revival. It gives the Spirit a chance to cleanse us, to lead us through a thorough heart-cleaning. "Oh make me clean! Oh, make me clean." How pleased the Spirit must be when we give Him a clean heart and a right spirit in which to dwell and through which to work.

### *The Spirit's Address*

Fellow Christians, we never need to seek the Spirit. If we are saved, He is with us always, for He abides within us. His address is wherever we are. He is always there to lead, to guide, to strengthen, to comfort, to control, providing we give Him our consent.

By REV. R. I. HUMBERD, Flora, Ind.

We have already noted the tremendous interest of the heavenly host in the happenings of this book. Countless thousands of angels have gathered on the bleachers of glory, and with eyes riveted on the throne, their hearts thrilled and they burst into cheering when the Lamb took the book, and they also joined in the chorus with the innumerable company. All interest is in the taking of the title deed, and the opening of the seals and bringing redemption to mankind.

When the first four seals were broken, there was a voice like thunder, calling forth the judgments. When the fifth seal was broken, there were voices of martyrs, calling for vengeance. When the sixth seal was broken, there were voices of terror, calling for cover. When the seventh seal is broken, there is dead silence. It is the extreme sympathy of heaven in events on earth; it is the awe of expectancy.

Let us imagine a schoolroom. The teacher turns to the blackboard to explain a problem, when "smack" a paper wad hits the board. Immediately the teacher whirls about, the room goes dead, everyone holds his breath, for they know that soon fierce judgments will fall upon the head of some poor culprit.

And so here. The seventh seal opens the book and prepares the way for the great tribulation to come upon the earth, and all heaven stands in awe at the fearful prospects ahead as the wrath of the Lamb will burst upon the heads of ungodly men.

### HUMBERD SAYS—

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Flora, Ind.



# The Christian and Lawsuits

By DR. HERMAN A. HOYT

[Editor's Note: The following article is composed of excerpts from the closing chapter of Dr. Hoyt's forthcoming book on Brethren beliefs and practices, *"All Things Whatsoever I Have Commanded You."* As this timely article is read, two points should be kept in mind: (1) While the main argument contained in the book is given below, these are only excerpts, and many important explanations and qualifications are omitted; (2) Dr. Hoyt states in his introduction to the chapter that his mind is still open on this difficult subject and that he respects the views of good men who will differ from his own conclusions. But his purpose in writing, and our purpose in printing this article, is to stimulate further prayerful study of this timely theme.]

The teachings of the Scriptures covering the relation of believers to litigation set forth two spheres in which lawsuits may occur: among believers, and with unbelievers (I Cor. 6:1-11; Matt. 5:40). In each case the proper response and obligation of believers is set forth. The instruction covering lawsuits among believers will be treated first, for it is the longer and clearer of the two passages. And the teaching covering lawsuits with unbelievers will follow.

## THE BIBLICAL TEACHING ON LAWSUITS AMONG BELIEVERS (I Cor. 6:1-11).

This is by far the longer of the two passages dealing with lawsuits, and it is by far the clearer. It is specifically directed to Christian people, and therefore its proper application is clear.

1. *All courts for deliberate wrong* are absolutely forbidden to Christians initiating wrong (I Cor. 6:8-11). "Nay, ye do wrong, and defraud, and that your brethren" (vs. 8). This is a charge brought against the Corinthian believers to the effect that they were guilty of perpetrating sin, and were actually engaged in robbing their brethren. The courts of the world simply provided a successful way of stealing from brethren what did not belong

to them. And the nice thing for them was that the courts of the land not only provided the way but also placed the seal of approval upon it. But it was deliberate sin nevertheless, and sin against brethren in Christ. Against this the apostle delivers a terrible blast. . . .

2. *Worldly courts for rectifying wrong* are absolutely forbidden innocent Christians seeking redress for grievance (I Cor. 6:1-3). "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (vs. 1). To the apostle the taking of issues between saints before worldly courts was a case of the most daring insolence. It was inappropriate, out of order, a topsy-turvy move, if there ever was one. . . . In the plans of God He has exalted the church to the place of occupying the highest court in the universe and judging the world. If God has deemed the church worthy for that task, then surely the church is worthy to judge in small matters which pertain to this life. . . . How absolutely indiscriminate and inconsistent the church has become. How inexpressibly and inexcusably low the church has fallen to place herself below the world.

3. *Church courts are the only human resort* for innocent Christians seeking redress for grievance (I Cor. 6:4-7). . . . This passage certainly makes it clear that there are wrongs which need redress within the church. And it is right that these wrongs should be made right. But there is one place for this to be done, and that is within the church. . . . But in case the last extremity of the church is exhausted and there is still no redress for great wrong, what then? The answer of the apostle is this, "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (vs. 7). One must then leave the whole matter to the Lord.

## THE BIBLICAL TEACHING ON LAWSUITS WITH UNBELIEVERS (Matt. 5:39, 40).

It has been suggested by some that when it is impossible to get an hon-

orable hearing before the church, or believers guilty of sin are unwilling to hear the church, that on the basis of Matthew 18:17 they may be treated as heathen and publicans, meaning action may be taken against them in the courts of the world. This may be true, but the reader is urged to consider carefully the teaching of Matthew 5:39, 40 before drawing his conclusion. As nearly as the writer has been able to determine, believers are commanded to do the following things, according to this passage.

1. Believers are commanded to *resist not unbelievers* who make use of the courts against them (Matt. 5:39, R. V.). The passage reads, "But I say unto you, Resist not him that is evil." And this is followed with several matters where non-resistance should characterize the believer's conduct, among which is the matter of litigation (40). While it is difficult to settle on the meaning of the phrase "him that is evil," it seems best to conclude that this means more than a believer who does evil. The words "whosoever" (39), "any man" (40), and "whosoever" (40), suggest that this reaches far out beyond the Christian community to include believer and unbeliever alike. . . .

2. Believers are commanded *not to seek redress* when they suffer the loss of property (Matt. 5:40, R. V.). "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." The implication of the passage goes on from that of non-resistance to relinquishing the property for which suit is being made. Behind this there must not only be the command to refuse civil authority as a means of rectification, but also the promise of the Lord with that command. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). . . .

3. Believers are commanded to *demonstrate righteousness* which exceeds the mere justice of the law (Matt. 5:40b, R. V.). In this passage Christ says, "let him have thy

cloak also." The coat for which the man is suing is an inner vestment with more or less value to the man who owns it. But the cloak was an outer mantle, a garment that was thrown over all the clothing and often was very costly. This outer mantle might well be used by others to some advantage, but not so with the inner garment. However, when one sues for the garment of less value, not only should the believer resist not, not only seek no return of the coat, but far and away in response demonstrate a righteousness that will utterly amaze the unbeliever, by voluntarily offering to him his outer and more costly mantle. This will be heaping coals of fire on the head of the enemy to the end that one might "overcome evil with good" (Rom. 12:20,21).

### ACCIDENT, MD.

The revival at Accident, Md., with Billy Smith as evangelist, was a time of victory, inspiration, and edification for our church and community. The Lord honored His Word, answered the prayers of His people, and sent a season of spiritual refreshing and fellowship. The presence and power of the Spirit of God were felt in every service.

The first evening before services began a special service was held dedicating the electric lights (installed in the church by one of the members in memory of her son who was killed in the service). The lights proved a great asset to the meetings.

The revival got off to a good start with two first-time confessions the first service. The attendance was very good, far better than had been anticipated.

Every night there were unsaved

people in the service. God used the timely messages of Mr. Smith, and touched the hearts of both the saved and unsaved—the saved to a more complete walk with God, and the unsaved to their need of a Savior. Many were under conviction each night.

The young people were very faithful in attendance. One service was dedicated to the young people, including a special message for young people, after which we enjoyed pictures of our young people's Camp Grace. That night half the congregation was made up of young people.

The visible results of the meeting were four first-time confessions (two of these have been baptized in the baptism at Meyersdale), and 39 rededications. There were many more decisions which were visible only to God, but we know He honors them also.

All in all, the revival was too short. We just got started when we reluctantly had to close. We should have had a month's service. A delegation from some of our nearby Brethren churches would have been very encouraging.

We humbly thank and praise our Father for sending Mr. Smith to us.

Our Sunday school attendance is good. Our youth fellowship is well attended with good interest manifested. This is the only Sunday evening service for miles around.

We covet the prayers of the Brotherhood that we might be faithful witnesses until our Lord comes.

—Zella Keller.

Marilyn Aileen is the name given to the little daughter of Mr. and Mrs. Clifford Yocky, born July 31. Perhaps we should apologize to her for that word "little," for she weighed 10 lbs., 10 oz.

### MIDDLEBRANCH, OHIO

The First Brethren Church of Middlebranch, Ohio, has received the resignation of Rev. G. W. Kinzie, who has been pastor for six and one-half years.

The following report will show some of the blessings the Lord has given us under his ministry.

A Women's Missionary Council has been developed; both a junior and senior Sisterhood have been organized; Brethren Youth Fellowship has been organized; also a young people's choir, consisting of 15 to 20 voices, and an outstanding mixed quartet has been organized and functioning faithfully. A parsonage has been purchased and paid for.

The budget has been raised from \$2,900.00 to more than \$6,400.00, and there has been an average of more than one decision for Christ every 12 days during the six and one-half years he has served the church. A total of 122 young people and 45 young married people are included in this number. These have consisted of 52 young people and 20 young married people who have been received into membership by baptism, letter and/or confirmation, together with many reconsecrations and some dedications of life to the Lord for full-time service.

All this has been accomplished in the face of many odds. Brother Kinzie has been very faithful and conscientious in the preaching and teaching of the Gospel.

May the Lord continue to bless our work here and to bless Brother Kinzie in his ministry.—Mrs. Herman Kinsley, Cor. Sec.

In the absence of the pastor, the pulpit at North Riverdale, Dayton, Ohio, was supplied on a recent Sunday by Rev. Wesley Haller and Dr. A. V. Kimmell.

### OUR BIGGEST NEED—THE SUPERNATURAL

(Continued from Page 761)

blems solved, and a hundred other things done through believing prayer. The Lord God of Elijah, who answered by fire, still liveth, and we shall witness His supernatural power in proportion to our faith.

#### Preachers With Little God

These are critical days in which we are living. It seems that the darkening shadows of a fast-closing age are deepening about us. Communism, which would

close every church and silence every preacher of the Gospel, threatens the world. We don't know what is in store, and we don't know what we shall be called on to suffer during these years ahead. The man with a fallible Bible, an emasculated gospel, and a little god is in a bad state. These are days to go forth with a strong faith in a mighty wonder-working God—these are days in which to keep near the cross—these are days in which to sound out a positive message in a world that has lost its faith. God grant that every student that goes forth from this institution, may go in faith, in courage, in hope to bless the world, and to tell with flaming tongue the story of God's redeeming grace!



# A CHALLENGE TO THE CHURCH

EXCERPTS FROM MODERATOR'S ADDRESS, CALIFORNIA DISTRICT CONFERENCE, JULY 17, 1948

By REV. CONARD SANDY, La Verne, Calif.

One day the Lord Jesus Christ challenged His disciples to consider the "reason of the hope" that was in them (I Pet. 3:15), for it was not His desire to have any followers who did not know why they gave their allegiance to Him.

The challenge came after this fashion. The Christ had been teaching near the north end of the Sea of Galilee and a great multitude of people had come together to hear the words of this One of whom it was said a bit later, "Never man spake like this man" (John 7:46). When it became urgent that these people have some food to satisfy their physical hunger, He was advised to send them away that they might find it. But this the Christ refused to do; instead He fed them—five thousand men besides the women and children—with "five barley loaves, and two small fishes" (John 6:1-14; see parallel Gospel accounts). As a result of this miracle the people sought to make Him their king, but He would have none of it on such earthly terms.

During that night the Lord Jesus walked across the sea to be with His disciples whom He had sent on ahead in a small boat. The people, having learned that He had gone to the other side of the water, rushed there also, because of the bread for the stomach that He had given to them. There and then the Lord preached a sermon—one of His longest sermons, as recorded in sacred story—in which He declared Himself to be "the living bread which came down from heaven." He invited His hearers to partake of this bread, for He added, "if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." A few were ready for this truth and accepted it wholeheartedly, but not all, for many of those present "when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you? . . . Will ye also go*

*away?*" (John 6, esp. vss. 51, 60-67).

Now these are the very same two questions that must be considered by the members of the Brethren Church—questions concerning offense and concerning desertion. Today, when so many assaults are being made on the fortress of our faith, it will not do for any of us to sit back in a spirit of self-complacency and boastfully declare that we believe and preach "the Bible, the whole Bible, and nothing but the Bible," the motto of the Brethren Church.



REV. CONARD SANDY

*We must be sure that this is true. We must ask ourselves, individually and collectively, if in any respect we are offended by any doctrine, statement, or ordinance in Holy Writ, or if we have any tendency, conscious or unconscious, to turn away from the Lord of the Church because of some hard saying. Let us demand from ourselves honest answers to these questions before we condemn others for apostasy.*

"Our worst enemy, brethren, is not from without the church. We may detest with all our power the floods of collectivism and communism that seem to be pushing forward with a great avalanche of destruction; we may draw back in horror from all the trends toward political decay and anarchy that are eating away at our vital issues; we may stand appalled at the tidal wave of crime that is rushing rampant across our nation; and we may fall prostrate and be dumbfounded in the presence of our problems of moral delinquency, both parental and juvenile,

and yet not be facing our worst enemy as a denomination or as a part of the Church of the Lord Jesus Christ. No, the greatest danger to the Brethren Church—the church that has been established and set for the days in which we live to proclaim and practice the one and only Gospel of grace—is the danger of worldliness, and its bosom companions, indifference and carelessness in spiritual affairs. These, if given the least opportunity, will sap away the strength and dim the glory of the church in an almost unnoticed manner, and will cause the church to be a reproach before the lost and dying members of the human race.

\* \* \*

In order that we will not disappoint those who are looking to us for evidences that we are not offended with any part of the Gospel, and that we will not be turned aside from our high and holy calling, there are at least three things that will be and even now are required of us. *We must be clear about our creed; we must be content with our church; and we must be consistent in our conduct.*

## 1a. OUR CREED.

We must be clear concerning those things which we believe—those truths upon which we base our faith and hope. We do not have, and by the grace of God we shall never have, a man-made creed of what we must or must not believe, nor do we go to the other extreme, as have some groups, and claim that we have no creed whatsoever.<sup>1</sup> We have and stand upon the one and only creed given by God Himself—the New Testament Scriptures. Here we find every statement an essential for the Christian.

## 1b. Our Theology.

According to a certain "professor of Christian Theology" in one of this nation's largest universities, "we are now in the midst of a period of great

1—See church page, Los Angeles Times, August 23, 1941, or the church page of any Saturday edition of paper.

theological tension."<sup>2</sup> Because of this state of affairs, according to this learned gentleman, every theologian is face to face with some grave dilemmas. \* \* \*

After noting this list of dilemmas confronting the professor and his fellows in the camp of the modernists, the believer can be doubly thankful that he is not of their clan. Because of their unbelief they constantly create problems for themselves. Yet, in spite of this state of indecision he declared elsewhere in his book, "men are tired of indecision. . . . Theology is no mere idle speculation, but a calling men to decide what to do with their lives."<sup>3</sup> But at still another place, in defense of himself and his kind, he added, "Beware of heresy hunting as a sequel to the revival of theology."<sup>4</sup> In other words, even though he has no solution to his problems, he does not want anyone to find fault with the so-called theology of the modernist. He pleads for tolerance. Brethren, this is no time to sit idly by—the world is on fire and is in need of the only theology known to heaven.

\* \* \*

Note one more statement from the professor. "The meaning of Christian belief is found not in creedal symbols but in human lives."<sup>5</sup> In answer one need but cite the words of the apostle to the gentiles who said, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar" (Rom. 3: 3-4a). And at another place he wrote that the work of the preacher is to hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers . . . Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Furthermore, he added, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (Tit. 1:9-11; II Tim. 4:2). These are solemn words, exhorting the preacher and

the layman to both know and proclaim sound doctrine, or theology. Indeed, every believer is to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). That means he shall know his theology, for theology is a proper dividing of the Word of God.

Paul clearly told us that we would need to give special attention to theology, "For the time will come when they will not endure sound doctrine," said he, "but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Remember, this was the advice of an aged preacher, under the guidance of the Holy Spirit, to young Timothy, who, as a young man, was just entering upon his ministry (II Tim. 4:3-5).

## 2b. Our Terminology.

Something must be said in regards to the words used by the church in proclaiming the Gospel. There is much carelessness in this matter, therefore it is an absolute necessity for us to make ourselves quite clear, or else we shall be seriously misunderstood and we shall be guilty of leading others astray. This is the case because the words of Scripture, and those closely allied with them, do not have the same meaning to all peoples. The blame for this, very largely, must be placed upon the modernists and the men of the press and the radio. These have shameful records in their misuse of words long used by the church. They employ them in the manner that will cause the least offense to their constituencies. Truth with them is often a very incidental matter.

Because this is true many preachers and the average laymen have fallen disgracefully into the same looseness in thinking and expression. If we believe, beloved, that the Lord Jesus has a work for the Brethren Church to do in these days at the end of the present age, then it behooves us to be very careful as to how we use words.

One of these words that is so commonly misused is "theology." Pri-

marily it means the study of and about God, but it has also been applied to the whole study of the doctrines of the Bible, that has been carried on by the church down across the years. In the hands of the careless, however, it has been made to mean almost anything other than this, as the study of what men have said and thought, as the study of religion and its application in life, and as a study of comparative religions. \* \* \* By this time it ought to be very clear that there are many meanings assigned to this word. To all the saints, however, it means just one thing—the systematic, prayerful and careful study of the Word of God.

Furthermore, the words "deity" and "divinity" do not mean the same thing to all who use them. A few years ago both words were in good company. Then gradually the unbelievers took over the word "divinity" and kept toning it down until it no longer meant anything worthwhile. And now the word "deity" is falling into the state of ill-repute. One can no longer ask another if he believes in the deity of Christ and get an answer that will reveal very much—for some claim they find "divinity" or "deity" in their Christ who do not believe in His virgin birth, His sinless life, His substitutionary death, His bodily resurrection, or His glorious return in glory. No, our Lord is not "divine" in the same sense as are all men, though perhaps on a higher plane of "divinity." He is the eternal God, the Lord of glory, who came to this earth to die for sinners who, in their natural state, are very ungodlike. Therefore, dearly beloved, when we use these words let us be sure that others know just what we mean.

In the list of other words so long used by the believers of all ages and now in these days so greatly misused and misunderstood by the average person are these: "world," "Christian" and "Christianity," "sin," "salvation," "sanctification," "the inspiration of the Scriptures," "the fatherhood of God," and "the brotherhood of man." \* \* \*

Brethren, let us show the utmost care in the words we use and the way in which we use them. This is not a plea for correct grammar, though that is very useful in speaking, but a plea for the correct usage

<sup>2</sup>—Edwin E. Aubrey, *Living the Christian Faith*. New York: The Macmillan Company, 1939. Pg. 57. (Author is Professor of Christian Theology, Univ. of Chicago.)

<sup>3</sup>—*Ibid.*, Pg. 10.

<sup>4</sup>—*Ibid.*, Pg. 17.

<sup>5</sup>—*Ibid.*, Pg. 41.



of the great and important words of the Gospel story.

## 2a. OUR CHURCH.

\* \* \*

Our denomination has been ordained of God to preach the whole Word of God in these days of moral uncertainties—a time in which many Christians seem to have been overtaken with a kind of spiritual exhaustion. Therefore we must put forth a greater effort than was exerted in any former period of our history. We must lengthen and also strengthen the cords of our faith, and we must turn to the Lord and go forth for Him with a new degree of faithfulness. We must evangelize the world with the Gospel and we must educate the church with the great truths of that Gospel.

### 1b. *Evangelization.*

Our first and chief duty is to evangelize with the Gospel of Christ. This can be done only by proclaiming to one and all the fact that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The people of the world must be told that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). There is no other message for this world. There is no other hope that can be offered than the hope found in the Son of God. There is no other way to life, to peace, to joy, and to abiding happiness than by way of the cross of the Redeemer. There is no other plan of salvation than that offered by God through the sinless person and atoning death of the Christ of God.

\* \* \*

Let us pray for a mighty revival to sweep our ranks, to call us back to our "first love," to cause us to see there is work to be done while it is still day, and to empower and urge us to go forth with the Gospel and to evangelize every soul therewith. \* \* \* Let us pray for the love of the Apostle John, the courage of the converted Peter, the faithfulness unto death of Stephen, and the missionary zeal of the Apostle Paul.

In order to accomplish this each one of us must be willing to pay the price, whatever it may be. If it means that secret sins and binding habits must go, then let them go at

once. If it means less time for self and personal desires, then let us give up that time and turn quickly to the task of witnessing of the grace of God in the very place where God has placed us. If anything is standing between the soul and the Savior, then give up that thing, obey His will and He will more than repay in the end. If it means that some must leave kindred and home and go to a far, lonely place of labor, then let us go with the good news of the victorious, living Lord. If God calls us to serve Him in any capacity let us answer back to heaven with Isaiah of old, "Here am I; send me" (Isa. 6:8). Yes, even if it means that some must face trial, tribulation, and martyrdom, still let us place our faith in Christ and our hands in His and say with the woman of other years, "It is well" (II Ki. 4:26).

The work of evangelizing the nations has been and still is the aim of the District Mission Board, of the National Home Missions Council, and of the Foreign Missionary Society of the Brethren Church. But each one of these boards needs help, far more help than it is now getting. Each board needs recruits who are on fire for the work of evangelizing every soul with the Gospel of the grace of God. \* \* \* Furthermore, each one of these boards is in need of more gifts so that it can enlarge the reach of its activities.

Christ said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). But to those who for any reason cannot go He said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). There you have it in plain English. As the children of God we must preach and pray, we must implore men to accept the offer of salvation and we must intercede with God that He will send forth still more workers. \* \* \*

### 2b. *Education.*

Education must follow evangelization. Too many people within the church are like the Israelites of old, of whom the Apostle wrote, "They have a zeal of God, but not according to knowledge" (Rom. 10:2). When one is saved and brought into the family of God too often that one is neglected and forgotten. In the physical realm when a child is born into this world it is carefully nour-

ished and trained—educated in the things that society considers to be essential to the child. Even so a great effort must be put forth to train every child of God in that which God has revealed for our spiritual welfare.

\* \* \*

If the church is to have the blessings of power and of the presence of the Head of the church promised in Matthew 28:18-20 then it must fulfill the commands of going with the Gospel message, of baptizing believers by trine immersion, and of teaching all believers the things the Lord had revealed, either during His earthly ministry or through the blessed work of the Holy Spirit. Before one can teach these things, however, he must be acquainted with them. The student who would teach in obedience to this command must dig deep and learn much before he can be effective in teaching others. \* \* \*

To aid in accomplishing this the Spirit has placed within the church some whose special functions as pastors and teachers are to help others. The work of the evangelist is to bring the lost to the Savior; the work of the pastor and teacher is to take charge of the new-born babe and instruct it with the revelation of God. There you have the two great works of the church while still on earth: evangelization and enlightenment, soul-winning and saint-instructing, calling to Christ and child-training for Him. \* \* \*

A very casual reading of the Bible will show that God detests ignorance. Who are the people that are involved in the "isms" that have a smattering of Biblical terms and ideas? Who are the ones that never do anything worthwhile for the Christ and His church? Who are the ones that cause all the trouble in our various congregations, both within and without the Brethren Church? Who are the ones who are running about from church to church to find some message to please their ears? Who are they? In the main, they are the ones who are unlearned concerning spiritual truth, who know very little of what the Bible actually teaches, who are not clear on the great doctrines that God has revealed in His Word.

\* \* \*

It has been said that the Brethren are among those who know their



Bibles best. If this is true, dearly beloved, it ought to humble us rather than exalt us. Have we been faithful with what we have learned? Have we been giving it forth to others? A great need in the Brethren Church seems to be for men who will devote themselves yet more faithfully to the study of the great doctrines of God's revelation, and who will put their findings into print, carefully written and fully documented. Much that has been written by Christian students has been carelessly done, with little or no reference to sources and authorities consulted and cited. Because of this the men of learning in the world often look askance at and ridicule these books, and as a result they are driven further from accepting the truth and the Christ. If any of our Brethren men are willing to enter upon such an undertaking they must be encouraged in every way possible by every member of our denomination.

In this connection we must be more faithful to Grace Theological Seminary. We must pray for this school and give of our substance so that all expenses will be cared for as they arise and so that the new building can be erected at the earliest possible date. Furthermore, we must encourage more of our young men to receive their theological training at Grace. Of course, one can get a good Christian education in some other school, but he cannot get the best training for service within our denomination outside of the school that has been set up by and is manned by those who understand the Word of God as do the Brethren. This is our school and it is training men for our church. Let us urge more of those who are to be our leaders tomorrow to attend this school to study the Book where no part of it is shunned, explained as mythical, or argued away.

Also, a word of praise must be said for the Christian day schools that are sprouting up here and there in the United States. It would seem appropriate to commend this movement to a more serious consideration by the Brethren, especially in the metropolitan areas where the need appears to be more urgent and where the schools can be the more easily started and supported.

By this time every member of the denomination should know of the new series of studies in the Word

of God that will take the student through the entire Book in a period of six years. This program was launched by The Brethren Missionary Herald Company last January 1st and the response has been above that which one could have expected. But this is not enough. Every congregation must faithfully use this material, must encourage the people in their Bible schools to actually study the Book.

### 3a. OUR CONDUCT.

After we have established certain truths in our minds concerning our creed and concerning our church we must then consider our conduct. When we think of conduct in this sense we must consider it collectively, as referring to the whole denomination, and we must also think of it individually, as referring to each saint within the church. Therefore, whatever is said of one must be equally true of the other, for the Lord does not have two standards of conduct, one for His church and the other for individual saints. His norm can be summed up in one sentence: "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God" (Lev. 20:7).

### 1b. Our Behavior.

The present crisis in moral decay and spiritual stress demands of our churches, and of those institutions under the control of the saints, leaders who are trained in the best possible manner, who are intelligent and thorough, who are courageous and bold in Christ, who love the Lord with all their hearts, and who are completely loyal to Him in all things. These must be men who understand and appreciate high moral standards in an age in which they are almost totally ignored.

\* \* \* We must be consistent in our individual conduct and denominational behavior, or else the people of the world will never see that we "had been with Jesus" (Acts 4:13). When our personal behavior does not agree with our professed belief, and when our denominational conduct does not coincide with our declared creed, then our words spoken for Christ, and our songs sung for His praise, and our books published for His glory, and our schools founded for His work, will come to nought as far as eternity is concerned. Oh, beloved, we must be insistent for consistency in our

behavior; we must behave as we believe.

\* \* \*

### 2b. Our Burden.

The burden of our sin must have been placed upon the Redeemer. In turn we should have received from Him the burden for the souls of men and their welfare. To those within the church the Spirit has something to say about their burden for others within the fold. Hear it as recorded by the great missionary to the world—the Apostle Paul. He wrote:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. . . . Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:1-6).

In addition to our interest in those who are of our own, we must show genuine interest in those who are lost in sin, who are dead spiritually and in need of the Gospel. We must deal with sin wherever found. But of all these we have already spoken.

\* \* \*

Oh Church, you for whom the Savior died and now intercedes at the mercy seat, let your Lord have all there is of you! Let Him place you in the furnace of refinement and then let Him send you forth anew to declare and to do all that He has already commanded you! Let Christ give you His creed, establish you as His church in every particular, and fashion your conduct according to the divine standard of heaven! Oh Bride of the Son of God, yield yourself anew to the challenge before you!

### TUNE IN

### THE GOSPEL TRUTH

National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Sept. 12, 1948.

Acts 23, 24.

## TRIAL AND DETENTION OF PAUL

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

We need to see how Paul preached the Gospel to a man like Felix. Felix was a man of very wicked life. Read the quarterly, or any good commentary, for the details. Even after hearing Paul's preaching he was still looking for a bribe, and within two years he was removed from office.

To this vile sinner Paul preached the Gospel. We know that, because Paul didn't care to preach anything except Jesus Christ and Him crucified. Moreover, Luke tells us that Felix "sent for Paul and heard him speak upon faith in Christ Jesus" (Acts 24:24, R. S. V.). So Paul was preaching Christ, and he was preaching salvation by faith, his favorite theme.

But how did Paul preach Christ, and salvation by faith, to a profligate sinner? Did he just tell Felix that God loved him and sent His Son to die for him, and that if he would just "receive Christ" he would be saved?

Luke tells us that he "argued about justice and self-control and future judgment" (Acts 24:25, R. S. V.). One may call this law-preaching if he will, but Paul preached it to a gentile sinner. He began his sermon by talking about a man's relation to his fellow men. God expects justice to be shown in every human relationship. That hit Felix, for he was notoriously unjust. Paul continued the sermon by talking about a man's relation to himself. God expects every man to live a life of self-discipline, holding the carnal appetites within the bounds divinely set. Felix felt that one, too, for he was living in adultery

with the woman by his side. Paul concluded his sermon by talking about a man's relationship with God. This God who expects justice and self-control must be met in a future judgment. That terrified Felix, and he told Paul to go away.

That is how Paul preached on "faith in Christ Jesus" on one occasion. Yet this is the same Paul who simply told the Philippian jailor to "Believe on the Lord Jesus Christ, and thou shalt be saved." Why the remarkable difference? Simply because the jailor was ready to be saved and was asking the way, while Felix was not ready to be saved, and never would be until he was convicted of sin. It is still true that the law is "our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). And there is no justification by faith until the law has done its work. That is why Paul preached about "justice and self-control and future

judgment" when he spoke upon "faith in Christ Jesus."

When this wise procedure is not followed, the tragic result is that sinners confess a false faith, a *dead* faith, and then suppose that they are saved. And the last state of that man is worse than the first.

Be sure to plow the ground well before you plant the seed.

### Review Questions

(Based on the Brethren Quarterly)

1. How did Paul split the council into two opposing factions?
2. What vow was taken by more than 40 men? Do you suppose they kept it?
3. What part did Paul's nephew play in saving him?
4. Why do you suppose Paul was always treated so courteously by his Roman guards?
5. How many men protected Paul on the overnight trip?
6. What charges did Tertullus make against Paul?
7. How did Paul answer the charges?
8. Did Paul follow his conscience before he was saved? Is conscience a safe guide? Should one follow it?
9. How did Paul preach to Felix and Drusilla?
10. Show how God's plan triumphed over Satan's blockades in this lesson.
11. What four points in Paul's preaching were called heresy by the Jews?

### BIBLE-READING SCHEDULE

Monday	August 30	Psalms	102, 103	John	1
Tuesday	August 31	Psalms	104, 105	John	2, 3
Wednesday	Sept. 1	Psalms	106, 107	John	4
Thursday	Sept. 2	Psalms	108, 109, 110	John	5
Friday	Sept. 3	Psalms	111, 112, 113, 114	John	6
Saturday	Sept. 4	Psalms	115, 116, 117, 118	John	7
Sunday	Sept. 5	Psalms	119:1-88	John	8
Monday	Sept. 6	Psalms	119:89-176	John	9
Tuesday	Sept. 7	Psalms	120, 121, 122, 123	John	10
Wednesday	Sept. 8	Psalms	124, 125, 126, 127	John	11
Thursday	Sept. 9	Psalms	128, 129, 130, 131	John	12
Friday	Sept. 10	Psalms	132, 133, 134, 135	John	13
Saturday	Sept. 11	Psalms	136, 137, 138	John	14, 15
Sunday	Sept. 12	Psalms	139, 140, 141	John	16, 17

# THE BRETHREN MISSIONARY HERALD

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FOREIGN MISSIONS NUMBER

SEPTEMBER 4, 1948





# EDITORIALLY SPEAKING

By LOUIS S. BAUMAN  
Editor, Foreign Mission Number

## "LEST WE FORGET! LEST WE FORGET!"

How prone mankind is to forget its greatest benefactors! Jesus stood one day and cried, "If any man thirst, let him come unto me, and drink. He that believeth on me . . . out of his belly shall flow rivers of living water" (John 7:37, 38). And how true that has proven to be! The "rivers of living water" that have refreshed a thirsty world through the centuries have ever flowed forth from the true believers on the Lord Jesus Christ. But how slow the unregenerate world is to perceive this fact. And how often even the saints forget those who have been used of God as channels through which His choicest blessings have flown.

As the delegates are even now journeying toward Winona Lake for the National Fellowship of the Brethren Church, and as this editorial is read, they will be in session there, the mind of the editor goes back to the General Conference of the Brethren Church that gathered at Winona 52 years ago. And as he visualizes that Conference, he is wondering if he will see a single face this year that was seen also in that group more than a half-century ago. A few are still living, and it is our hope that we shall see some of the few at Winona this year.

But as the memory of that long ago brings faces into view, there is one face that stands out prominently, and, lest the Brethren Church shall be guilty of forgetting the man who, more than any other, was the prime mover in beginning in her the foreign missionary work of which we are all so proud today, we have placed his picture upon the front of the cover of this issue of *The Brethren Missionary Herald*. That man is Jacob C. Cassel.

We regret to say that 50 years and more ago, the General Conference of the Brethren Church was not only indifferent, but was decidedly cool toward the idea of carrying the Gospel message to the heathen lands beyond the sea. Too many of her leaders believed that it was our duty to first convert the Methodists, the Presbyterians, the Baptists, and a lot of other religious folks to the distinctive practices of our denomination, before we bothered ourselves with the heathen across the seas! Of course, if sprinkling isn't Christian baptism, and if baptismal regeneration is according to the Word of God, the position of such was and is logical. However, in spite of some recent declarations in the courts to the contrary, not all the Brethren believed in baptismal regeneration in those days, and Jacob C. Cassel was one of them. Consequently, the spirit of foreign missions, which is certainly the spirit of Jesus Christ, lived and throbbed in his breast.

His soul could not rest. By pen and by tongue, he had agitated from the beginning, that the command to "Go, teach all nations," was as binding upon the church as the command to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost." And, it was Jacob C. Cassel who persuaded a little band of 53 Brethren to follow him out under the trees to a bit of high ground about half-way between what is now the Auditorium and the Sunday Tabernacle at Winona, and there actually effect the organization of the Foreign Missionary Society of the Brethren Church. The first recorded Minutes on the secretarial record of the Foreign Missionary Society read as follows:

"At the General Conference of the Brethren Church, which convened at Winona Lake, Indiana, Aug. 31 to Sept. 5, 1900, the matter of opening a way for foreign missionary effort was discussed earnestly, and many seemed moved by the Spirit to take some action that would lead to some definite step in that direction.

"Accordingly, a meeting to effect a Foreign Missionary Society was convened on Tuesday at 2:00 p. m., Sept. 4. J. O. Talley was made Chairman of the meeting, and G. W. Rench, Secretary.

"After remarks by Jacob C. Cassel, J. Allen Miller submitted a form of Constitution."

Jacob C. Cassel was made the Treasurer of the newly organized society, and from that day, to the day when ill health compelled him to relinquish that task, there was scarcely a forward movement of the society that was not instigated and pressed into action by Jacob C. Cassel. He led; the rest of us followed. In the year 1909 he was sent by the society to himself be a missionary. He assumed full control of the Brethren mission in Montreal, Canada.

He continued in his office as Treasurer, and as a member of the Foreign Board, until the year 1918, when he resigned his office of Treasurer, because of ill-health. In the following year (1919), he was "loosed-away-upward" to be with Christ, which was—for him—"very far better," but the Foreign Missionary Society lost one of the most ardent supporters of her foreign missionary activities she has ever known, or ever will know.

But not only in the realm of foreign missions, but in the realm of home missions, was Jacob C. Cassel an active worker. I do not have the records of the Home Missions Council in hand as I write, but I recall that for years he was also the Secretary of the National Home Mission board (or was it more correctly known as the General Mission Board?) of the Brethren Church. And more than one Brethren church today owes its origin to his enthusiastic efforts to establish the church

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.

here in America. His was the leadership that gave birth to the First Brethren Church of Philadelphia—the only Brethren church to which he ever belonged. And, from his days until now, his fine missionary spirit continues to live in the Philadelphia church. And this editorial is being written, “lest we forget, lest we forget,” in Philadelphia also.

Moreover, every other good work of the church ever had his enthusiastic support and sympathy. The prayer of the editor is that the spirit of Jacob C. Cassel may inspire the Conference of 1948, bursting anew into flame that will send us forth on our mission, under God, to accomplish greater tasks than any of which we have yet dreamed—“UNTIL HE COME.”

#### MISUSING FREEDOM

It is quite an interesting item that we clipped from the Foster letter for our Mail Bag. However, wherein does the African differ from the American? The same “old man” possesses them both. The determination to get all you can by working as little as you can for it, is the natural fruit of the unregenerate nature. “The old man” of the Scripture is a lazy old rascal—afflicted with hoboism whether he lolls on a bed of down, or whether he lolls in a haystack—whether he hibernates in a Fifth Avenue mansion or hibernates in an African kraal.

The unregenerate man always grows indolent and arrogant when he tastes of freedom, and as a result becomes a slave to sin. The Apostle Peter was right: “While they promise them liberty, they themselves are the servants of corruption (II Pet. 2:19).

Communism, as a philosophy of government, promised all the “four freedoms” to men. Soviet Russia—unregenerate Russia—tried it out. The result is a nation of slaves! Unregenerate men fight and die for freedom, and, obtaining it, return soon to their chains. The trouble with the unregenerate man is, he misuses freedom like he misuses everything else. There is no true liberty to be found on this earth except where the Spirit of Christ indwells the hearts of men. Liberty follows the path of the true church advancing with its open Bible. Dictatorship and totalitarianism flourish in the atmosphere of atheism, and perish in the atmosphere of a living faith in Christ. All the pages of history declare it—the six thousand years of human experience proves it. It broke forth from the lips of the great Nazarene in a tone of thunder reverberating through the ages:

“IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED” (John 8:36).

And—the Nazarene was right!

#### “THE CHILDREN’S TEETH ARE SET ON EDGE”

The increase in mental collapse among children is one of the appalling facts our nation is facing as it continues on its pathway away from God and His holy ordinances. The Census Bureau reveals that

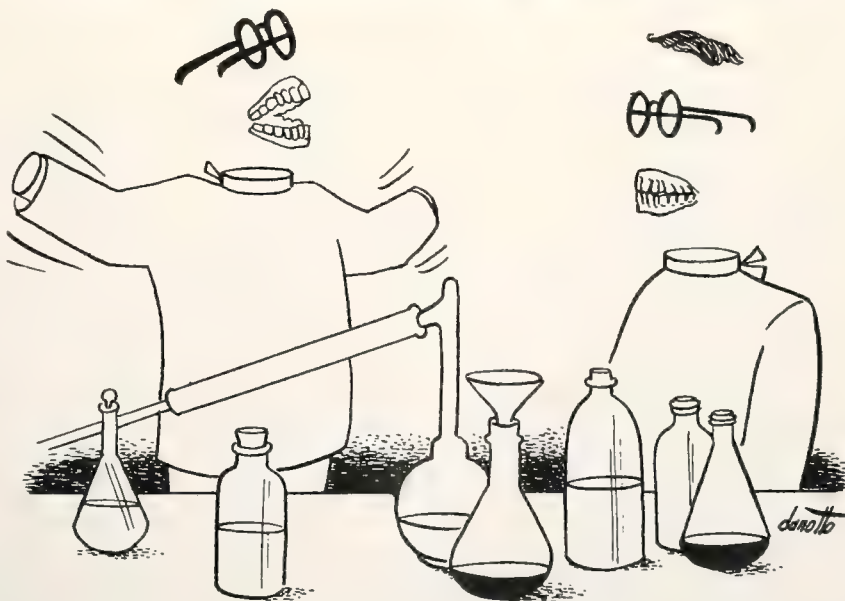
840,000 children in our country become markedly neurotic every year. One thousand children under 15 years of age are confined in our insane asylums every year. One out of every twenty children in our schoolrooms are “potential phychiatric-hospital patients.” Thirty mentally ill children under 10 years of age will commit suicide this year. In children’s hospitals, 15% of the patients are mentally disordered. No thinking person can doubt that among our children we find the most terrible fruits of a nation of cigarette-smoking, whiskey-guzzling, movie-crazed mothers and fathers who have forgotten God, and have given themselves over to the lusts of the world, the flesh, and the devil.

Among the children of the exiles in old Babylon, there was a well-known “proverb” (Ezek. 18:2, 3): “The fathers have eaten a sour grape, and the children’s teeth are set on edge” (Jer. 31:29). That proverb is as pertinent in America today as it was in Babylon. Verily, America is approaching a day when she will reap the harvest of her recent sowing—a day in which our children will rise en masse and cry, “Our fathers have sinned, and are not; and we have borne their iniquities” (Lam. 5:7).

#### THE FIRST BRETHREN CHURCH OF JOHNSTOWN (PA.) REAFFIRMS ITS SOVEREIGNTY

On a recent visit to Johnstown, Rev. W. A. Ogden, the pastor of that great church, showed the editor a copy of “A Resolution” that was passed by a unanimous vote of that congregation on July 21, 1948. In this “Resolution” that church reaffirms its complete sovereignty. All in all, it strikes me that the resolution is a masterpiece. We are printing it elsewhere in this issue of the Herald with the express permission of the pastor. And it would be well if every Brethren church in our country would once again by a similar resolution re-

## Ain’t “Science” Wonderful?



“Eureka, Dr. Filbert! X5Q7 makes organic matter invisible!”



affirm its stand for the complete sovereignty of the local congregation—*congregational government*—the congregational government for which our fathers fought in 1882, and for which the Brethren Church was brought into existence in 1883. That the Brethren Church strongly affirmed her stand for the complete sovereignty of the local congregation on the day that she was born, and that she has stood unflinching for the sovereignty

of the local church from that day to this, is so patent from the records of the church, that a denial by any judge, jury, preacher, or reader of the records can only make one wonder whether or not reason has “flown the coop.” Apparently, those who are presumptuous enough to attack the principle of local church sovereignty in the First Brethren Church of Johnstown are due for a shock.

# A RESOLUTION

*PASSED UNANIMOUSLY BY THE FIRST BRETHERN CHURCH OF JOHNSTOWN, PA., ON JULY 21ST, 1948*

INASMUCH AS local churches in the Brethren denomination have not, and can not, escape the implications of the results of the actions which divided the church into two national conferences with related boards and organizations in 1939, and

INASMUCH AS of this present date three lawsuits have been prosecuted, one in each of three States, for the purpose of gaining possession and control of Brethren church property, and

INASMUCH AS we have no assurance that our own congregation will escape the designs of men who would attempt to force us into the support of certain conferences and boards, or who would call in question our doctrinal preaching and teaching;

WE DEEM IT to be prudent and desirable to define our position and our policy as a church that we may be governed in our actions and that those without may be instructed regarding the same.

## THEREFORE:

1. WE AFFIRM our adherence to the doctrine of congregational church government and cannot yield our sovereignty to any national or district conference, or to the boards or institutions which are the creatures of, or which cooperate with, such conferences.

2. WE RECOGNIZE the rights of members of this congregation to support such Brethren conferences, boards, and institutions as they may choose; it being understood that no delegate or group of delegates shall have power to represent that part of our congregation not voluntarily committed to such conference, board, or institution.

3. WE AFFIRM it to be our conviction that the First Brethren Church of Johnstown, Pennsylvania, has always been, and is at the present time, loyal to the teachings contained in the New Testament as a whole, and specifically to the ordinances as taught and practiced in Brethren churches since the origin of the Brethren as a separate denomination in 1882.

4. WE DECLARE it to be our purpose to continue to exist as a sovereign congregation, managing our own affairs, preaching and teaching the Gospel of Jesus Christ, practicing the ordinances of the New Testament

Church; seeking always to understand their spiritual content, supporting such conferences, boards, and institutions as, in our judgment, affords the best opportunity of reaching eternity-bound souls with the saving Gospel of Christ.

5. TO ACCOMPLISH these purposes we affirm that the so-called “Ashland Group” and the so-called “Grace Group” in our congregation is one church, and that we shall resist any and all efforts, whether from among our members, or from those not members, to involve the First Brethren Church of Johnstown, Pennsylvania, in a legal battle to determine which of the above-mentioned groups shall have control of our church property and program.

NOTATION—This resolution was passed unanimously by the church in regular quarterly business meeting on the date above indicated, a representative number from each “group” being present. Signed, M. H. Launtz, Church Clerk.

## GO, LABOR ON

Go, labor on; spend and be spent—thy joy to do the Father's will! It is the way the Master went; should not the servant tread it still?

Go, labor on, 'tis not for nought; thy earthly loss is heavenly gain: men heed thee, love thee, praise thee not; the Master praises—what are men?

Go, labor on, your hands are weak, your knees are faint, your soul cast down; yet falter not: the prize you seek is near, a kingdom and a crown.

Go, labor on while it is day, the world's dark night is hastening on; speed, speed thy work, cast sloth away; it is not thus that souls are won.

Men die in darkness at your side, without a hope to cheer the tomb; take up the torch and wave it wide, the torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray; be wise the erring soul to win; go forth into the world's highway, compel the wanderers to come in.

Toil on, and in thy toil rejoice; for toil comes rest, for exile home; soon shalt thou hear the Bridegroom's voice, the midnight cry, “Behold I come!”—*Horatius Bonar*.

# "REPENT OR PERISH"

By THE EDITOR

The old Roman poet, Ausonius, declared that "Earth produces nothing worse than an ungrateful man." And another (Young) said, "He that is ungrateful has no guilt but one; all other crimes may pass for virtues in him." The ancient Lycurgus, reputed as the founder of the Spartan Constitution, which is regarded as the most perfect code of law ever penned by man, was once asked why, in his code, while he set forth a proper punishment for every other known crime, yet he set forth no punishment for the sin of ingratitude. Lycurgus replied, "I have left that for the gods to punish!"

Probably no sin of man so broke the heart of Jesus Christ as the sin of ingratitude. His every step, His every touch brought blessing to men. But, for all His loving kindness, the world returned to Him only thorns and nails and spittle. Once upon a time our Lord healed ten lepers of their rotting disease. And when these lepers saw their flesh suddenly become as sweet and as clean as the flesh of a little babe, only one returned to say, "Thank you, Lord!" Jesus cried out, "Were there not ten cleansed? Where are the nine?" And His great heart broke! *Ingratitude!*

Weigh then, the heinousness of this sin as it is viewed by God and man! And then ponder this fact: No people—no race of any color or clime or creed—has given to the world of men greater blessing and greater gifts than the Jews. Consider what stream of blessing to mankind you will, and you will find that much of its flow first burst forth from the hills and valleys of Judea. The arts, music, poetry, culture, science, law, liberty—none have given the world more of these than did the Jew. If you doubt, go inquire of your historian.

And, when it comes to "the one thing needful"—the one supreme blessing—a knowledge of God and His salvation—a knowledge of Him, whom to know is life eternal—all of *such* knowledge our sinful race possesses, flows to us through the sons of Jacob. Every book of my precious Bible, inspired of God, was written down by the sons of Jacob, preserved by them through storm, flood, and fire, and heralded by them to us gentiles. And above all, a little Jewish maiden brought forth from her womb the tabernacled God, our Savior! Our peace! Humanity's hope!

But, how has a gentile world shown its gratitude to the Jew for all this? Would that we could blot out the awful record! The gentile world joined itself to death and hell in an attempt to destroy its greatest human benefactor. All the gratitude (?) the Jew has received has been given to him in lies, curses, robberies, scourges, stones, bullets, swords, gibbets, flames, frozen wastes, concentration camps, poison, starvation, and death! Our own generation, in the past score of years, has succeeded in outdoing all past generations in killing Jews by the most terrible tortures hell can invent—six million Jews—two-fifths of all Jews on the face of the earth! Why Almighty God has postponed His day of judgment thus far, only He Himself can know. If ingratitude is the monstrous sin that both man and God have declared it to be, then God be merciful to our generation in the day when judgment arrives!

It may be said that the Jew is undeserving because he has been a stiffnecked and impudent race. But Almighty God knew that before we did. To the Prophet Ezekiel God said, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them . . . And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions . . . And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious . . . son of man . . . Be not thou rebellious like that rebellious house" (Ezek. 2:3-8).

Again and again, God upbraided Israel for her sinfulness and apostasy. A multitude of Scriptures from the prophets old and new could be quoted. And yet, in the midst of it all, God said to Israel, "he that toucheth you toucheth the apple of his (my) eye" (Zech. 2:8).

And how our Lord was hated of the Jews! They, as the hounds of hell, constantly dogged His steps, seeking His destruction. He knew that shortly they would take Him, bind Him, scourge Him, spit upon Him, crown Him with thorns, nail Him to a tree, and mock Him, while dying in unspeakable agonies. Yet, knowing all this, He said to the woman at the well, "*salvation is of the Jews*" (John 4:22).

Yes, "he that toucheth you, toucheth the apple of his eye"!

"Hands off, O Gentile! or be grief your dower—  
They still are girdled by Jehovah's power;  
Who else could keep them for a gracious hour?  
Tho' curse be on them yet—and they must go  
To ghastly depths of suffering and woe—  
Yet woe to hand that shall that woe bestow!  
Hands off, I say, for lo, Jehovah still  
Hath a high place, now wretched Jews shall fill—  
And none can hinder that—*what is His will!*"

We may wonder why the eternal God should cover so undeserving a people with His mighty hand. Let Him who covers, give answer: "Hear, O Israel . . . Not for thy righteousness, or for the uprightness of thine heart . . . but . . . *that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob*" (Deut. 9:1, 5).

The God of the Jew, and, by His grace, *our* God, is a *covenant-keeping God!* He promised Abraham, Isaac, and Jacob that He would fulfil His eternal purpose in Christ through their seed, and therefore, notwithstanding all the stiffneckedness and impudence of their children, the children "*are beloved for the fathers' sakes*. For the gifts and calling of God are without repentance" (Rom. 11:28, 29)—i. e., "*without change of mind*."

But, not only are the Jews "*beloved for the fathers' sakes*" and because God must be faithful to His covenants, but God peers ahead into the future, and sees the Jew as he will some day be—converted and redeemed—



sees him going forth into a gentile world that has become apostate—sees him leading that world back to God.

Verily, if man could peer into the future and see the Jew as God sees him there, unless ingratitude has paralyzed his very soul, man would love the Jew also. Looking into the future God sees a world totally lost in the darkness of sin and unbelief. Even, as it is written, "Behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2). It is then—in that "great darkness"—that Israel will obey the voice of her God: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). And, in that day, the Jew, your hated Jew, will bow the knee before Him whom he has pierced, and arise from the knee to become the world's flaming evangel of the grace of God! And then, O Israel, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Verily, in that day, "the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:3, 5, 15, 18).

I have no prejudice in favor of the Jew. "God is no respecter of persons" (Acts 10:34). Therefore, God must love the gentile even as He loves the Jew. It is written that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Jew is the instrument that God, in His sovereign will, has chosen, by which He will make good His promise to Abraham: "in thee shall all families of the earth be blessed" (Gen. 12:3). And when the gentile hates and persecutes the Jew, knows he not that he hates and persecutes the one instrument that God is using, and will use, for the gentile's peace, his blessing, yea, his eternal salvation.

Darkness covers the earth today. Men, in that darkness stagger about, fearful of the specters that they dimly see moving about in that darkness. And, into our churches—supposedly lighthouses—the darkness has also crept. All hearts are filled with fear. But, why the darkness? Again we say, let the gentile world ponder its treatment of the Jew! Let it be reminded of its great sin of ingratitude to Israel!

And, as for the church, let it meditate upon its dismal failure to carry out the last command of its Lord before He ascended into the heaven: "Go . . . preach the gospel to every creature" (Mark 16:15). And, in doing that, to remember the order that it has so sadly forgotten: "to the Jew first, and also to the Greek" (Rom. 1:16).

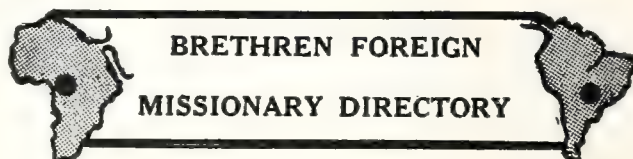
Yea, let it be remembered by both the State and the Church, that the eternal God said to Abraham and his seed: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3). God hath also said: "I say the word, and will perform it" (Ezek. 12:25)! A little meditation upon those words might reveal the source of the ills that beset the world today—both in the Church and in the State.

Once again, a mighty voice is crying in the wilderness—crying unto both Jew and gentile: "REPENT OR PERISH!"—L. S. B.

## ON MISSIONS

With encouragements and discouragements we have nothing to do. This is the King's business; and it is ours to follow our Master's lead, and carry the Gospel to every creature. Until we stop this counting of converts, and stop worshipping this Great Diana of modern Ephesians—the statistical table—we shall never do this work as it ought to be done.

If not a convert had been gathered in the hundred years of missions just past, our obligation to proclaim the Gospel to a dying world would not, in the least degree, be affected. Our marching orders are explicit; and if we have no reward or compensation this side of the coming of the King in glory, we can afford to wait until then to learn the reason why we have been suffered to go on with our Lord's work with so much apparent discouragement.—Dr. A. T. Pierson.



### SOUTH AMERICA

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 Rev. and Mrs. Lynn D. Schrock, Supt. pro tem of Argentine Field.  
 Miss Johanna Nielsen.  
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 Rev. and Mrs. Hill Maconaghy.  
 Address: Gen. Paz. 132, F. C. C. A. Prov. Cordoba, La Carlota, Argentina, S. A.  
 Rev. and Mrs. Solon W. Hoyt.  
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 Rev. and Mrs. Benjamin Hamilton, Jr.  
 Miss Estella Myers.  
 Miss Grace Byron.  
 Address: Bellevue, via Bossangoa, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. Robert Williams.  
 Miss Ruth Kent.  
 Miss Marie Mischler.  
 Address: Bekoro, via Bozoum, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. J. P. Kliever.  
 Mrs. Minnie Kennedy.  
 Address: Bouca, via Bangui, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. Joseph H. Foster.  
 Address: Bossembele, via Bangui, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. Robert W. Hill.  
 Address: Yaloke, via Bangui, Oubangui-Chari, French Equatorial Africa.  
 Dr. and Mrs. Floyd W. Taber.  
 Miss Elizabeth Tyson.  
 Address: M'Baiki, via Bangui, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. Harold Dunning.  
 Mr. and Mrs. Albert W. Balzer.  
 Address: Njoro, via Bozoum, Oubangui-Chari, French Equatorial Africa.  
 Rev. and Mrs. Marvin L. Goodman, Jr.

### MISSIONARIES ON FURLOUGH

- Rev. and Mrs. S. Wayne Beaver, 3060 Hope St., Huntington Park, Calif.  
 Miss Mary Emmert, Dallas Center, Iowa.  
 Rev. and Mrs. Chauncey B. Sheldon, Brethren Missionary Residence, Winona Lake, Ind.  
 Rev. and Mrs. Clarence L. Sickel, Brethren Missionary Residence, Winona Lake, Ind.

# The Kabbaites' "Feast of Tabernacles"

By MRS. MINNIE KENNEDY, Bekoro, French Equatorial Africa

The first week of the month of April, three districts in the land of the Kabbaites gathered together in the village of Kabba (20 miles north from Bekoro), to celebrate their yearly "Feast of Tabernacles." The following week three more districts gathered in the village of Bedaya (13 miles south of Bekoro), for their "Feast of Tabernacles." There were to have been five such gatherings, but due to uncontrollable circumstances, the missionaries were only able to attend two of them. The other three were cared for by the native pastors.

Some of the folks had to walk the distance of 45 miles to attend these feasts. They also carried enough food to last them the six days. Then as soon as they arrived, they took unto themselves boughs and branches of trees, willows of the brook and cornstalks to make booths to

every group sang a different song. But it really sounded good and made our hearts rejoice that they found joy and pleasure in the things of the Lord.

Our meetings were rather late this year due to the adverse circumstances, so in the midst of our good times we had a little unpleasantness because of a strong wind and rain. The people crowded into the church, and those who couldn't get in sought shelter in the nearby villages. But there was no complaining—everybody laughed about it and sang more songs to pass away the time.

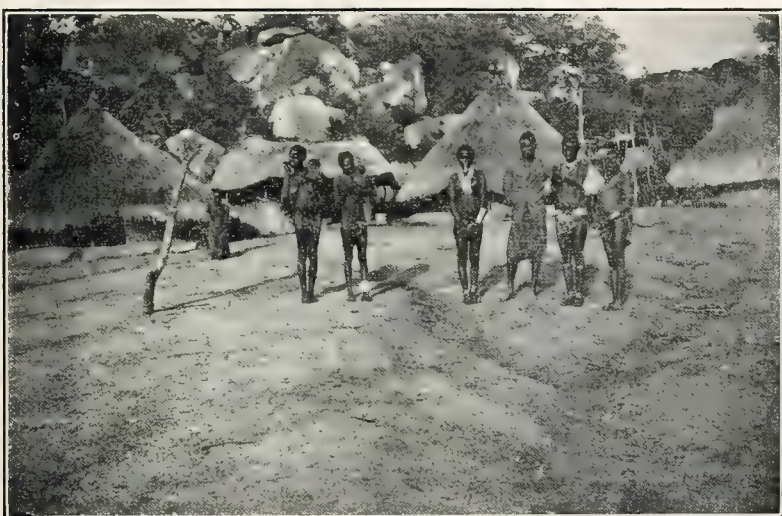
On the closing Sunday, eight couples were married en masse. These native preachers do their best to tie the knot tight. They make them promise two times over to be true to each other "until death do them part," or the Lord returns to receive us unto Himself.

I must tell you one amusing incident. One afternoon, just before the evening service, three young lads came to our hut and said they wanted me to settle their argument. I agreed to try. So the one lad said, "Isn't that cloth you have on your legs?" For an answer I rolled down my stocking. I wish you could have seen the faces of the other two lads. Their eyes almost popped out of their heads. Not a word was spoken by any of us, but the air was charged with—"Didn't I tell you so?" After a few seconds they walked off—one with his head held high. *He won the argument!*

During the first week of conference, we did have a slight tragedy. Three of their booths burned down during the night, and some money and a few personal articles were lost in the fire. It was a miracle that all the booths didn't burn, because they

build them so close together, and they are a bit careless with their fires.

But in spite of all, a good time was had and all returned to their villages happy and in good spirits. Thus ended the Kabbaites' "Feast of Tabernacles" for another year.



*A Village Scene*

dwell in. These served as their dwelling places for the six days while feasting on the Word.

The services began Tuesday evening with a welcoming message. Then through Wednesday to Saturday, there were morning and evening services, and four classes daily. Sunday morning and evening services only. For the classes, they gathered in five groups—village leaders, men, women, boys and girls. Three native pastors and two missionaries taught these groups, changing every day so that each teacher had a day or part of a day with each group.

Over 500 gathered at Kabba and over 700 at Bedaya. There were 115 village leaders alone. That means that over 115 villages were represented in these two gatherings.

The new Kabba songbook was given to them at these meetings and how they did enjoy them! As soon as the classes were over they gathered in groups and sang to their hearts' content. Morning, noon, and night, even until near midnight, there was a grand medley, because





# First Bulletin From Njoro

By M. L. GOODMAN

Greetings to all you folks at home from the mission station at Njoro! No, the name is not a mistake, even though it may be unfamiliar to you. Njoro is one of two baby mission stations in the process of being born this year. We praise the Lord that new stations are being opened on our field. As you no doubt know, Miss Estella Myers, Dorothy, and I have been allowed the blessed privilege of establishing the new station in the Bocaranga district. We praise Him for our appointment here, and for the fact that we shall have Miss Myers working with us to steer us newer missionaries over the rough spots. The purpose in writing these few lines is to give you at home news of our work here, and to solicit your earnest prayers on its behalf.

The station site was chosen in March, and we were able to begin building operations about the middle of April. However, we are not trying to take Brother Balzer's job away from him. The extent of our building endeavors is a three-room mud-block house which makes it possible to occupy the field immediately. We are glad to report that the house is just about finished despite rains which slowed up work. It lacks only doors and shutters, which are in the process of being made. At the completion of this house, we hope to build a smaller one for Miss Myers to occupy, and then we plan to leave the rest of the building for our builder. We praise the Lord for Brother and Sister Balzer and for the work they are doing.

We were fortunate in being able to move to Njoro without having to wait for the completion of the house. There are two mud rest houses here which have been our home for the past two months. One served as sleeping quarters for our family of three, and the other is our dining and living room. I wish you could come for a visit. You would be as surprised as our government administrator was when he paid us a visit to see how homey these mud rest houses can be made to look.

Njoro is located in the district of Bocaranga in the northwest section of our field. Within the district borders, there are more than fifty thousand people grouped in eight major tribes. Four of these tribes—all of one language group—make up two-thirds of the total population. These tribes are situated in the northern half of the district, and Njoro rests in the heart of them. It was for that reason that Njoro was chosen to be a mission station.

The district of Bocaranga is the most mountainous section in our field. Of course we do not have any mountains in the American sense of the word, but we do have some pretty good-sized hills. Just about eight miles from our station is one of the highest mountains in this section of Africa—well over three thousand feet in height. Because we are in a mountainous section, we do not experience the extremes of heat which occur in other districts. In their place we can offer strong continuous winds and cold damp weather in certain seasons, but on the whole, we have a good climate most of the year.

What is the spiritual condition of this district? There are eight different centers where native believers gather each Sunday. There are over six hundred men, women, and children who have accepted the Lord Jesus Christ, and we praise Him for these precious souls. However, we can truthfully though regretfully say that the surface has scarcely been scratched. Three-fourths of the villages still have no testimony for Christ, and those villages to which the Light has come are far from being completely evangelized. We have a small nucleus of believers, but the great mass of the people remain in the darkness of heathenism. We believe that darkness is as great here as any place on our field because the white man's civilization is only beginning to make its influence felt. The people in the villages are fast in the grips of the leaders of the pagan rites, and are held there by the nameless fear which binds all pagan tribes to their idols and ceremonies.

Now that I have given you a brief description, both physical and spiritual, of the district as a whole, let me do the same for the one particular village at which we are located—Njoro. I wish all of you could sit on the veranda of our little house and look out over this comparatively large native village. The view is beautiful—especially in the morning hours as the sun is just beginning to stir behind the hill upon which the village rests. A hundred cone-shaped roofs are silhouetted in various shades of color against the morning sky. This scene in the waking hours, lovely as it is, is surpassed at sunset by a similar scene in darker shades. Yes, there is much physical beauty to be found here at Njoro. But as I look out over the physical beauty of God's handiwork, I am forced to contrast that beauty with the ugliness of the spiritual picture.

In a region of darkness and sin, Njoro has a name as being one of the worst villages. It has become a center for the practice of heathen rites and dances. When the people want to have a wild party, they come to Njoro to have it. Many a night the drums throb until the early morning hours. At Njoro also are the leaders of the heathen rites. So when we say we expect opposition, one of the first places we will expect it will be here at Njoro. We have already found the people of Njoro harder to reach than those in the nearby villages. Perhaps that is why the Lord has pointed out this village as the one at which to establish the station. He knew that it would take much work and prayer to reach the people of this village. But if it proves hard to reach, we know that when the Gospel has really done its work, we will see great victories for the Lord.

Our blessed task is to bring the glorious light of our Lord and Savior Jesus Christ to these people so they need not remain in the darkness of fear and sin. We know that as that light shines upon them, the leaders of the powers of darkness will reject and struggle to put out that light with all the power at their command.

*(Continued on Page 785)*



REV. R. W. HILL

# JUST ONE YEAR IN AFRICA, BUT . . .

By ROBERT W. HILL, Bossembele, F. E. Africa



MRS. HILL

Our first year in Africa is now history and what can we say? We certainly cannot thrill one with tales of the masses thronging to hear the message of salvation. We haven't even seen enough of the wild animals to keep one interested. We have had sickness, discouragements, and about everything on that side of the ledger. We have made terrific blunders in the eyes of the natives merely because we were not yet familiar with their way of life. We have been terribly tired of studying native languages. In other words, our first year has been very ordinary. All of these things we had more or less expected, and before leaving the States we had prepared ourselves to face them, and yet there have been many things that we never expected. Even now, words will be far from adequate in relating just what has happened in the last year.

Just one year in Africa! but, we have seen the impossible. We never thought it possible that people could be so steeped in sin. Of course, we had been told this, but there is something soul-shaking in seeing it for yourselves. It is not merely the nakedness, filth, sickness or hovel-like existence of these people that grips you. There is something in their looks and mannerisms that is shaped from a past of superstition and fear. Sin has reigned and they know of nothing different. Here, when one accepts Christ he must make a complete break with the past, and it is here that we have seen a real miracle. Lives have been transformed by believing in the finished work of Christ. Lives that were once directed by powers of evil, now know the joy of being directed by the very Spirit of God.

Just one year in Africa! but, we have heard the impossible. We have heard chains rattle before, but never as in Africa. You can hear them when the natives walk by—chains dragging at their feet. These are real, unbreakable chains of darkness. Their native, devilish customs cling to them, and though they are free to move about, they are slaves. On clear nights it is possible to hear the drums beat as they dance to the peculiar native rhythm that all points to being dead in trespasses and sin—without hope—without God. And yet, we have heard another type of singing, a melody that only the redeemed can sing and it has warmed our hearts. Testimonies and messages have brought real joy to us because the message is the same—"by grace are ye saved."

Just one year in Africa! and, we have felt the impossible. There is something oppressive about preaching to the people of a native village who are still in

the hands of the Evil One. One has that tingle-on-the-back-of-the-neck feeling that makes you realize that there is a real conflict going on in your presence between Darkness and Light. We have felt this, but there is always that greater knowledge that He is with us—that the only way these people can be delivered from the power of sin is through the shed blood of the Lord Jesus Christ. Africa is filled with an open, unclothed sin and needs the Gospel of Christ.

Just one year in Africa! and, what can we say? Well, we are mighty glad that the Lord called us here. What will the next year bring? That will be easy to forecast now: sickness, discouragements, and about everything on that side of the ledger, but the other side will far overbalance anything that the world can offer. As we have been trying to say—we're glad we have been called to be missionaries for Christ in Africa!

## ETERNITY!

"I paint for eternity," said Zeuxis, the famous painter, a man whose leading motive, probably, was the praise of men.

"Eternity! Eternity! Souls are perishing!" was the almost constant cry of Duncan Matheson, the man who is said to have "died of the heroic disease—hard work for others' good."

"I am hastening to eternity! Time flies, and tells me to fly with it!" So said David Nasmyth, the founder of City Missions—the man whose one desire was "to accomplish the largest possible amount of good in the short space of his existence upon earth."

"Eternity! Eternity! Eternity!" said Rev. John Rogers in 1871, on his dying bed. "Oh," said he, "how awful is eternity to the man whose soul is not saved! When you see a man on a bed of death, as I am now, how different do things appear! When on a bed of ease, free from pain, the language of men of the world is 'Get money! Get money! Get all you can!' But oh, with eternity, eternity in view, it is 'Get Christ!' How are you to get Christ? He comes to you in His Word and offers Himself to you! Go to Him—love Him—trust in Him!"

Nearer, ever nearer it draws to us. Eternity—the vast measureless Eternity surely approaches for each one.

Where will you be in eternity?—*Inglis Fleming.*





## Foreign Missionary Editor's Mail Box

From time to time the editor receives letters from people who are not members of the Brethren Church, telling us how greatly they enjoy the *Brethren Missionary Herald*. We have received letters from public libraries in which the librarian tells us that the *Herald* is very much appreciated by many people who come to the library to read.

Here is a letter from Mrs. Loran C. Brown, of Indianapolis, which is a sample of some of the letters that we receive. It is a letter that we certainly appreciated, and believe that the readers of the *Herald* will appreciate it, and we trust that those who read this part of the Mail Box will realize that it might be a good missionary work to send the *Herald* to some of their friends. How about it? The voice of the Brethren Church (which the *Herald* is) should be heard beyond our local boundaries. But, here is a portion of the letter of Mrs. Brown:

"My name will not be familiar to you, but when I tell you that I am a very close friend of Mrs. Loa Aeby, perhaps that will suffice for an introduction. In fact, Mrs. Aeby says that if she weren't a Brethren, she would be a Baptist, and I reply, 'If I weren't a Baptist, I would be a Brethren.'

"I have heard you speak at Winona and enjoy your messages on Prophecy. Surely we are nearing the end of this Age, and how wonderful when the Lord comes!

"The principal reason for this letter is to tell you that I enjoy the Brethren Herald—even though I am a Baptist. Perhaps that is the reason I DO enjoy it. I know it is sound, and I use many of the articles from week to week as lesson material. I hope that isn't plagiarism. If it is, I am guilty. I don't use them word for word, of course, but they are so good and sound and fine for my class of young women. Mrs. Aeby has given me the subscription to the magazine for the last few years as a Christmas gift, and it has been a very precious one."

"Strikers," even in Africa!—So writes Mrs. J. H. Foster from Bouca on April 15th: "Things are moving slowly in Africa. I mean at Bouca. All the 'strikers' are not at home. Since the people here have their freedom, they don't know what to do with it. They are treating the white man the way they were treated for centuries. A chief visited us the other day and said, 'My people won't work for me even if I pay them.' He forgets that for years he was 'Boss' and if his people did not obey they got more than was coming to them. But that is the spirit of the natives everywhere. They will not work, but walk around with a white shirt on and a hat on their head and look important. That spells 'liberty' to them. Joe has 10 workmen instead of 25 or 30. It is even difficult for us to get firewood and charcoal made. If only we had a well on the concession with a good pump in it. That would help tremendously."

Miss Estella Myers, still busy with translation work, writes from Bassai June 5:

"I am waiting upon the Lord when I should go to Njoro in Pana land with the Goodmans. They are completing their mud-block house, and in about a month they will be over again, and for me.

"However, I am busy here teaching the Bible school women from 6 to 7 a. m. I go to the village when I can in the evenings.

"I have just completed translating the book of Ruth and Song of Solomon. I read Matthew Henry first, and received a blessing in translating those books. The Psalms also are so refreshing to translate. I have many books of the Old Testament done. The Karré some day will have the Bible in their language. We received word that 1,000 copies of the New Testaments had arrived at Leopoldville. The Karré are waiting patiently for them. . . . The natives seem delighted with the translations. Every effort is being put forth to teach them to read. I praise God for this.

"Keep praying for us. We need His strength and wisdom to do what there is to do. Yes, I believe Jesus will come soon, and when He comes, there will be rest."

Miss Mildred Kuntz, a member of our First Church in Long Beach, who for some years has been in charge of a mission station for the Navajos at Lupton, Ariz., in a report just received says:

"God's Word is going forth daily in Navajoland and souls are being born again! Within the week two Navajos have made professions of Christ as Savior here at the Lupton station. One is a schoolgirl who just returned from school for the summer, and the other is a young husband who does not understand English. His Christian wife gladly interpreted for him.

"Several weeks ago Stella, who attended the daily vacation Bible school for Navajos, also made a profession. Next week we are having another D. V. B. S. at Lupton for white children.

"Some of the Christian Navajos are rejoicing in the Navajo reading classes we are having for them. We are willing to teach them whenever they come in. They show interest and are willing to buy primers, the Creation Story, Stories of Jesus, Gospels, etc., printed in the Navajo language. One little girl who is a Christian, but has much opposition at home, bought some Christian books. Now she tells me her mother, brother, and sister are also learning to read in Navajo. She gladly told me on Sunday that her mother had given her permission to come to Sunday school. Please pray that many will be eager to learn to read and will be willing to spend the time and energy to do so. Pray also that saints will be strengthened and souls saved as they learn to read God's Word for themselves.

"You would be thrilled to see how the Indian mother gathers her children together to get them ready for S. S. when we go to the camps for them. Their little faces are washed, a clean dress, skirt, or suit must be put on, and their little faces are greased as a protection

from the sun, etc. Mother often says she has too much work to do, or she must stay home with baby. Pray that many more mothers and fathers will bring their children to the Sunday services as well as during the week. Camp work is also going forward—four souls made professions recently in their homes. Continue to pray that many will yield their hearts to the Lord for salvation and service. As you pray, God works! Thank you for your interest, prayers, and gifts!"

Albert Balzer, in a letter to the General Secretary, June 6th, says:

"You probably have heard that the Klievers are in their new house. The new house at Bekoro cost \$1,870. I believe that was \$7.00 less than I told the Conference. . . . Everybody was worried some about help here (M'Baiki). Well, frankly, I'm having the time of my life, as we have all the men we can use, and more. These fellows here really know how to work, and they can work if they want to, so it looks as though most of our work will be done piecework.

"I contact about three crews every morning. I always consult them first before the final order is given. Now, there is no question that they do not 'hock' me once in a while, but other times I get it back on them, so it works out well, on the average. If a fellow does not put out as well one day, I don't get excited about it, but watch what he does for a week. If everything seems to be going slow, I wait and see what has been done when the week is over. I'm letting a lot of things go by that I do not like, but I'm happy and they are happy, and at the end I believe that very much is being accomplished. The wage scale is settled at 14 francs [11c] per day.

"We are all set up here at the location of the new house [M'Baiki], and we really like it. There are trees everywhere, and we are right here in the middle of things. We are making the bricks right here next to the house, so that we will be able to keep an eye on the work in a better way. It was either hauling the mud or hauling the bricks, and here we are going to do the hauling of the mud. This will save me always running to the grounds to see how they are doing."

Harold Dunning writes to the General Secretary:

"My one regret is that we did not have more opportunity to have you and Mrs. Barnard in our home longer. I'm so glad that you got a chance to see the work and now understand, to a degree, our hopes and fears out here. . . . Are getting into the work here at Boda. Have between eight and ten each afternoon in my 'Bible school.' Marguerite has a full program also. We are enjoying the work. No gas yet, but I keep busy." [It would be humorous, if it were not so serious, that with all the new trucks in Africa, now we don't have gasoline enough allowed to run them.—Barnard.]

J. Paul Dowdy, Argentina, in a letter to the General Secretary, dated July 1st, writes:

"The Bible Institute is going along fine, so far this year. We have 35 students registered for this year's work. There are also seven correspondence students who are still working on last year's work. These will doubtless continue with the new courses when they finish what they are now doing. There are two more

who are in the process of registering for correspondence work. That will make a total of 44."

Mrs. J. H. Foster, under date of May 26, writes to the General Secretary:

"Both of us are, as usual, enjoying the mercies and blessings of God, our Savior. . . . Last week we had a cyclone pass over the concession. You should have been here to get pictures after the storm abated. The work shed at the farthest end of the concession was blown down, with most of the working men in it; even Abraham [the native pastor] was among them. He had been here at the house, and was returning when the storm broke loose. So he took shelter among the others in the shed. There were terrible winds, and during the hardest gust the shed fell. We heard the yells of the men and judged what had happened, but the wind was too terrible to open the door. However, Nago came running to the verandah and called to us that the shed had fallen and everybody was inside of it, but they were all crawling out. Think of it, no one was injured more than a few scratches! How we praise the Lord for His mercies! Surely, they are new every morning." [You will remember, it was at Bouca where the chapel burned only a few months ago.—Barnard]

Orville Jobson, under date of July 3rd, at Douala, wrote the Secretary:

"Here we are on Moser's verandah, overlooking the ocean, or rather the river, with our three Dodges parked below in the yard. We like the pickups. The cabs are large and spacious, deeper body for hauling, cab and front fenders red, baggage part and back fenders in black. All came through O. K. with the exception of a broken mirror and a broken spring door in one car."

Miss Ruth Kent, in a recent letter to the Secretary, says:

"We have our gardens in a new place, by the stream where the bananas are growing, and things are looking very nice. The grass is beginning to grow, and the roses to bloom.

"Speaking of getting along, just now we have no kerosene for the refrigerator, so we have everything in the natural way. The other folks keep meat for us, and such things as must be kept cold. Our gas supply was very low, but some more came yesterday."

Brother Kliever, in a recent letter to the Secretary, says:

"We are in our new house. It is so nice, and so like at home that I catch myself feeling for the light button. I'm using the front bedroom as my office. I have room to set my arms now without knocking things off the shelf. I hope we'll be as happy in it as we were in the 'mud palace.'

"Any new couple you send out here are welcome to the new house. That is not saying that we don't appreciate it, but it is an indication that we really want another couple at Bekoro."

Lynn Schrock writes the Secretary under date of June 21st:

"Your mention of joy because of the Bible Institute

(Continued on Page 785)



## "Pray Without Ceasing"

As this column appears in print we shall be assembled in our annual National Fellowship. Each department of our Brethren Church will be receiving reports, facing problems, and making plans for the new year. Every Prayer Warrior, whether at the Conference or at home, needs to be much in prayer that right decisions will be made, and that the work may be put forward according to the will of the Lord.

Pray that the Brethren Church may never recede from her stand as a Bible-believing, Bible-practicing group of followers of the Lord Jesus Christ. These are days of apostasy; we need the power of God to resist the wiles of the devil, who was never more active than now; prayer will release that power. May we ever continue to be a *praying church*!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Africa—

1. For the health of all the missionaries, and especially for Brother Foster, who has just been reported as having had a "physical breakdown."

2. For evangelization—that the 1,500 villages in our territory, as yet without even a regular prayer place, may soon have a teacher or worker.

3. For education—in the many schools of the different types, that the 1,000 native workers, many without any special training, many unable even to read the entire New Testament; pray that these may rapidly be trained.

##### Argentina—

1. To raise up more pastors and evangelists to enter the great harvest-field of souls here.

2. To make it possible to open a Bible institute of day classes.

3. To greatly encourage the children in Corral de Bustos who are being persecuted in the schools because of their faith in Christ as Savior. And to help the women believers of La Carlota, whose husbands are not converted, that their testimonies may bring them to Christ.

4. That the believers may see and take advantage of the wonderful opportunities that they have of giving out the Gospel. This some already are doing by witnessing and opening their homes for Gospel meetings.

##### At Home—

1. Pray for the Sheldons, Sickels, Beavers, Miss Snyder, Dr. Kimmell, and your General Secretary, as they visit among our churches.

2. For Dr. Bauman in the great work he is doing as Editor of our issue of *The Brethren Missionary Herald*.

3. That the Lord will "thrust forth" sufficient workers for the fields we have entered or may soon enter, and that He will "thrust forth" enough of our DOLLARS to support all these workers.

#### HOME MISSIONS—

1. That the necessary finances for the construction of the new building at Juniata, Pa., will be supplied.

2. That the Lord will provide the means so that a new church can be started in Phoenix, Ariz.

3. For the Home Missions offering to be received in November, that sufficient funds will be received to meet the many challenges which lie before the Council.

4. That Rev. Grubb, Field Secretary of the Council, will be guided by the Holy Spirit in carrying out the decisions made at the board meetings during National Conference.

5. For the many Brethren who are now in isolated places, that their testimony may be blessed of the Lord and that they might be instrumental in the starting of Brethren churches.

#### GOSPEL TRUTH RADIO—

1. That each church now having a part in the support of the Gospel Truth radio ministry will receive rich blessings.

2. That the men in the Laymen's Fellowship will see the need of giving to this missionary work by radio.

3. That gifts will continue to come in for the payment of the deficit incurred in producing the programs.

#### GRACE THEOLOGICAL SEMINARY—

1. Pray for the Seminary as the 12th year begins on Friday, September 10th, that its ministry throughout the year may enjoy God's blessing.

2. Pray for the new Seminary students and their needs—spiritual, intellectual, and physical.

3. Pray for the success of the new Collegiate Division beginning this fall, and for its students.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray that the generous Publication Offering may be used to publish the Brethren literature which the church so sorely needs.

2. Pray for each member of the staff as they endeavor to do this work: Mrs. John Neely, Mrs. Adam Rager, Charles Ashman, Jr., Eugene Burns, Jesse Deloe, and Miles Taber.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray that the councils may begin their new year with a determination that the will of the Lord shall be done in all their work.

2. That the spiritual standards of our lives as women and of our councils may be raised this year to a new high.

3. That a start may be made without delay along the lines of all our objectives for the year.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the local Sisterhoods as they plan to follow the goals for the new year.

2. That the churches as a whole may take a deeper interest in their Sisterhoods.

3. That more girls may be reached for Sisterhood.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray for the many young people returning to school—that those in non-Christian schools may have a

testimony and those in Christian schools may have their needs met.

2. For our new Collegiate Division at Grace Seminary and its students.

3. For the fall schedule of the Youth Director and his work among the churches and in the schools.



## Editor's Mail Box

(Continued from Page 783)

in Argentina hits a responsive chord in our hearts as well. It seems to us, as it does to you, that the great hope of this work is the training of nationals so that they in turn may be used of the Lord among their own people. The cry down here, on the part of the Catholic priesthood, is that the Yankees, supported by Yankee dollars, are leading the Argentines into error. But it will be better when more Argentines will be able to proclaim the message.

"The wonderful thing is that there are a goodly number of those who have a new vision of work for the Lord. For example, there are now two Sunday schools every Sunday morning that are run exclusively by the Argentines, and there is the plan to start another.

"A goodly number of believers here in Rio Cuarto are definitely alert to the opportunities to speak for the Lord.

"This past Saturday a group of seven or eight of our young people went out to do house-to-house visitation. They took along tracts and did some sewing."

Under date of June 28th, Brother Sickel, in a letter to the Secretary, writes:

"My present plan is to leave here Thursday, July 1st, at 11:30 a. m., go to Buenos Aires, leave there by train for Paraguay. I expect to remain in Paraguay a couple of days, as I'm very anxious to get into Brazil. Sorry to have to report that it will be impossible to take the Cine kodak out of the country with me. My present plan is to buy a 35 mm. machine in Paraguay, and hope to be able to borrow a 16 mm. machine while there.

"Had a wonderful time at a big young people's gathering last evening. There were 76 around the banquet table. Brother Hoyt gave a very timely message at the evening service. I took some pictures, and just trust that they will turn out good so you folks can see the type of young people we have to work with. This phase of our work is certainly tops.

"Made the trip over to Corral de Bustos yesterday, and had a good time with Maconaghys and the brethren there. We had a splendid gathering. Some were there for the first time. They are touching some fine families in the town. The priest at present is seeking to hinder, but such acts are very common in this land. In many,

many cases the Lord uses these acts of the priests for the benefit of the Gospel."

Dr. Taber, writing to the General Secretary on June 8th, sends a very unique invitation, which apparently he sent out to the native leaders in his part of the Yaloké field. I quote it in full. I think it's excellent [Ed.].

"Junior Bible School and Clinic for Catechists, Yaloké, September 6th through October 29th.

"Come one, come all. Everybody welcome—black or white. Bring all your ills and wails, your Sango New Testament, and the hunger to study it. Come in loin cloth or broadcloth, in leaves or frills—just so you are clothed in His righteousness. If you are expecting a baby, come along. If you already have a dozen, bring them along. Be sure to bring the 'Fiche Sanitaire' you received four or five years ago and have been keeping precious in your boxes ever since. It will keep the doctor from losing his temper. If you are looking for a good Christian husband, come along. If you want the Church to look on you with favor for a job as Catechiste, come along. If you want to know how to win your friends to the Lord, come along. If you want to know how to dig solid food out of the Word for your own soul, come along. If you want the inspiration of gathering with likeminded souls, come along. There are no barriers of color, race, tribe, district, or mission, but be sure you have the approval of the God-appointed overseer of your work."

Robert S. Williams, writing to the Secretary, May 30th, says:

"We are certainly enjoying our work [Central Bible School], but it surely keeps us busy. Dropping a school of 41 students into our laps, with all its problems, and 24 hours of teaching a week makes a full-time job for slow folks like us. But the Lord is giving strength, wisdom, and blessing. I don't mind telling you, though, that everyone has been plenty busy since Conference. . . .

"Do tell the Board to send us more missionaries. Send us someone out to help over at Bouca."

## First Bulletin From Njoro

(Continued from Page 780)

Without doubt our native Christians will have to struggle against great persecution, but, praise the Lord, the powers of darkness can never extinguish the Light. As they try their hardest, and as the persecution grows stronger, we know that that Light will not dim, but shine all the brighter to the glory of the Lord and the winning of souls.

Brethren, pray for these believers that as the trials grow harder, their testimony for the Lord may grow proportionately brighter until even their persecutors may come to the Light of life. Pray that the native workers and Christians and we missionaries may be used "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" (Acts 26:18).



# News Briefs

The church at Garwin, Iowa, has become 100% in subscriptions to the Missionary Herald. With the recent addition of the Leon church to this list, the Iowa District is now 100% in Missionary Herald circulation, being the third district to qualify. Rev. Ray Layman is the pastor at Garwin.

Rev. Clarence Sickel has returned from Argentina, arriving in Winona Lake Aug. 19.

Rev. Forest Lance, of Sterling, Ohio, has accepted a call to become pastor of the church in Compton, Calif.

Rev. Don Bartlett has resigned from the pastorate at Sharpville, Ind. Brother Bartlett and family plan to move to Kokomo, Ind., soon, where he will teach in the high school.

A Crusade for Christ will be held at the church in Hagerstown, Md., Sept. 5-19, with Rev. Anthony Zeoli as speaker and Pastor Walter A. Lepp as song leader.

From the Middlebranch, Ohio, bulletin: "Mrs. Lois Kirscht, daughter of Rev. and Mrs. Kinzie, was admitted to Mercy Hospital on Thursday."

The Rittman, Ohio, bulletin tells us that Pastor Lyle W. Marvin and family enjoyed a 2,000-mile trip through several States; also that Mary Fritz and Paul Castor had announced their engagement.

The Northwest District Camp was very successful, according to a re-

port from Dean William H. Schaffer. There were 48 Junior Campers and 35 Seniors, with a number of decisions for Christ. Brother Schaffer assures us that he was misinformed by another party in regard to the report that Rev. J. W. Hathaway planned to become pastor of a Church of the Brethren congregation.

Rev. W. O. H. Garman will speak at the church in Kittanning, Pa., Sept. 9, on his return from Europe. Phil Saint will be at Kittanning, Oct. 10-22.

Mrs. Mary Ellen Wells, mother of Mrs. Jesse Hall, died Aug. 17, after a prolonged illness. Funeral services were conducted in Lynwood, Calif., by Dr. Elias White. Mrs. Hall is the wife of the pastor in Canton, Ohio.

The vacation Bible school in Garvey, Calif., had an enrollment of 168 and an average attendance of 91. Confessions of faith were made by 24 boys and girls, and 190 people attended the closing program in this new church. Dr. Elias White held a Bible conference in the church in August.

"The Grace Brethren Hour" is the name of the radio program conducted by the Flora, Ind., church on the new station in Kokomo, WIOU, 1350 Kc., each Saturday.

The church in Peru, Ind., reports that attendance at prayer meeting during the summer is averaging around 100. Two first-time decisions were made at a recent prayer meeting. The King's Trumpeters from Los Angeles and the Bryan Gospel Singers gave musical programs in the church in August. This church held a reception for its 1948 graduates from high school, college, and seminary.

Mrs. Charles Booz, clerk of the church in Portis, Kans., asks us to announce through the Herald that the church will soon be without a pastor. The present pastor, Rev. Hiland Stewart, is resigning to take up the work of managing editor of a religious publication.

Rev. Ord Gehman preached at Dallas Center, Iowa, recently during the illness of the pastor, Rev. Leon Myers. This church has a new constitution, a neatly mimeographed copy of which has been received in the Herald office.

Rev. Harold Etling was installed

## The Brethren Missionary Herald Circulation

A week ago .....	6,970
A month ago .....	6,881
A year ago .....	6,199
Two years ago .....	5,415

as pastor of the church in Akron, Ohio, Friday night, Aug. 20.

Of the \$13,430.28 received during the past year by the church in Sunnyside, Wash., \$5,380.94 was given to missionary work. The average attendance at the morning service was 192, with 123 in the evening. There was a net gain of five members, bringing the total to 330, with 211 active resident members. The church adopted a budget for current expenses for the coming year of \$6,500, and pledged a dollar per member for district missions. Rev. H. E. Collingridge is the pastor.

The average attendance at Covington, Va., during the last three months was 245 in Sunday school, 166 at the morning service, and 150 in the evening. The B. Y. F. sponsored a Crusade for Christ, Aug. 2-8, with Bill Smith and Mr. and Mrs. Everett Duncan. Other recent speakers at the church include Chief Whitefeather, converted Indian, and Rev. Elias Zimmerman, Jewish missionary.

The church in Johnstown, Pa., has a Saturday morning radio program at 7:45 on station WARD. Recent preachers in the Johnstown pulpit include Rev. J. L. Gingrich, Richard DeArmey, Rev. James Hammer, and Rev. R. D. Barnard.

Two numbers of the Missionary Herald will be exchanged in September. To enable the Women's Missionary Council and the Sisterhood of Mary and Martha to include reports from National Conference in their September number, the Home Missions number will exchange dates with them. Consequently, your next Herald will be the Home Mission number, and the W. M. C. number will be dated Sept. 18.

Among the resolutions passed at the Annual Conference of the Church of the Brethren this year is the following: "We call upon our people and upon all our Christian brethren everywhere . . . to endorse

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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## REGRETS

"If I had my life to live over again . . ." I have heard it, and most pastors have heard it—regrets from those who are old, or maybe are still rather young, but are so entangled that they cannot free themselves to serve the Lord; regrets that it is now too late to give themselves wholly to the Lord, for His service, and His work.

Perhaps the Lord called in younger days, and that call was rejected or ignored. Perhaps some steps of preparation were taken to meet the call, but discouragement or other things entered in, and the preparation ceased. Now there seems nothing left but regrets.

Unfortunately, time marches relentlessly on, and will not retrace her steps for us. We have but one life to live, and may it be one life given to the Lord Jesus Christ.

There are so many who have only regrets when they might have had a life of service for Christ. It may not be too late even yet for some to give the remainder of their lives to Him. He can use even you.

But there are no regrets in the hearts and minds of those who have given their lives to Christ for whatever He would have them do. There may possibly be regrets that they did not do it sooner, or that they wasted some years, but there is never regret that the life was given to the Lord. He gives joy and peace and blessings more abundantly than we could imagine or think.

Young people, when you stand before the Judgment Seat of Christ, —and all of us must stand before Him—what will you experience—regret, or rejoicing? Your experience then will be determined by the investment of your life now. Accept His challenges, do what He would have you do, that there might be no regrets in that day.

## NEWS NOTES

CAMP IOWANA was held this year again at Lake Ahquabi, a beau-



CAMP IOWANA, 1948

tiful spot 25 miles south of Des Moines, for the five churches of the Iowa District. Though only about 35 campers were there, beautiful weather and a good program afforded a wonderful time to all campers. Swimming, boating, softball, volleyball, archery, croquet, horseshoes, and badminton filled the recreational periods. Morning classes were taught by Pastors Layman and Kettell, and Youth Director Colburn, and evening activities included campfire messages by the youth director, and Gospel motion pictures.

At the faggot service Thursday night, almost every camper made some decision or gave some testimony. God richly blessed in the spiritual welfare of camp, and according to the testimony of the young people themselves, not one left camp without assurance of salvation. And outside of a few bee stings, there was no illness or injury at camp.

Morning watch, vespers, class discussions, tribal games, and campfire services will long be remembered by the campers who were there. All five of the pastors of the district, two of whom are new, were at camp, too.

Daily Sisterhood sessions were in charge of Nancy Manchester, and on

the last day a Sisterhood birthday party was held, complete with cake and all.

GARWIN, IOWA young people recently reorganized their B. Y. F., and elected Douglas Rodgers as president. Other officers include Beverly Bovenmyer, Lucille Lowry, Louise Rogers, and Myrna Thurston. Six of their number attended Camp Iowana.

WATERLOO, IOWA, young people held a Tuesday night campfire meeting in the park, in connection with the youth director's visit. Afterwards, they watched their church team play ball (and they won), and had a watermelon feed. Mmmmm. some fun!

## HERE'S AN IDEA!

Has your church a softball team in some city league? At the close of the season, why not honor them with a banquet or party? You might have it a baseball party, with appropriate decorations and games. You could work out a humorous dramatization of some poem such as "Casey at the Bat." Devotions might include a game of Bible baseball, and/or a short talk about teamwork on the ball team compared with teamwork in Christian service.





# The Christian's Seal



## THE SPIRIT OF WISDOM

"For the Lord giveth wisdom" (Prov. 2:6). The book of Proverbs has been called "a manual of practical wisdom." Soon after his accession to the throne, the Lord gave Solomon the privilege of choosing any blessing he desired. Instead of choosing those things upon which men usually lavish their affections, Solomon asked God to give him the spirit of wisdom. God gave to Solomon divine wisdom. Whenever he listened to wisdom's voice he was a "wise man," but whenever he forsook divine wisdom he acted the fool like any other human person. Under divine inspiration Solomon wrote the book of Proverbs, the key word of which is wisdom. We believe that the wisdom taught in Proverbs is the Holy Spirit Himself. Wisdom is not just an abstract discernment but the enlightenment of the Holy Spirit.

*James 1:5, 6*

"If any of you lack wisdom [and who doesn't], let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Here is the promise of the divine enlightenment of the Holy Spirit. He is the Spirit of Wisdom! He fulfils this promise of James 1:5. He is Wisdom! He guides in wise paths. He gives light for wise decisions. "Ask and ye shall receive."

*I Corinthians 2:4-7*

In the book of I Corinthians, Paul contrasts what men call wisdom and what in reality is wisdom. In I Corinthians 1:18-31, Paul proves the foolishness of what men call wisdom. By such the world never comes to a knowledge of God. "Christ Jesus . . . of God is made unto us wisdom" (I Cor. 1:30). Paul determined that his preaching would not be "with enticing words of man's wisdom," but in the wisdom of the Spirit. In verse 14 he sets forth spiritual discernment as the gift of the Holy Spirit. The Scriptures

clearly declare that the Holy Spirit is the Spirit of Wisdom. Now to return to the book of Proverbs.

### *Wisdom a Proper Name*

Wisdom is personified in the book of Proverbs and becomes a proper name. The Holy Spirit, the Third Person in the Godhead, is Wisdom. Therefore we ought to approach the study of Scriptural wisdom with reverential awe. "The fear of the Lord is the beginning of knowledge [wisdom]" (Prov. 1:7). How sacred is the personality of the Spirit! He leads us to the Father through the Son. When we yield to Him, in reverential awe we worship God the Father. This is spiritual worship. How sadly lacking is this spirit of reverence in much that is called worship today. Noise, turmoil, hilarity, etc., occupy too much space in present-day services. This is not wise. This is not reverence. It is

## NEWS BRIEFS

*(Continued from Page 786)*

the idea of federal world government and to urge our representatives in the national government and in the United Nations to labor for such revision and improvement in the United Nations as shall grant it the necessary rights and powers to function effectively as a federal government of the world . . ."

Dr. Daniel Nelson, pioneer missionary aviator, and president of the World Missionary Aviation Conference, was killed in a plane crash near Hong Kong, China, recently. His wife and two children also died in the crash.

The Moody radio station in Chicago has received permission to increase its FM power to 50,000 watts, which will make it the most powerful FM station in the Chicago area this fall, enabling many more listeners to get the Christian programs.

BY REV. CHARLES H. ASHMAN

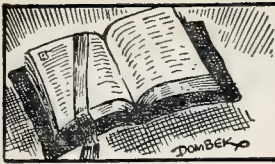
not worship! Whenever the Holy Spirit possesses our hearts, our worship will be spiritual.

*If!*

In Proverbs, the second chapter, we find several "ifs." "If thou wilt receive my words," "If thou criest after knowledge," "If thou seekest her as silver." Then comes the promise of the Spirit of wisdom. "Then shalt thou understand the fear of the Lord." "For the Lord giveth wisdom." "He layeth up sound wisdom for the righteous." The "ifs" are the conditions upon which the Holy Spirit operates within us and becomes wisdom to us. You cannot detour around the "ifs." They must be met. Then the Spirit of Wisdom will control.

### *Conference Wisdom*

This article will doubtless appear before our National Conference. There will come before us many important matters for decision. Oh, how much we need the Spirit of Wisdom in these decisions! Our denomination has suffered so much in the past because of the lack of the Spirit's guidance. Unwise decisions have been made and we are still reaping the harvest of them. Shall we not all seek the Holy Spirit's leadership as never before and follow after and pursue the wisdom which He alone can give? Satan has wrought havoc often by coming in by the door of administration. Thank God there will be perfect administration in heaven! But there is so great a risk of following self instead of the Spirit while we are still on the earth. Let us seek the wisdom that comes from above. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:17, 18).



# Studies in Revelation



## STUDY NO. 46

By REV. R. I. HUMBERD

### *The Trumpets*

"And I saw the seven angels which stood before God; and to them were given seven trumpets" (Rev. 8:2).

When the seventh seal is broken, the title deed is open, but our Lord still remembers mercy in judgment. And in place of one sweeping judgment, like in the days of Noah, He takes it by degrees and gives opportunity for repentance. These series of judgments are given to us under the form of seven trumpets.

### *Prayers of Saints*

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3).

This brings us to a point of tremendous interest indeed, as we realize that these trumpet judgments come in answer to the prayers of God's people. Long have men looked forward to a Golden Age. Daniel, Isaiah, and the Old Testament prophets spoke of it and longed to see its fulfillment. Our Lord taught His disciples to pray for it, and during these twenty long centuries, countless thousands have uttered the cry, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But that prayer has never been answered, and this brings us to one of the answers to that age-old question, "Why are not all prayers answered at once?"

### *Christ's Endorsement*

Only prayer that has been endorsed by Christ can be answered. God has a program, and Christ cannot endorse all prayer at the exact moment that it is uttered, but must wait until the time comes for its answer.

In their younger years, Zacharias and Elisabeth prayed so earnestly for a little babe, but no child was

born. Years passed, and all hope was gone.

One day when he was an old man, Zacharias entered the temple and walked up to the little golden altar to burn incense. Suddenly, the angel Gabriel appeared and said, "Thy prayer is heard." But Zacharias was puzzled. He had prayed countless times in the last fifty years. Which prayer?

Now Zacharias, don't you remember how earnestly you and Elisabeth prayed for a little babe? That prayer is heard and John the Baptist is soon to be born. Although God had not answered Zacharias' prayer at once, He did not throw it away. It was answered as soon as it was heard in heaven, but it did not enter before the throne until the time had come for its fulfillment.

### *Delayed Answer*

And so here. Back through the years the saints have been crying, "Thy kingdom come," but these prayers could not be answered for the time had not yet come. But they were not thrown away; rather were they placed in golden boxes and kept in safety until the time would come for them to be brought forth and presented on the highest altar in the universe.

### TUNE IN

### THE GOSPEL TRUTH

#### *National Brethren Radio Hour*

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Saturdays—5:30-6:00 p. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

### *The Incense*

Incense speaks of the merits of Christ. No prayer can be answered that has not been sweetened with the merits of our Lord. "Whatsoever ye shall ask in my name, that will I do" (John 14:13).

One day, soon after we moved to Chicago, wife and I went to Montgomery Ward and Company. Somehow I forgot to take either money or check along, so we felt rather helpless. However, we risked an order of about \$3.00 and I asked for a blank check. I wrote in the name of a strange bank in another state and my name was unknown. I presented it to the cashier and he told me to take it to that little old man.

The little old man scribbled on my check and the cashier accepted it. In those days we had to wait an hour and a half while the order was being filled, and during that time we found about \$23.00 worth of other merchandise, so I asked for another blank check. I took my check to the little old man; he scribbled on it and the cashier accepted it without protest.

We had to wait an hour and a half on that order and during that time I found an overcoat. Again I asked for a blank check, took it over to the little old man and he scribbled on it and the cashier accepted it. Finally we walked out of that store with all of those goods and I paid not a single penny for them. Montgomery Ward said, "Here is a million dollars worth of merchandise. Whatsoever you shall ask in the name of that little old man, you may have."

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# IN WHAT ARE WE TO GLORY?

A RADIO MESSAGE

By REV. ARCHIE LYNN, Glendale, Calif.

The text is found in Jeremiah's prophecy, chapter 9, verses 23 and 24. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

It is the Prophet Jeremiah giving us a wonderful picture of salvation, the glory of the Gospel is in its simplicity, although it is very profound. While its roots lie hidden away in eternity, its fruits are displayed to catch the passerby. Bishop McKay exhorted all young preachers to put the cookies on the lower shelf so the children could get them. A college professor spoke once in the country and a very ordinary man said, "Shucks, he ain't educated; I understood everything he said." This would be a wonderful compliment to preachers. Jeremiah was writing to his own nation. When the trails of judgment were put together, these faithful words of warning were unheeded.

First he says, "Let not the wise man glory in his wisdom." This seems to be man's ruse always. A man may know botany, the flowers, explain them all and not be acquainted with the Lily of the Valley and the Rose of Sharon. He may master astronomy and know nothing about the Sun of Righteousness or the Bright and Morning Star. He may master biology, the science of life, and know nothing about eternal life. He may know all about geology and not understand the Rock of Ages. So here, the prophet urges that men should not glory in their knowledge or in their wisdom. Also the mighty men should not glory in their might, little realizing that God is almighty. How we want to boast about our strength, our navy, our army, and all of that. And he also says that a man is foolish to glory in his riches as rich men are wont to do. That gold often takes the place of God. To these, Jeremiah

the unpopular, cries, "Let him . . . glory in this, that he understandeth and knoweth me." Then he declares three things about God which revealed the simple successive steps of salvation.

The foundation and fundamentals of salvation are, as its Author, unchangeable. Jeremiah seems to have gotten a glimpse of the cross, of the coming of Christ. There may be seen three things:

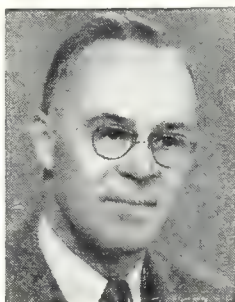
First, he emphasizes his lovingkindness. Lovingkindness is that nature of God which was put on uni-

(I John 4:10). Salvation then is a love movement on the part of God toward us. The thing of His heart the lovingkindness of God, is at the forefront of redemption's plan. Our fathers tried to describe it:

"Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

What a claim upon our attention! We ought to say as believers that we have neither ears nor eyes but for the Man who walked to die for us and who did die for us.

The second thing the prophet stresses is judgment. God never forgives sin. Listen to that. I was broadcasting once when a poor man called me shortly after I got back to the church and asked me if he understood me to say that God could not forgive sin. I answered, Yes. He cannot forgive sin. This would be contrary to His holy nature. God never did forgive sin and never will forgive sin. There is no forgiveness for sin. It is always judged with death. The reason there is forgiveness for the sinner is because there was no forgiveness for sin. The Bible speaks of forgiveness of sins, what we have done, but none for sin, what we are. "The wages of sin is death," and there is no immunity. God judges sin wherever He finds it. His Son took our place and became a sin-offering for us. He was holy, and yet God dealt with Him as the greatest of all sinners. God's grace flows out to sinners only because God's judgment has gone out upon sin, inflexible justice. God never changes. It's like the laws of the Medes and Persians. Daniel was cast into the prison of lions. The king had mercy, but the law had a claim. There was no way to preserve the honor of the government and allow clemency to Daniel. The sinner is under law. Christ was substituted for us. God laid on



REV. ARCHIE LYNN

versal display at the cross of Calvary. Love is the first link in the chain of life which was forged at the Place of the Skull. The love of God prefaced the plan and was the spring of all the purpose of God. John 3:16 we quote often, and how it does emphasize the supremacy of God's wonderful love. God does not love a lost world because Christ died. Christ died because God loved a lost world. It is not the death of Christ that brought the love of God into the world. It was God's love that sent Christ into the world to die. Romans 5:8 tells us that, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" Revelation 1:5 says, "Unto him that loveth us, and washed us from our sins in his own blood." And Isaiah the prophet proclaims, "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"

Him the iniquity of us all. He was made sin for us. He bore it all in His own body on the tree.

The third outstanding thing is the righteousness of God. God loves the sinner. God hates sin. To show His love He gave His Son. He imputes to Christ the sin of all. By the judgment of sin justice has its claim, and mercy may be bestowed. Holiness is upheld and peace is the result. Christ Jesus is made unto us righteousness. I come as the prodigal—barefooted and in rags. I receive shoes; I receive a ring; I receive the best robe; and I'm at the table. Wonderful!

The old colored preacher said, "My salvation is imported, imparted, and imputed. It was imported from heaven; imparted, a work of the Holy Spirit; imputed, because God sets the full value of Christ's work over to my account." Was the Gospel ever more beautifully set forth in its manifestation and operation than as suggested by this old colored preacher? The believer is justified, therefore righteous. God is the Justifier.

I remember reading a story of Bruce, the beloved Bruce that the English were after, and how Bruce was running, fleeing from the British. Then they turned his own bloodhounds loose and set them on his trail. Those faithful dogs were following their master, following him to expose him and probably lead him to death. And yet he escaped. He came to a stream of water and plunged into the stream. He waded down the stream and went out further down the stream. The scent

was broken. The dogs could not trace any farther. What a wonderful illustration that is! My sins were after me. The devil came behind yelling like a pack of bloodhounds. I plunged into the fountain of blood. The scent is lost. The trail is passed. Where is it? It is broken in the blood of Christ, and now we can shout and sing aloud as the Israelites on the other side of the Red Sea.

May I ask you, have you accepted Christ? Are you still permitting the devil to fool you and to lead you astray and cause you to postpone this? I urge you as one who has been redeemed from sin, who has put his trust in the Lord Jesus, and the love of God has been shed abroad in his heart, and he has the peace not because of what he is but

because of what our wonderful Savior is, and I make an appeal to you because He means so much to me. The blood of the Lord Jesus Christ cleanses from all sin. Are you clothed in His righteousness? God help you now that you will wake up and that you will accept the Lord Jesus Christ. What are you glorying in today? Is it your knowledge? Is it your wisdom? Is it your wealth? I trust that you are glorying in the Lord Jesus Christ because Christ and Christ alone is able to save.

The new president of *Youth for Christ International* is Rev. Robert A. Cook, who replaces Dr. Torrey M. Johnson, president during the first four years of the organization.

## UNDER THE PARSONAGE ROOF

By MRS. ROBERT MILLER

This morning the baby was awake at 6 o'clock with a normal baby appetite. He was *hungry*. After some cereal and milk a warm bath put him in the proper mood for his big job, that of growing. He slept with all the abandon of a healthy baby. Food, exercise, and rest—these three combined help him grow.

I fell to musing a bit as I went about household chores, taking a peek under the carriage hood every little while. There is so much spiritual infancy in the church of Christ today. The number of dwarfed, stunted Christians is legion. Why don't they grow as do my babies? Surely God cares for His children even more than a mother, and cares for them more tenderly.

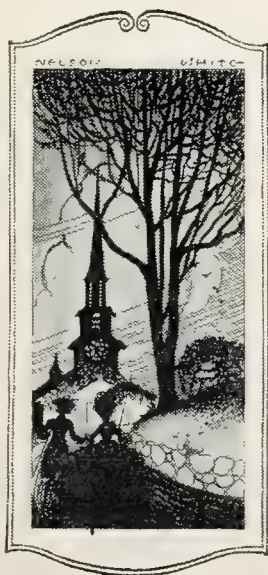
My heart knew the answer even as it asked the question. The food and cleansing are at hand. God and His Word are sufficient for every need. Then I thought of how appetite and exercise can make or break a man. Sluggishness or gorging along these lines tell pretty much what sort of an individual one is. Why wouldn't the wrong appetite, or no appetite toward righteousness produce spiritual monstrosities?

At the moment of rebirth, the new birth, we are introduced into God's family as perfectly normal "babes

in Christ." Some part of the reason for our failure to grow into spiritual adulthood lies in the field of our appetite and food. The born-again individual who feeds his soul on the husks of this old world rather than on the milk of God's Word will never develop normally so as to be able to take the strong meat of the Word. If I fed my baby on sawdust moistened with water I'd have no reason to expect even a normal baby to grow and develop.

Many a thought conceived in the heart by the prince of this world is developed and fed by cheap, tawdry reading. These thoughts, designed to feed man's baser passions, take possession of the professing believer who has succumbed to the wiles of the devil, and bring forth fruit in kind.

Other things being equal, my baby will grow as he is adequately, properly nourished. His appetite must be guided in the proper channels. What is your spiritual condition? If your appetite to Godward is good you are daily being cleansed. If you are daily exercising your spirit life on the strength derived from good appetite and good food, you ought to be "abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."





# PENIEL

By REV. BEN HAMILTON, JR., French Equatorial Africa

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:30).

Peniel! Face of God! Few names were looked upon with such awe and reverence in Old Testament days as that name. For it was a unique privilege to behold the face of God. God manifested Himself, in those days, only to those who delighted Him greatly.

God said to Moses: "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). But even before Moses' time the ancient Jews had great fear whenever they beheld the heavenly messengers of God or viewed some anthropomorphic visitation of God. Up to Jacob's time such visitations were solemn occasions which were often associated with fearsome judgment.

Originally, this was not so. For in the beginning of Adam's existence in the Garden of Eden, God could converse with him freely and there was not great fear in Adam's heart. The day that Adam and Eve tried to hide from God, after their initial act of sin, was the beginning of awesome fear in men's hearts when God sent His messengers or made Himself visible to men. Thus when the three men appeared to Abraham on the plains of Mamre, there was a mixture of fear, awe, and reverence that was peculiar to Old Testament saints. Not even beyond Moses' time did this fear disappear. When the angel of the Lord came to Manoah, there was genuine fear in his heart, albeit kindled with reverence. And even when Isaiah beheld his vision of the Lord there was manifested in the Lord's servant a feeling that he was beholding some privileged spectacle. As will be pointed out later, this attitude on the part of dedicated Jews was to play a role in Jesus' day which often is overlooked. Keep the general content of this paragraph in mind for future reference.

Due to the general attitude of God's chosen people, therefore, whenever He manifested Himself to them in a peculiarly personal way, such a manifestation was a token of

especially incomparable esteem on God's part. Thus it was indeed extraordinary that Jacob should see God's face and live. For many there were who had beheld God and died. Moreover, insofar as the records suggest, Jacob was one of the very few Old Testament persons who *literally* beheld God face to face, in so personal a manner as is recorded in the 32nd chapter of Genesis. It is said that Moses communed with God face to face. This, of course, is true, but the manner and circumstances are different somewhat from those under which Jacob saw God face to face. In Moses' case, he did not ac-



REV. BEN HAMILTON

tually see the face of God, as Deuteronomy 5:4 shows.

In Deuteronomy 5:4, the verb translated "talked" (*davar*), is in the Pi'el. In that form, the verb means literally "to speak with words." Thus the Deuteronomy passage states that God "spake words with you face to face" and this "in the mount out of the midst of fire." Moreover the Hebrew has "faces to faces" (*panim be panim*), showing that God did not speak face to face just with Moses but with all Israel who were gathered at the mount as well. Jacob's face-to-face vision of God was, therefore, a very unique experience and little wonder he wished to name the place of that vision Peniel!

Moses' request to see God (recorded in Exodus 33) is sometimes misunderstood, for on the basis of Exodus 33:20 people sometimes think Moses requested to see God's face. But Moses asked God to show His glory to him. There is consid-

erable difference between God's face and His glory. For God's glory is an all-encompassing thing. While it is true that few have actually seen God's glory in its fullest manifestation, fewer have seen God's face in individual instances. Indeed, as Exodus 33:23 clearly suggests, Moses did not see God's face.

After Jacob saw God face to face, others saw God face to face, but not in the identical manner the Lord revealed Himself to Jacob. During the exodus, God's face was revealed day by day to the sons of Israel in the cloud which went before them. In Solomon's day, God's face was shown to the people in the glory of the Lord which filled the temple. But obviously under those circumstances, God did not reveal His face as clearly as He did to Jacob.

It was not until our blessed Lord came to earth that people saw the face of God in a truly personal, vital way. It was the night before Christ's death that he was gathered together in sad farewell with the disciples He loved so well. Joyous times He had spent with them for the duration of His ministry in sweet fellowship. He had taught them that it was God the Father which had sent Jesus to proclaim and do the work of the Father. As if to reiterate this, Christ said, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

Then Philip, who rarely is mentioned, asked, "Lord, show us the Father, and it sufficeth us."

Let us not blame Philip for seeming to misunderstand the Lord. The truth is, Philip found it hard to grasp what Jesus had just said. Whatever else may be said of Philip, he was undoubtedly a believing Jew who was rather well acquainted with Jewish traditions. Therefore, reasoned Philip rightly, how could one truly see God except face to face? Was that not an extraordinary privilege which only Jacob had actually enjoyed? Had not God said to Moses that if any man saw the face of God he should die? What Christ had said was "from henceforth ye know him, and have seen him!"

Who? The true and only God of the patriarchs!

But Jesus was not dealing alone in the terms and traditions of Judaism. True, He referred to them, to impress upon His hearers that which He was about to proclaim. But what our blessed Lord said in answer to Philip's query was something which was startlingly new. Mark very carefully our Savior's reply, "Have I been so long time with you, and yet hast thou not known me, Philip? *he that hath seen me hath seen the Father.*" This was indeed a powerful assertion which no counterfeit Messiah could dare make to an audience such as was the group of disciples. This was, at the same time, startlingly daring. Yet, notice that Jesus did not deny or invalidate the teachings of the Old Testament. For our Lord did not annul the Old Testament teaching wherein God had said that no man could look into His face and live. It is still true that no man can behold the actual face of the Father Himself. But He can behold the face of Jesus Christ and see the Father, for as our Lord has pointed out over and over again, *Christ is in the Father and the Father is in Him.* Therefore, men can gaze upon the face of Jesus and receive not death but everlasting life.

In former times, God accomplished this unto His people through the shadowy symbols of sacrifices and tabernacle furniture. But in Jesus the very quintessence of God's essence is revealed in a vital way which no person of the Old Testa-

ment could possibly realize. Jacob saw God face to face in a vision. Men saw God face to face in a much more real way when they beheld the Son of Man.

We are unable to know what Jacob saw, specifically, when he saw God face to face in his vision that provided that patriarch with matchless joy all the days of his life. But we can gain some idea of what gave people blessed happiness when they saw the face of God in Jesus.

Some saw the glory of God when they looked upon Jesus. For John said, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Quite likely those sent out to capture our Savior in the garden to lead Him before His accusers beheld Jesus' holy glory. For if such were not true, what can be the point of John 18:6 which says, "As soon then as he had said unto them, I am he, they went backward, and fell to the ground"—for why should they fall to the ground under those conditions except that on looking at Jesus' face they saw the glory of God? (Some have argued that they fell on the ground because Jesus said, "I am"—as the Greek has it—and that on hearing this sacred name of Jehovah, Christ's captors fell to the ground. In reply, it might be said that on that basis, our Lord's captors might be more apt to become wrathful at Jesus' use of so sacred a name as "I am," even as the priests themselves had attempted to stone Jesus for saying, "Before Abraham was, I am" (John 8:58).

Still others saw the tender compassion of God when they looked upon our blessed Lord's face. When Mary and Martha saw Jesus after Lazarus' death they certainly must have had a gratifying glimpse of the heavenly love which our High Priest has for us. For when Jesus wept, as certainly He did with a heart filled with deep understanding, how could the two sisters help but see God's tender mercy in Jesus' face. And how about the lame, the halt, the lepers, and the blind whom the Lord healed? Did they not see glimpses of His comforting compassion in His face?

Others saw an outraged distaste for the blasphemous treatment of God's house when Jesus upturned the money-changers' tables. How



could they help but see in Christ's face the righteousness of God revolting at man's unrighteous nature? Yet despite the sharpness of it all, surely those men could not have failed to note that the righteousness reflected in the Lord's face was the supreme, unflinching righteousness of God.

It was stated earlier in this article that the reader should not forget the awesome attitude of the Old Testament people upon beholding God's messengers or the anthropomorphic manifestations of God Himself. We see an interesting carry-over of this attitude when, as Luke 5:8 shows us, Simon Peter knelt before Jesus, saying, "Depart from me; for I am a sinful man, O Lord." Peter knew this to be not a mere messenger from God. Peter knew that he was seeing God face to face. The centuries of tradition which had become ingrained in Peter naturally caused him to react just as he did. For had not God said to Moses that the man who saw God face to face should die? Peter knew that this was indeed God in the form of the Lord, for Peter seeing the miracle which Jesus had performed with the fish knew in his own heart, One greater than man was present. Moreover, Peter knew God's antipathy for sin. Therefore, how could he, a sinner, look upon the holy face of God's anointed and not die in terms of Old Testament teaching? In a very real sense, therefore, Peter not only probably saw the face of God in a unique way, he understood as no one else did.

Thus we see that from very early times seeing the face of God was something which was extraordinary. It was a privilege which excited





those who beheld His face to awe-some humility. For to behold God's face was a signal for man to cast away his sinful nature and to seek to please God. To see God's face is to share the holiest type of fellowship possible. For in God's face the highest type of the most penetrating purity can be seen.

This was of utmost significance to the Old Testament saints. But what does it suggest to Christians? Should it mean anything to them? The answer can be but a most positive affirmative reply. Yes, to see the face of God should be that which provokes the utmost delight in every saint's heart.

We shall truly see God's face when we behold our blessed Savior's countenance. Christ said, "He that hath seen me, hath seen the Father." When Christ shall return we shall truly see His face and the highest

privilege of all shall be ours: to behold the face of God.

Revelation 22:3-4 holds forth a wonderful promise: "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: *And they shall see his face*; and his name shall be in their foreheads."

Yes, friends, when we shall dwell with Him through the ages in the new Jerusalem we shall be able to see God's face forever, for we shall be in blessed fellowship with the Lamb.

When a bride looks into the countenance of the bridegroom there is a vibrant, loving feeling of sheer joy that grips the bride. As the happy couple anticipate many years of life together their delight knows no limits. The church is the Bride of Christ. But we who are members of the church, does our heart over-

flow with loving happiness as we realize that some day we shall behold our blessed Lord? When the Bridegroom returns for His beloved, will His beloved count it all joy to look upon His face which is the face of God?

Let us remember David's admonition: "Seek the Lord and his strength . . ." and *what else?* ". . . Seek his face continually" (I Chron. 16:11). Why? Because "God, who commanded the light to shine out of darkness, hath shined in our hearts, *to give the light of the knowledge of the glory of God in the face of Jesus Christ*" (II Cor. 4:6).

Peniel! The face of God! Wonderful, matchless face of our blessed Savior that manifests the glory of God. Glorious face of the triumphant Lamb that shall forever be the lamp of the heavenly Jerusalem. "Thy face, Lord, will I seek."

# Sunday Schools Must Evangelize

By REV. A. L. BROWN

Evangelism is the primal purpose of the Sunday school. Winning the lost is not a secondary matter, it is basic to all church work, including the Sunday school. Souls must be saved. A fisherman may spend his day picking flowers, or enjoying the beauties of the fields, but his skill as a fisherman is determined by how full his basket is at the close of the day.

The Sunday school must lead people to Christ. "Ye must be born again," is still basic, and the Sunday school must engage in this sublime occupation. Sunday schools that have been positively evangelistic have been growing schools. They grow fastest when the fires of evangelism burn hottest.

Evangelism will save the Sunday school from surface efforts. Social work concerns itself with the outside of the platter, but true evangelism deals with the inside. It leads to a new heart and life. While education makes strong men and culture makes attractive men, Christianity makes good men. Dr. Truett said, "All the ethical culturists in the world could not, with their dainty gospels, produce one life like that of Carey, or Judson, or Livingstone, in an eternity of years."

An evangelistic Sunday school will develop effective soul winners. The fine art of soul-winning is developed by winning souls. At Fort Wayne, Ind., lies the body of Sammy Morris, the ebony-faced African boy who had the knack of winning souls without ever having been taught that fine art. A burning heart can teach us more about personal work in one week than a seminary course could teach us in three years.

With burning hearts, the Sunday school worker can study and plan and go after the lost.

An evangelistic Sunday school will build a great church. No church becomes great except through an evangelistic spirit. The method in different churches will vary but the spirit will be the same.

The superintendent should center the work of evangelism in the Sunday school. He should direct the work of every department of the school towards evangelism as its ultimate goal. He should promote soul-winning visitation among the workers, making them feel that visiting is not a fever for number, but a passion for souls. These two fundamental truths must be kept before us: (1) lost people are not coming to our Sunday schools of their own

accord. Somebody must go after them. (2) The mission of the church and Sunday school is to seek that which is lost. Sunday school workers must give the Christlike invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ commands us to go out into the highways and hedges and compel them to come in. They will be compelled by your impelling love.

Let the whole Sunday school be consumed with a burning evangelistic flame.

Let the superintendent center his whole program in evangelism.

Let the chorister sing in notes of evangelistic appeal.

Let the secretary read his figures in terms of potential numbers for the kingdom.

Let the treasurer count his money in terms of jewels for Christ.

Let the usher lead people to their seats as though he were leading them to a mercy seat.

Let the teachers teach out of impassioned hearts.

Let the whole Sunday school sense in their deepest souls the worth of a lost sinner.—*Sunday Schools Revitalized.*

# "SON OF MAN"



By REV. C. S. ZIMMERMAN, Waynesboro, Pa.

Back of this term, used so much by our Lord in applying it to Himself, lies a meaning that none have been able to fathom. However, there is some light cast upon it, but the rest remains shrouded in mystery, to be discovered at some later date, perhaps eternity.

The Davis Bible Dictionary defines the term as "a person possessed of humanity in distinction from divinity and the brute nature; a human being with the emphasis on human." This same dictionary goes on to say that "Christ did not choose the title to assert that he had a fellow-feeling for man and was a brother to all men; nor did he employ it to denote that he was a mere man and not divine, for He constantly claimed divine attributes (Luke 5:24). He chose a title which by reason of its several possible interpretations, until fully defined by Jesus Himself, could not be used against Him by His foes."

The People's Biblical Encyclopedia says, "The name Son of Man appears about fifty times in the Gospels in the mouth of Jesus . . . and since Christ applies both names (Son of God and Son of Man) to Himself, and, therefore, the divine and human sides in His person and His self-consciousness have arrived at unity."

Schaff-Herzog states the following reasons for the use of the term "Son of Man" by our Lord:

1. He was man and nothing human was foreign to Him.
2. He is the heavenly ideal man.



3. He is the head of the race in which type and ideal are realized.

4. It indicates a Messiah to whom suffering and sympathy are natural, destined to glory through suffering.

5. It calls attention first of all to the lowliness of His appearance.

6. As man, His glory lies through suffering as a servant.

7. A contrast is set up between His lowliness and His greatness.

8. It contains a veiled designation of Messiahship.

9. It signifies Jesus' human nature.

It is with this name, Son of Man, that Christ designates Himself as the representative Man. He designates Himself as Son of God to show His deity, and Son of David to show His national relation.

It was Christ the God-man who walked this earth and died on Calvary. Stephen saw Jesus standing in the opened heavens, describing Him by His earthly name, Son of Man; and Paul says that there is one mediator between God and man, the Man Christ Jesus.

It seems to me that this name was given Christ to eternally tie Him to humanity. It was the Son of Man who walked this earth, the Son of Man standing in the opened heavens, and the Son of Man who is coming again to rule, and in all of these instances His dealings are with men.

## GOSPEL TRUTH MAIL BAG

Danville, Ohio—"We get the program from WHKK and enjoy every one of them. With sincerest prayer that the Lord will continue to bless the Gospel Truth program."

Akron, Ohio—"Please find enclosed five dollars to be used in helping to keep the Gospel Truth upon the air."

Erie, Pa.—"Enclosed please find \$1.00 and a membership card, also a money order from my cousin for the good work. She also would like to join the Brethren Radio League. Kindly send another membership card. We know your broadcasts are doing good, but we are sorry we cannot reach your stations."

Conemaugh, Pa.—"I am enclosing my gift of \$5.00 to help carry on the Gospel over the air. May God bless you in your work of spreading His Word to lost souls. May He receive souls for rewards is my prayer."

Johnstown, Pa.—"We surely do enjoy your radio broadcast on Sunday mornings. Please find enclosed \$2.00 for same. May God bless you and meet every need for it being kept on the air."

Bedford, Pa.—"I have listened to the Gospel Truth programs, and I do enjoy every one."

Davidsville, Pa.—"Please find enclosed \$5.00 for the preaching and singing of the Gospel of Jesus over the air. We pray earnestly that the Holy Spirit will use your programs to convince many of their need of Jesus and salvation."

Canton, Ohio—"You will find enclosed a money order. I enjoy the messages very much. They surely are spiritual food for souls."

North Industry, Ohio—"We are enclosing \$5.00 to help carry on the Lord's work over the air and are praying that many, many may come to know our Lord through your work."

Sand Patch, Pa.—"Enclosed you will find my gift for October to help keep the Gospel Truth on the air."

Bible school attendance at *Jenners, Pa.*, on Aug. 8 was 96, and there were 44 at the midweek prayer meeting. There was one decision for Christ at the evening service and another after the service. Rev. Wayne Baker is the new pastor of this mission church.



# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Sept. 19, 1948.

Acts 25, 26.

## PAUL'S DEFENSE BEFORE KINGS

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

One of the problems of Christian conduct concerns the Christian's use of the nation's courts. True Brethren have always maintained that the Christian should not sue another Christian in the civil courts, because this practice is condemned in I Corinthians 6. Many Brethren have also believed that it is wrong for the Christian to defend himself in civil courts, as this is condemned in Matthew 5 (cf. Dr. Herman A. Hoyt's article in the Aug. 28 issue of the *Missionary Herald*). However, others have insisted that there are conditions under which it is right for the Christian to either sue others in civil court, or to defend himself in such courts. Usually appeal is made to Paul's action when he said in Festus' court, "I appeal unto Caesar" (Acts 25:11). Since this verse is a part of today's lesson, it is appropriate that we should consider this problem.

It seems to the writer that the answering of a few simple questions will show the contrasts between Paul's situation and the situation of present-day Christians who seek to justify "going to law." First, we should ask, In what kind of a court did Paul find himself? The answer is evident from the record: he was in a criminal court. The question of a civil suit, either against the Jews or against Paul, is not involved in any way whatsoever. Paul was in a criminal court, on trial for his life. His action has no bearing on the question of civil suits over property.

In the second place we should ask, How did Paul get there? The rec-

ord in Acts makes it clear that Paul was arrested while being mobbed, and was led into the court as a prisoner. Manifestly then his conduct does not touch the question as to whether a Christian should *voluntarily* enter into a civil suit, either to prosecute others or to defend himself or his property. Paul had no alternative: as a prisoner he must appear in court.

The third question is, What was the nature of Paul's appeal to Caesar? Clearly he was not appealing from a church court to a civil court. Nor was he appealing from a lower civil court to a higher civil court. He was appealing from one criminal court to another criminal court. In fact he was already at Caesar's judgment seat (vs. 10), and he merely asked not to be moved to a Jewish court in Jerusalem. It may be questioned whether he was wise in this action, in the light of Acts

26:32. But certainly he was not acting contrary to the teaching of the Word of God in I Corinthians 6 and Matthew 5.

The Christian is called to a life of faith—faith that can leave the consequences with God while the child of God humbly obeys.

### Review Questions

(Based on the Brethren Quarterly)

1. How much time has elapsed since the events of last Sunday's lesson? Who has taken the place of Felix?
2. What was the plan of the Jews in regard to Paul?
3. What charges seem to have been made against Paul?
4. Why did Paul appeal to Caesar?
5. Should Christians settle their disputes in civil courts?
6. Describe the character and conduct of Agrippa and Bernice.
7. What did Agrippa think of Paul?
8. What was the purpose of Paul's speech before Agrippa?
9. Who was really on trial in this lesson?
10. What were the answers of Felix, Festus, and Agrippa?
11. How was it possible for Paul to make so wonderful a defense?

### Discussion Questions

1. Should Christians "appeal to Caesar" today to settle their differences?
2. Is repentance required of Jews, gentiles, or both? (Acts 26:20).
3. What do you suppose would have happened if Paul had not appealed to Caesar?

## BIBLE-READING SCHEDULE

Monday	Sept. 6	Psalms 119:89-176	John	9
Tuesday	Sept. 7	Psalms 120, 121, 122, 123	John	10
Wednesday	Sept. 8	Psalms 124, 125, 126, 127	John	11
Thursday	Sept. 9	Psalms 128, 129, 130, 131	John	12
Friday	Sept. 10	Psalms 132, 133, 134, 135	John	13
Saturday	Sept. 11	Psalms 136, 137, 138	John	14, 15
Sunday	Sept. 12	Psalms 139, 140, 141	John	16, 17
Monday	Sept. 13	Psalms 142, 143, 144, 145	John	18
Tuesday	Sept. 14	Psalms 146, 147, 148, 149, 150	John	19
Wednesday	Sept. 15	Proverbs 1, 2, 3	John	20, 21
Thursday	Sept. 16	Proverbs 4, 5, 6	Acts	1
Friday	Sept. 17	Proverbs 7, 8, 9	Acts	2
Saturday	Sept. 18	Proverbs 10, 11	Acts	3, 4
Sunday	Sept. 19	Proverbs 12, 13	Acts	5, 6

# The Brethren Missionary Herald

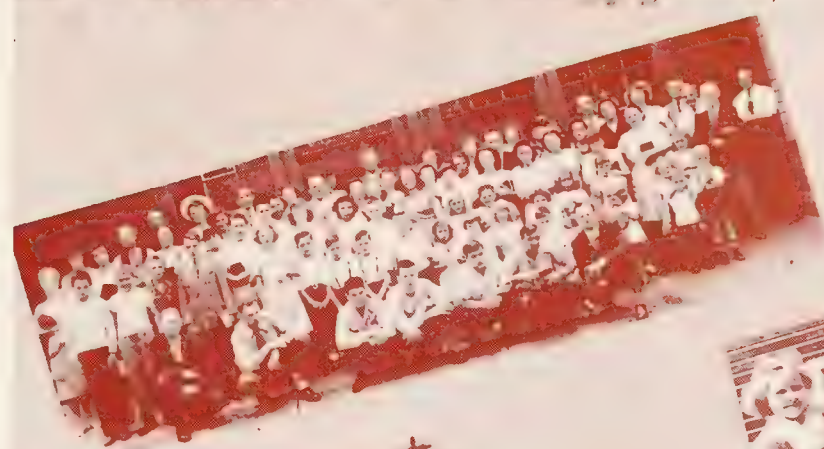
VOLUME 10, NUMBER 34

HOME MISSION NUMBER

SEPTEMBER 11, 1948



Juniata, Pa.





# OUT OF THE FIRE!

"And we know that all things work together for good to them that love God . . ." (Rom. 8:28).

The Home Mission congregation at Juniata, Pa., has come to believe this verse with an emphasis which is born of practical experience.

About 3 o'clock in the morning, last January 24th, the entire north section of the old church building was gutted by a disastrous fire. So damaging was the fire that it was impossible to use any part of the building for services. Immediately pastor and congregation began to search for a place of worship and were rewarded by the gracious offer of the American Legion of Juniata to use their facilities temporarily.

The fire came at a time when the congregation, under the leadership of Bro. Phillip Simmons, had just completed a splendid redecorating job. Hundreds of dollars were expended for this work.



THE JUNIATA BRETHREN CHURCH  
—showing how the fire damaged the property

## —OUR COVER PICTURE—

Ground-breaking services at Juniata, Pa., are featured on the cover of this issue. At the top are the ministers attending the service—(l. to r.) Zimmerman, L. Hoyt, Rossman, Simmons, G. Polman, Gartland, Herzog, Snyder, Hark, R. Miller. Center (left), Juniata congregation. Center (right), Pastor Simmons and family. Below, the Juniata building committee.

However, this fact seemed to intensify the belief that God had finally, without any question, answered the prayers of His people for guidance in the future location of the church. Frequently the matter of relocation had been discussed and the wisdom of God sought in the matter, with apparently no definite answer. But now there was no room left to doubt the clarity of the answer. The Lord actually burned us out of the old building to settle the decision in our own minds.

We have never seen a finer spirit of confidence and faith in God in the face of adversity. Both pastor and congregation simply turned to the Lord for help in time of need. They began to seek for the "good" in Romans 8:28. It was not long in appearing, for the group met and definitely decided to locate in the north section of the city, began to search for lots, and in a short time splendid lots had been purchased for a very nominal sum in a fine location. Plans for building were secured from our Fremont, Ohio, church, and quickly approved by the State board at Harrisburg.

Ground-breaking services were held August 1st, with a large number of Brethren people and pastors present. Greetings were brought by the various pastors and a splendid and challenging message given on "Daring the Difficult" by Bro. Robert Miller, pastor of the First Brethren Church, Martinsburg, Pa. The entire service was a great success and well publicized throughout the area. New life, energy, and a more progressive spirit are apparent throughout the entire work. The pastor, Brother Simmons, has been instrumental in doubling the attendance during the few months of his ministry, and the new location will add a much larger field for Christian reaping.

Difficulty has been experienced in financing the new building because there are so few banks for such a large population. Here is one of our major problems in Home Mission work. We must build churches during the summer season in many areas and if we do not get started early the work must wait for another year, thus seriously hindering its growth. In spite of this fact we are proceeding with the building, trusting that God will somehow meet the need through His people by loans or gifts.

Pray earnestly for the Juniata church, especially during the next few months.

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conard Sandy, William H. Schaffer.

# Fire Underlines the Promises of God

By PHILLIP J. SIMMONS, Pastor

As we send greetings from our Juniata church in Altoona, we do it with a greater consciousness of the meaning of God's promises. The Christian never knows what it is to trust the Lord until he comes to the place where he has nothing left but God's promises. We have always known that, and have had previous cases to see it demonstrated, but these former experiences did not dull the reality of this experience.

This pastor will never forget the first thing to catch his vision as he entered the still, smoking, partly destroyed Juniata church building. It was a motto on the front of the much charred pulpit which could be distinctly read, "Jesus Never Fails." We had seen it many times before, and had many others just like it, but it had never meant to us quite what it meant on this occasion. We stood, we looked, we thought, and we prayed. Our prayer was something like this: "Dear Lord, we were trying to use it for Your glory, and You permitted it to burn, and while we do not know the outcome of it all, we have faith that You will somehow make true the statement, 'Jesus Never Fails.'"

That morning we could not see our way clear. We stood there with nothing more than faith in a faithful God. First, there must be a temporary place of worship, and He provided that within an hour, and when that could not be used He raised up the present place of worship. He burdened our Martinsburg church to share supplies, so once again He had supplied. Our attendances, instead of going down, have held their own and increased.

We are now at the place where we see the excavation completed for our new building. In obtaining our lots at the unbelievably low cost of \$692.00 for a six-lot plot with a frontage of 182½ feet on the main street, and 140 foot frontage on the avenue, we have another evidence that "Jesus Never Fails." This is especially true when we consider that these lots, when laid out, were marked on the plot at the total price of \$2,550. We praise God that *Jesus never fails*.

When we decided on the plans that we desired, after visiting three recently built Brethren churches, we contacted the pastor about securing usage of them. They were the plans of the Fremont, Ohio, church. Thanks to this sister church we were able to use them with the permission of the architect. We then secured the approval of a Pennsylvania architect and his seal for them, and got them approved in Harrisburg, our State capitol, for a total cost of \$22.00. Here, too, we had to say, "Praise God, Jesus never fails."

In securing a contractor our Lord has undertaken, and we rejoice. Our people have a renewed vision of how the Lord can bless. We are inclined to agree with one of the ladies who said, in a public service, "The Lord had to burn us out before we got our eyes open."

We have a firm conviction that the Lord had a definite hand in our present condition of being churchless because the fire inspector could find no fault to cause a fire, and no one seems to know to this day how it could have started. We ask that you pray for us that we may be faithful to a Lord who never fails us.

## GREETINGS FROM THE BUCKEL FAMILY

Greetings in the Savior's name!

We have been worshiping since January, 1948, with the Grace Brethren Church in Juniata and have had sweet fellowship with them in all the services. We find them to be a group of Christians who love the Lord, and love each other.

Mr. and Mrs. Simmons, the pastor and his wife, have visited in our home, and we believe they were fitly chosen by the Lord for this work in Juniata.

We are very happy that ground has been broken for a new church badly needed due to the congregation growing rapidly, and with faith in God we are expecting great things from Him, the giver of every good and perfect gift.

We are looking forward to this coming Lord's Day when we will become members of the Grace Brethren Church in Juniata, and ask prayer that we may be made stronger in the faith and grow in the knowledge and wisdom of our Lord Jesus Christ.

(Signed) Mr. and Mrs. W. H. Buckel, and Nancy.

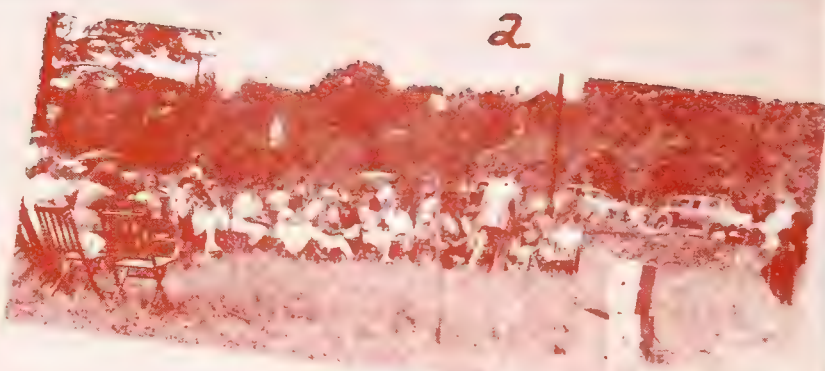
## "HERKEY" IS A SOUL-WINNER

This is a brief story of "Herkey," whose actual name is Albert Lee Miller, of 613 Third Avenue, Juniata, Altoona, Pa. He is an 11-year-old boy who was one of the seven people baptized by Brother Simmons on the evening of August 10th, and on the following Sunday received into the Juniata church.

Through the testimony of Mrs. Adam Erb, a Sunday-school teacher in our Juniata church, "Herkey" had heard of the wonderful love of Jesus. He had come to realize his need of Christ as one of the several boys who had been gathered into her home to hear of the Savior's love. Here he made his surrender to Christ, and later made a public confession of Christ in the church.

"Herkey," who is the oldest of a family of four children, and whose mother had not taken him to church, saw that not only was he lost without Christ but that his mother needed Christ, and shortly after his conversion began to work to get mother to church where she would hear of Christ. He continued with a real determination and a genuine conviction to get mother into the house of the Lord, and sought the help of Mrs. Erb, his Christian counselor and friend. The thing that was more than mother could resist was "Herkey's" tears. So he prevailed in getting her to attend the City-Wide





AT THE JUNIATA GROUND-BREAKING SERVICE. No. 1—The Herzog Quartet; No. 2—Group attending service; No. 3—Rev. C. S. Zimmerman, pastor of Waynesboro Brethren Church, representing the district ministers; No. 4—Pastor and Mrs. Phillip Simmons; No. 5—Ogden Sisters; No. 6—Rev. R. L. Rossman, of Altoona; No. 7—Site of the new church; No. 8—Rev. Gerald Polman, of Meyersdale, soloist at the services.

Tent Meeting in Altoona held recently under the leadership of J. Harold Smith, of Knoxville, Tenn. Here she went forward and gave her heart to the Lord.

Not only was "Herkey" one of the seven baptized on August 10th, but his own mother was in that group, and that as the result of his testimony to her.

Will you pray for this dear lad, who, like many in America, has a dad that after the war abandoned his family for interest in another? Today he is interested in seeing his grandmother, in whose home he lives, active for the Lord; will you pray to that end? Will you pray for our church in the Juniata suburb of Altoona as it endeavors to reach this needy community for Christ?

#### TESTIMONY OF MRS. DORTHA GRAY, JUNIATA

Like the Psalmist of old, I was glad when they said unto me, "Let us go into the house of the Lord." I am also glad that it was to the Grace Brethren Church here in Juniata. I am proud to be a member of a church that teaches "The Bible, the whole Bible, and nothing but the Bible." I praise the Lord for the many spiritual blessings, and for the fine Christian fellowship I have had since becoming a member of this church just 15 months ago. May we work faithfully for our Savior and bring many lost souls to him is our prayer.

(Signed) Mrs. Dortha Gray.

# As the Editor Sees It

By L. L. GRUBB

## ARE YOU THINKING ABOUT HOME MISSIONS?

This is the time of the year we begin to especially think in terms of Home Missions. Members and friends of the Brethren Church should *never* forget both aspects of their growing missionary program, but as Thanksgiving approaches we are anxious that all Brethren become keenly conscious of the fact that it is only a few weeks until we bring our gifts to the altar for the building of Brethren churches this coming year.

*Thinking* about Home Missions should mean *praying* about your offering. The ministry of giving should always be a prayerful one. Too often, however, it is more a matter of deciding what we can give to the Lord after we have purchased certain items for ourselves. Then frequently the Lord goes begging. But, if you pray *first* and sincerely seek the revelation of God, then meet His desires, there is great joy in the ministry of giving.

Sometimes the revelations of God's will mean sacrifices for His servants. The greater the sacrifices, the greater will be the joy. Remembering the supreme sacrifice of Jesus Christ, all that man could possibly do pales to insignificance. It is a token of God's grace and mercy that He allows us to sacrifice for His glory even in this smaller measure.

Our Home Mission challenges this year far surpass anything known in the history of the Brethren Church. If we are to meet even a limited number of them *we must increase the amount of our offering.*

Will you begin to pray now for a revelation of God's will in the matter of your own offering and for a great increase in the national offering?

## HOW MUCH DOES ROMANISM COST?

A vivid example of what happens in a city where the Roman Catholic population is by far in the majority is seen in the city of Boston, where 74.3 per cent of the population is Roman Catholic.

One would expect the mayor to be Catholic. He was—James Curley. In 1933 he had been convicted of felony in taking \$42,629, but was re-elected mayor in 1945. By all concepts of virtue and right as they pertain to men especially in public office, he must have been a changed man—or was he?

In June, 1947, he was convicted of mail fraud in Washington. He appealed the case, but went to jail. Upon his return from Washington he was met by bands and jubilant priests, as one might meet a martyr. While in prison Curley drew his \$20,000 salary as mayor, and appointed his son as traffic commissioner at a salary of \$7,500, while another son drew \$5,400 as director of celebrations. (They must have had a great many celebrations!)

Little wonder that Dr. J. Whitcomb Brougner told a congregation in Tremont Temple that he was unable to

pursue an anti-vice campaign in this papist city because he "could not do it alone."

The strategy and politics of the R. C. Church know no scruples. Honesty and righteousness are easily sacrificed for the attainment of an end. This church which parades a false righteousness, has produced a race of criminals who hide behind a willing hierarchy and often escape the penalty of their crimes. The tragedy is that it is all done in the name of the Lord. Since the Roman Church purports to be the highest religious authority on earth who alone can interpret God's Word properly, the Lord's will and Word can be made to sanction even murder and crime. This reminds us of some people in Protestant circles who deliberately deny the concepts of Christian living and action and do it supposedly because they say it is the "will of the Lord."

Let any American city find itself with a majority of Catholic population and similar situations will exist.

This should be a lesson to every loyal American in exercising his right at the polls. Keep the Roman Catholics out of office if any semblance of right procedure is expected. Tyranny and inquisitorial practices go hand in hand with Roman Catholicism wherever it is.

## RELIGION ENJOYING ROBUST HEALTH HERE.

*The Christian Herald* recently carried an article with statistics showing that religion in the United States is now more hale and hearty than ever.

Church membership now stands at 53% of the population, the highest in history. The total number of persons allied to religious bodies (notice, Protestant and non-Protestant) stood at 77,386,188 at the end of 1947, a gain of 3,713,006. Of this total, 223 Protestant denominations have a membership of 46,149,676, or a little more than 60% of the religious population.

These statistics present a picture which is grossly deceiving. They may even lead some people to believe that America does not need the Gospel so badly after all, and that all this emphasis on Home Missions is a bit overdone.

In the first place, membership in the average modern church consists of nothing more than giving permission to have the name placed on a church roll. Literally thousands of individuals have been enrolled in churches during 1947 by some pastor asking, "Would you mind if we place your name on our church roll?" The answer almost inevitably would be, "Why, of course not." Thus another member is added to the church. Still others have entered the visible fold by various forms of catechetical instruction and church procedures. Needless to say, some of this number have been actually saved and added to church rolls in the proper, Biblical manner.

In the second place, the average church is no longer an evangelistic institution, preaching a life-giving message of grace through Christ. Therefore, not only is it true that thousands who have joined the church did so as unbelievers, but also that such churches and indi-

(Continued on Page 804)



# A TESTIMONY FROM JUNIATA

By D. EARLE SUMMERS

Greetings from Juniata in the name of our Lord!

I wish to express my appreciation to all who have given to Home Missions. We have experienced many difficulties here in Juniata in the past years, but the Lord has been very good to us.

I have been a member of this church from its beginning, and it was in this church I really came to know the Lord. It was in this church two of my sons came to know the Lord and are now members. I am sure you can understand why I have a deep feeling in my heart for it. There are many others who are dear friends of mine who came to know Him as well.

There was a period of about four years that we were without a full-time pastor. You know how a flock would become without a shepherd. Pastors were hard to get, as Uncle Sam had a number of our young men and pastors in his service.

It looked for a while as though our church would have to close up, but thanks unto God for those who remained faithful unto Him. I know it was the feeling of some on both the District and Home Mission boards that they should withdraw their support, but the Holy Spirit overruled in this matter, and we continued on with their support. Thanks be unto our Lord and to those on the District and Home Missions boards!

One of the hymns that has become very real to me is, "God Leads His Dear Children Along." You know how the words in the chorus read "Some through the fire, some through the flood," etc. Well, this past January we had a fire that rendered our building unfit for use. We were somewhat disheartened but not discouraged.

We felt God permitted this fire for a purpose (Rom. 8:28).

There had been a feeling in our group as well as in both boards that we should relocate but we hesitated to do so. Now that we have been burnt out we know we must do something. We prayed and waited upon the Lord. It was just a short time afterwards that we were led to purchase lots in another section. These lots were purchased at a real bargain, and now we are working on a new building. We feel the Lord permitted this fire to cause us to act.

Our meeting place today is not adequate, but our Lord has been blessing us. Since the fire our attendance has been on the increase, and this past summer is one of the best in the history of our church. We can see that He wants us to trust Him and have faith, for He is really blessing us. Through the leadership of Brother Simmons we expect to be self-supporting in the very near future.

Again may I remind you, it was your support to Home Missions that has made it possible for us to have a church where we can get the true Gospel in all its purity. We do not claim to have a corner on the Gospel, but we do live in a community that is controlled by the Federal Council.

Now remember, when Thanksgiving time comes around, and give to this worthy work. You probably know of some place that the need is greater than ours. Support Home Missions that they may establish churches for our Lord in a land that is losing its testimony for God.

Let's all give and help spread the Gospel as our Lord commands.

Remember us in your prayers.



## Home Missions Travelog

BY THE SECRETARY



### NORTHERN OHIO DISTRICT CONFERENCE.

The Northern Ohio District Conference, held this year at the First Brethren Church, Rittman, Ohio, was another spiritual feast and time of blessed fellowship.

We endeavored to take full advantage of an opportunity to present the needs of national Home Missions. Several of our pastors and workers in the district brought challenges to the delegates.

### A VISIT TO MANSFIELD, OHIO.

During the absence of our mission pastor at Mansfield, we were privileged to minister at both Sunday services of the church recently.

It was a thrill to enter this fine church and reflect upon the many spiritual and material victories which had contributed to its completion. It surely is a monu-

ment to what God can do through Brethren Home Missions.

Located in one of the very fine sections of the city, it is experiencing splendid growth and will no doubt be a self-supporting church in record time. The evidence of Brother Schneider's excellent ministry was very apparent. Also very evident was a spirit of faith in the Lord and the power of His Word.

### FELLOWSHIP AT SHARPSVILLE, INDIANA.

Accepting an invitation of the Sharpsville Brethren Church and pastor, we ministered to this group of God's people on a recent Sunday and discussed the future possibilities of growth and development in the community.

We found the Brethren there to really love the Lord and the pastor, Brother Bartlett, doing everything possible to lead the church forward.

Let us pray that God will lead this church in all decisions for the future.

#### RE-LOCATION IN CLEVELAND.

The matter of re-locating the Cleveland church has been under discussion for some time. Again, a short time ago, we discussed this matter with the Cleveland church and found a strong sentiment for it.

As a result the machinery has been set in motion to

sell the present property and move to another site in some new community where more opportunities for service may be presented. There is no thought of moving out of the Cleveland area, but simply re-locating in the general area.

This move will necessitate a great deal of prayer and careful consideration and the prayers of God's people are requested for the accomplishment of His will.

### HOW SHALL WE GIVE TO HOME MISSIONS?

By ROY H. KINSEY, *Dayton, Ohio*

*Treasurer, Brethren Home Missions Council*

The word "mission" is defined in the dictionary as the act of sending or state of being sent with certain powers. In these days of so much news about international affairs we hear much of missions from and to foreign countries. In church language, the words "missions" or "missionaries" always bring to mind the sending out of those who are to propagate the religion of the church by whom they are sent. In the Brethren Church, whose motto is "The Bible, the Whole Bible, and Nothing but the Bible," the message of the missionary is the Gospel of the Lord Jesus Christ.

During the church age the problem has been, how to give the "good news" to every creature. The message has been entrusted to men and not to angels. The Spirit of God has worked through men in various ways. There have been times when persecution scattered believers and thus spread the good news of salvation. During the present period of religious liberty, it would seem that the followers of the Lord Jesus Christ should be so thankful that money for missions would be available in abundance. It must be admitted that under our present complex manner of living, money is necessary for the propagation of missions.

What is the best plan for churches and individuals to follow in supporting the missionary program? Some churches have adopted the plan of having all contributions placed in one fund and then have the officers make appropriations for the various needs of the church. Under this system the needs of the local church are usually given first place and if there is anything left, missions and other denominational projects receive donations. A plan of this kind does not give the individual very much voice in deciding where his tithes and offerings should go.

It would seem that each member should have the privilege of designating where his money should be spent. First each Christian **SHOULD PRAY FOR GUIDANCE IN THE MATTER OF GIVING.** In this church age of grace, gifts to the church should certainly not be less than the tithe which was required under the law. It is believed that God will direct the individual in giving, both in the amount and object of the gifts.

Missions should be the main project of every Christian church. Its members should be encouraged to prepare and volunteer for missionary service. Churches which give the most support to missions are those in which the members are encouraged to give systematically. Inasmuch as the Scriptures make no distinction between Home and Foreign Missions, it would seem that they should receive equal support.

In the North Riverdale Brethren Church the offering

envelopes are prepared so that one side is for current expenses and the other is for missions and building fund. Those who care to give weekly or occasionally to missions place their offering in the mission side of the envelope. These weekly mission offerings are accredited to the individual's account. When it is time to send in the Foreign Mission offering, the accumulation of each person is sent to the Foreign Missionary Society. Then for the next six months, offerings accumulate for Home Missions. Of course, those who prefer to give in a lump sum at Easter for Foreign Missions and at Thanksgiving for Home Missions, may do so. This church which organized as a Home Mission church in 1941 has always been missionary minded. As gifts for missions have increased, the local church has prospered and the blessings of God have been showered upon us. The charter membership of 35 has increased to 158 and our last Foreign Mission offering was over \$1,900.00



Interior views of Mansfield's Grace Brethren Church.





MANSFIELD, OHIO—Various Sunday school groups at Grace Brethren Church, with Pastor Schneider and family in upper right.

## AS THE EDITOR SEES IT

(Continued from Page 801)

viduals cannot be relied upon to properly evangelize others who are lost.

Thus the whole picture is a grossly exaggerated and deceiving one.

The stark reality is that the very churches reporting these tremendous increases *need the Gospel themselves*. Many of them have departed from the faith once delivered unto the saints so far that they very little resemble Christian churches any longer. These are strong, but true words, and any wide-awake church that

will do an effective piece of evangelistic work for Christ today must regard them carefully.

The task of Brethren Home Missions is found right here. We must build churches where the testimony of the shed blood of Christ, His resurrection power, and the hope of His return are fully and clearly preached so that men may have salvation and real hope for the future.

Yes, religion is enjoying robust health, but Christianity is weak, emaciated, and in some respects well nigh dead!

Let our answer to this sad situation come in a most liberal Home Mission offering for the building of strong testimonies to our blessed Lord and His saving grace.

PRAY  
PRAY  
PRAY

*FOR A GREAT*

HOME MISSION  
OFFERING!





# GIVING THAT COSTS

By PAUL R. BAUMAN

*President of the Brethren Home Missions Council, Inc.*

*"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."—II Samuel 24:24.*

Israel and her king had sinned grievously. A spirit of pride and self-sufficiency possessed her. This tragic condition culminated in David's act of disobedience in numbering the people. As a result it became necessary for God to chasten both the king and his subjects severely. In a short three-day plague seventy thousand people lay dead!

Conscience-smitten, David sought the forgiveness of the Lord. He was commanded to offer a sacrifice on the threshing floor of Araunah, the Jebusite, who doubtless was a devout proselyte to Israel, a man who had been a chief or a king among the Jebusites. When David sought the floor, Araunah not only offered it to him without money and without price, but he also begged the king to take as a gift "the oxen for burnt-sacrifice and threshing instruments and other instruments of the oxen for wood."

Thereupon David gave another display of the magnificent spirit that made him a man after God's own heart. "Nay," he said, "but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."

## AN EVIL TENDENCY

Grace makes it possible sometimes for Christians to pull through very cheaply. It is evident that the principle controlling David was higher by far than that which controls most professed believers today. Too often giving is motivated by the tendency to offer unto God for His work of that which really costs us nothing! It is a fearful thing to abuse the grace of God!

*Does your devotion to the Lord cost you anything in the way of time?* How often a pastor is forced to listen to the excuse: "I haven't time to do this work. It conflicts with my business, and I cannot accept the job." Let us not be at all proud over the fact that we give the Lord a small portion of Sunday. That costs us very little; usually we have nowhere else to go on the Lord's Day.

In Philadelphia many years ago the Quakers conceived the idea of gathering in their little meeting house each Wednesday morning from 11 till 12 o'clock. Why? That was the one hour of the week, more than any other, that would cost them something!

*What about our service?* All too often the Lord is compelled to listen to the pitiful excuse: "I can't do that. . . . It costs too much effort. . . . It is no easy job. . . . It would take long hours. . . . I don't think I'd enjoy a job like that, anyway!" So, we do not give the Lord our service, if it really costs us something!

*What about our money?* Honestly, now, how do we give? *First*, most of us supply our own need. *Second*, we add a few luxuries—things that we want, but do not really need. *Third*, we add some expensive pleasures. If you don't believe that, stop here and think carefully for a few minutes. *Fourth*, we "lay by for a rainy day." *Fifth*, we give the Lord whatever loose change we happen to have left. Such was the spirit which motivated the rich man's attitude toward Lazarus. He was "clothed in purple and fine linen, and fared sumptuously every day" (Luke 16:19ff.). Apparently this rich man felt that he was discharging his obligation to the poor by permitting Lazarus to eat the crumbs which fell from his table. Nothing else bad is said about him. He may have been a highly moral man. Evidently he provided well for his own family. But, he landed in hell! His religion cost him nothing! Christian, be honest: Do you banquet yourself and cast the scraps to God?

## THE REAL VALUE OF A GIFT

We may appreciate a gift that has cost the giver little or nothing, but when there is real sacrifice back of that gift, it doubles or trebles in value. It was that which made David's gift so precious in the sight of the Lord: It cost him something!

Once our Lord "sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:41-44). It was not WHAT the widow gave that counted with the Lord, but HOW she gave. Her gift was worth more than the combined offerings of all the rich because it cost her something!

An Arab once brought a child for treatment to Dr. Harrison, of the Reformed Church mission. Dr. Harrison said that the only hope for the child was in a blood transfusion, and he asked the father if he would allow the opening of a vein in his arm to transmit his blood into the arm of his child. The father's refusal was instant and positive. Dr. Harrison, to the Arab's amazement, quietly opened a vein in his own arm and gave the child the necessary blood.

Let us never forget that this is what God did for us. "For God SO loved the world that he GAVE his only begotten Son." God manifested His love in the giving of His Son. It was the cost involved that made the gift of Jesus so exceedingly valuable.

## WHAT DO SUCH GIFTS PROVE?

1. *They prove our high conception of God.* If God occupies His true place in our lives, will we shamelessly

give Him the kind of gifts we would ordinarily toss to a beggar? Suppose a man should purchase gifts for his wife and his sister at Christmas. If he should give his wife a \$1.95 dress while his sister gets silk, what do you suppose would happen? The one who occupies the first place in a man's affections has the right to expect the higher manifestation of love.

A missionary in India once noticed a Hindu mother with her two small children walking sadly down a path which led to the Ganges River. One of the little ones was a beautiful child, but the other was pitifully deformed. Knowing something of Hindu custom and sensing possible tragedy, the missionary rushed after the three, overtaking them just in time to see the mother pick up one of the children, press it to her heart, and then, with agonizing cry, throw it into the river. She had given her precious child as an offering to the sacred crocodiles. The missionary remonstrated with the woman and said, "But, if you had to throw one of the children into the river, why did you sacrifice the beautiful one? Why did you save this crippled child, who can never be as she would be?" Somewhat indignantly, the little mother replied, "Sir, I do not know anything about the God you worship, but we believe in giving ours the best we have!"

This little Hindu mother may have been worshipping in the blindness of paganism, but her act of devotion should cause us to search our own hearts and ask, "Judging by my gifts, what, honestly, do I prove as to my conception of God?" The woman's devotion was tragically misplaced, but at least she refused to make an offering to her god "of that which cost her nothing." She walked in darkness! What a rebuke to us who are walking in the light!

2. *They prove our faith.* Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21). How does this work?

An evangelist was once talking to the son of an Iowa farmer, endeavoring to lead Him to Christ. When reference was made to the fact that the father was greatly concerned for the salvation of his lost son, the young man remarked with some disgust that he didn't think his father really believed what he professed. A bit surprised, the evangelist asked the reason for this feeling. The young man replied that his father was always ready to invest heavily in anything in which he had real faith, and that it had been his observation that he had invested very little in the work of Christ. The truth of our Lord's words has worked out in life and experience many, many times! A man who really believes in heaven will invest his substance there.

3. *Such gifts prove our love for Christ.* Over and over again in the Bible sacrificial gifts are set forth as a proof of our love (see I John 3:16-18; II Cor. 8:23-24). One of the most beautiful examples, however, is that of the woman with the alabaster box of ointment, who came to anoint the feet of Christ (see Luke 7:36-50). She had been a great sinner, but through Jesus she came to know the joy of forgiveness. Of her devotion

as manifested in a "gift which cost her something" Jesus said, "She loved much: but to whom little is forgiven, the same loveth little."

Undoubtedly we have here one of the reasons for David's refusal to accept as a gift the threshing floor of Araunah. He, too, more than once, had known the blessedness of sins forgiven. David loved much, and because he did, he said, "I will not offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Is it any wonder that he was especially dear to the heart of the Lord? In all probability God would have pardoned Israel and removed the plague had David accepted Araunah's offer. But, now God did more! He sanctified the very spot upon which that offering was made by erecting there just a few years later his great temple. Our Lord is no respecter of persons. Gifts that cost are still hallowed today!

## CLAYHOLE NEWS

By EVELYN FUQUA, *Our Missionary*

*Something New Has Been Added at Clayhole.*

We wish you all could see the nice big bell we now have on top of our church at Clayhole. It is with a great deal of appreciation that we send our thanks to the friends of the Homerville, Ohio, church. The bell was sent to us as a gift, and we believe it will be a real testimony to the community here at Clayhole. We had a very interesting object lesson on "Bells" the morning the bell was dedicated.

We also want you to meet the folk who worked so hard installing the bell, and our thanks go out to them at this time: Mr. Warren Combs, Mr. Chester Noble, Mr. Earl Landrum, Harold Paul Combs, Charles Combs, and Rev. Sewell Landrum. A nice dinner was prepared and served by Mrs. Landrum and her mother, Mrs. Hulbert. Much moral support was given by the Landrum girls and Miss Evelyn.

The Home Missions Council also says, "Thank you," to the Homerville church.

Rev. Clyde Landrum held special services at Clayhole on August 20, 21, and 22. The theme of these services was, "Clayhole for Christ."

Rev. Ralph Colburn visited our Clayhole work August 2 to 5. Pictures were shown of camp work and our Taos work. "Jim" took Ralph "up creek" to visit our school work.

Dear Sisterhood Girls:

I just thought I'd take a few minutes out to tell you how lonesome I am here at Clayhole without Miss Elaine. How we *all* do miss her! We have started our schools again this year, and it just isn't right without Miss Elaine. Just today we took our little trip "up creek" and I just bounced all around. Miss Ruth Marie Landrum has been going with Miss Evelyn and me to keep us company. The little young'uns are so interested in our Bible classes. This year we are studying the Acts of the Apostles. Pray for us that we may do a great work for our wonderful Lord and Savior this year.

Your One and Only,

"JIM."



# IT'S THE GOSPEL TRUTH!

For three years this opening note of the national Brethren Hour has been ringing out over as many as twelve stations located strategically across the United States. With it has come some of the finest Gospel music heard anywhere and produced by a group of Godly, hard-working Brethren preachers. The doctrinal position of the Brethren Church has been made known while millions have been evangelized. Souls will be in glory as a result of this ministry and unnumbered saints have been brought close to the Lord in dedication of life and talents.

Hundreds of fine letters have been received from appreciative listeners and generous financial support has come from Brethren as well as Christian people outside our communion. Isolated Brethren have expressed deep and sometimes tearful appreciation for this Brethren message which brought sweet memories of past fellowship in Brethren churches and fanned the desire for a Brethren church in their own community.

The little-known National Fellowship of Brethren Churches has been publicized as never in its history. Whereas ordinarily mention of our church was met with a blank stare, there are now *millions more who know what the Brethren Church is and what she believes.*

The great good accomplished and the glory brought to our wonderful Lord through this radio program is inestimable.

Three cents per week per member of the Brethren Church would have kept twelve stations on the air, produced the program and paid all expenses. But, even with the outside support, at various times, the Radio Fund was kept in red ink.

Finally the Radio Board has concluded that it will no longer assume responsibility for the program on the original basis and as of June 20th, upon expiration of contracts, the previous program was discontinued.

A new plan, with *nine* stations on the air, is now being well received and working for the glory of Christ. The "national-local" program leaves very little to be desired in denominational radio. The national emphasis is given, informing the radio audience as to the doctrinal position of our church, her national program, etc., with excellent hard-to-match music by the Gospel Truth Quartet. Then the local pastor has about 12 or 13 minutes to preach a powerful Gospel sermon and emphasize local announcements concerning meetings in his own church. This is ideal, for it makes possible the use of an excellent quartet by the local pastor and eliminates his music problem. The opening and closing portions of the program are all planned and executed. All he needs to do is prepare his message and any announcements he cares to make. Even a closing invitation song is provided for the evangelistic note and invitation, if so desired.

Thus we are able to capitalize on the past reputation and listening audience of the Gospel Truth and make it definitely profitable for the local church. The voice of the local pastor ties in the program to his church and people know that they may walk a few blocks or drive a few miles and hear the man in person they heard on the radio. After about one year of such broadcasting, definite results should begin to manifest themselves.

The pastors now using this plan for only a few weeks have reported great profit. All of this may be secured by any Brethren church or group of churches as produced by the Radio Board for three dollars per week per church, which pays all expenses. In the field of radio by men who know the game and know markets, this would be considered a "steal." Further information may be secured by writing Box 2, Winona Lake, Ind.

In the process of broadcasting and including previous years' deficits, a total indebtedness of \$10,000 was sustained. At this writing over \$2,000 of that deficit has

already been paid. A plan suggested by one of our laymen, Mr. Herman Schumacher, of the Bethel Brethren Church, Osceola, Ind., is being executed by our loyal group of Brethren laymen, many of whom have faithfully supported the national program. On the following page is a copy of Brother Schumacher's open letter of challenge to the laymen. We trust that God will lay this burden on the hearts of our men and lead some to give even more to take the place of others who cannot give as much. We

need these funds immediately to retire this deficit on which we are paying interest. Gifts in any amount will be greatly appreciated.

We should pray that in the closing days of this age when we cannot testify too much nor too long nor too often about the redeeming grace of our Savior, that every Brethren church will ultimately have some part in such a radio ministry and put its pastor on the air the Gospel Truth way.



MR. SCHUMACHER

## REAL HOME MISSION VISION

[Here is the way a Home Mission church feels about Home Mission needs. If *every church* in the Brotherhood had done this the Lord's work would have been greatly aided.—Editor.]

Yakima, Wash.  
July 27, 1948.

Brethren Home Missions Council  
Winona Lake, Indiana  
Dear Brethren.

Some time ago now there was a statement made in the Missionary Herald about the lack of funds to carry on Home Mission work. We thought it would be nice to make up a dollar-per-member offering. It has been done, and we are sending a check herewith.

This, if it is to serve as was intended, will be applied in some way on last year's shortage.

However, you will know if that can be done. We are sure, in any case, it will serve the Lord. We leave it to your discretion.

Grace Brethren Church  
c/o Earl G. West  
Rt. 4, Box 108A  
Yakima, Wash.

Elkhart, Indiana  
August 16, 1948

The Gospel Truth  
Winona Lake, Indiana

Dear Brethren in Christ:

I am happy to send you a check for \$100 to apply on the liquidation of the deficit for broadcasting the Gospel Truth.

As I understand it, at our 1947 Conference the Fellowship of Brethren laymen took as a project the liquidation of this debt.

Now, I am sending you this as a challenge to the laymen of our church to vindicate themselves. If only 75 other laymen match this check we will square ourselves and pay the debt in full. And I believe there are 75 who will do it. However, gifts for a worthy cause like this need not be limited to this amount. My challenge is to ask the Lord what He would have you do, and then give as the Lord has prospered you.

I know the Lord has used the broadcasts in a marvelous way to save the lost and edify the saints. I trust the Brethren will rally to the cause and "go over the top".

Yours in Christ,



Herman J. Schumacher

Bethel Brethren Church, Osceola, Ind.





SHARPSVILLE, INDIANA. No. 1—Primary group; No. 2—Beginners; No. 3—the Sharpsville Brethren Church; No. 4—Young People; No. 5—Junior Class.

## Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

### AN EFFICIENT CHURCH

1. Maintains a devotional atmosphere.
  2. Exalts the Lord Jesus Christ.
  3. Creates evangelistic passion.
  4. Presents tithes and offerings.
  5. Holds up a missionary vision.
  6. Requires a sacrificial life.
  7. Fosters wholesome social contacts.
- (Hagerstown, Md., bulletin)

### STRONG CHRISTIAN YOUTH

(Ephesians 6)

1. Honor thy father and mother—for long life (2).
2. Trust in the power of the Lord—for strength (10).

3. Wear the whole armor of God—for protection (13-17).
  4. Pray and watch—for inspiration (18).
- (Jenners, Pa., Bulletin)

### WHAT HAPPENS WHEN I READ MY BIBLE

1. The Word works effectually in me (I Thess. 2:13).
  2. The Word teaches, reproves, corrects me (II Tim. 3:16).
  3. The Word cleanses me (Eph. 5:26).
  4. The Word strengthens me (I John 2:14; Acts 20:32).
  5. The Word gives me faith (Rom. 10:17).
  6. The Word gives me joy (Jer. 15:16).
  7. The Word gives me heavenly life (John 6:63).
- (Uniontown, Pa., Bulletin)



# ✦ ISRAEL CALLS! ✦

## THE CONFLICT OF ISAAC'S SONS

By REV. ORD GEHMAN, Berne, Ind.

War! War! War! Millenniums have proven the futility of war, but still the sons of men seem determined to attempt to settle their disputes by no other means. Our age of chaos is reflected in every department of human life and thinking. One particularly chaotic situation arrests our attention with horrifying reality, and yet with the calmness of conviction that as the Father hath spoken, so shall it be!

Abraham wanted a wife for his son Isaac, who himself had been miraculously begotten. So he sent his trusted servant to the household of his near kin to make the selection. The bride was selected, the marriage was consummated, and Isaac and Rebekah were supremely happy when their twin sons, Esau and Jacob were born. But it was not long until the happiness of that home was shattered by shrewd bargaining and heartless conniving. If only Rebekah would have known——!

The rivalry and conflict of Isaac's sons and their seed is no new thing in world history. Illustrations rapidly come before our minds. Jacob's bargaining with Esau began early in their experience. Esau sold his birth-right for a mess of pottage. Jacob, assisted by Rebekah, succeeded in stealing Esau's blessing from the hand of his aged, blind father. Esau's descendants settled in the rugged country of Edom and conflicts between the Edomites and Jacob's sons have been frequent through the years that have elapsed.

One vivid incident comes to our minds regarding this unpleasant relationship and is recorded in Numbers 20. The Jews had been captives in Egypt. They were on their way back to the Promised Land. They were at the border of Edom's land and besought passage. But the Edomites flatly refused and warned them not to enter their territory lest they be destroyed by the sword.

The Jews did move in and possess the land, but Esau's descendants plagued them in Palestine. When the Jews were carried away into captivity and finally dispelled at the destruction of Jerusalem, it was Edom's sons who moved in to assume control. The conflict has been on from then until now. Jerusalem, the City of Peace, is one of the world's greatest, if not the greatest, spot of unrest today. Why? Because Jacob's sons are returning home and Esau's sons do not want to vacate the land which they have occupied for these many centuries. We should not be surprised, then, that this conflict still exists in a very real measure.

These are momentous days in which we are permitted to live. We should thank God that He has preserved us for such a day as this. The saints of God should bestir themselves and realize the lateness of the hour in which we live.

The Jews are turning homeward. Within their hearts has stirred an intense longing for unification—not spiritually, but politically. Recent developments in the land have been tremendous and amazing, yet not surprising nor unexpected by the student of His divine Word. God *has* spoken! The land is the possession of Jacob's sons, for the promise was carried down through Abraham,

Isaac, and Jacob. God's divine promise has never been abrogated. And as they return home, we can expect trouble, and lots of it!

Recently we have been privileged to see the proclamation of Israel's State. This has been bitterly opposed by Edom's sons and their allies who are bitter against the Jews. But all this does not abrogate God's promise nor His eternal plan of the ages. The Jews *will* have Palestine because our eternal Father has spoken and His Word cannot be broken.

But that is their family problem! Why should we be concerned about how they work it out? Perhaps it is not our concern as to how they work out the details of their problems, but of this one thing we are sure: when we see these things begin to come to pass, it is high time we "look up" and be sure of our Father's perfect will for us. Christian friend, *the time is short!* Only our dear Father in heaven knows when the last member of the Body shall be added. What we do for Him must be done with great haste. Our opportunity for testimony to the Jews will soon be gone. What we do, we must do promptly! We cannot halt the conflict between Isaac's sons, but we can be about our Father's business and do our share in giving them the Gospel of the good news of salvation in our blessed Lord of Glory. Let us give them the Gospel today so that the Holy Spirit will have something to recall to their hearts and minds in the Day of Provocation which shall shortly come to pass upon them.

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## BUILDING BEING ENLARGED IN TAOS, N. MEX.

By ALBERT W. KIEWER, *Missionary, Taos, N. Mex.*

During the winter and spring months the building at Taos was inadequate to meet the needs of the growing congregation. It was evident that we must enlarge the building during the summer months so that it would be ready for the following fall and winter. The Lord once again proved Himself faithful and through interested friends provided one-half of the needed amount for the enlargement. The rest of the needed amount must come from the Home Mission funds.

Brother Lucero is in charge of the construction and with the assistance of the men of the church the building is being constructed. The excavation for the building was done by hand and with the use of horses and a tractor. A group of men gathered at the church one Saturday and made over 1,000 adobes to be used in the construction. These were then placed upon the ground to be dried in the sun. Today most of these have already been put into place and the walls are going up rapidly.

The enlargement will double the size of the auditorium and give us more than twice as much room for Sunday school rooms than we now have. This will enable us to more adequately reach this community for the Lord Jesus Christ. Continue to pray for the work, for prayer moves the hand of God.



## News Briefs

Charles Taber, eldest son of Dr. and Mrs. Floyd Taber, severely injured his hand a few weeks ago at Bryan University. It is reported that he was on the operating table for three hours and that the injury is quite serious.

Rev. C. Wayne Croker concluded his pastorate at the Grace Brethren Church, Huntington, Ind., on Aug. 29.

Rev. Edward Bowman will be concluding his pastorate in Buena Vista, Va., soon.

There has been encouragement in the work at Yellow Creek, Pa. The Sunday school and church attendance show a substantial increase over that of a year ago. Rev. Ralph V. Jones, pastor of the Grace Gospel Church of Altoona, held a three-day Bible conference, Aug. 19-21. The Sunday evening service, Aug. 22, was in charge of the Youth for Christ group of Altoona, with a good audience present for an evening of spiritual blessings. Rev. Sheldon W. Snyder, a former pastor in the Church of the Brethren, is serving as supply pastor at present.

Bro. Bruce Ferry has been appointed Youth Director at the First Church, Los Angeles, Calif.

Rev. John M. Aeby is again this year the secretary of the steering committee of the Christ for Fort Wayne campaign. Dr. Jesse Hendley is the evangelist.

Prof. Robert Culver will be leading the Canton, Ohio, church in

### The Brethren Missionary Herald Circulation

A week ago .....	7,015
A month ago .....	6,908
A year ago .....	6,296
Two years ago .....	5,404

evangelistic meetings in October. Rev. Robert D. Crees, former pastor, preached at the church, Aug. 29.

The evangelist at Waterloo, Iowa, beginning Sept. 28, will be Rev. Bernard N. Schneider. The church is also cooperating in the city-wide campaign, Oct. 17-31.

Classes are filling up in the Brethren Day School in Long Beach, Calif. Miss Kathryn Rogers, of Bellingham, Wash., formerly a teacher at the Wheaton Academy, has been added to the staff. Mrs. Walter Price will take the place of Mrs. Homer Hanna, who was unable to return to the school this year. Preliminary plans are under way for the erection of a high-school building on the property at Orange and Olive Streets.

At the First Church, Dayton, Ohio, Bro. Rodney Wysong preached his first sermon in his home church, Sunday morning, Sept. 5. Rev. Albert Kliever will speak and show pictures of the mission work in New Mexico at the church on Sunday evening, Sept. 12. The Ohio State Liquor Control Board upheld the request of the church that no license be granted to establish another place for the dispensing of alcoholic beverages at 1909 W. Third St., across from the church.

Recent speakers at the Ghent Church, Roanoke, Va., include Rev. Virgil Sorge, Bro. Clarence Lackey, and Bro. Jack Peters. Brother Sorge is the pastor of the Clearbrook church.

Maj. Floyd W. Shiery has returned from Korea, and his address is Fort Worden, Wash.

The World Congress on Evangelism, conducted by Youth for Christ International in Beatenburg, Switzerland, Aug. 10-22, is being followed by more than 200 large rallies in key cities of Europe. Between 10 and 15 evangelistic teams have been formed to conduct the meetings.

A nation-wide conference of Sunday school workers will meet in

## Conference Notes

Officers elected this year at the National Fellowship include the following: Moderator, Paul Bauman; Vice Moderator, Miles Taber; Sec-



DR. PAUL R. BAUMAN  
New Conference Moderator

retary, J. L. Gingrich; Assistant Secretary, Ward Miller; Treasurer, Bryson Fetters; Statistician, C. S. Zimmerman; Committee on Committees, Bernard Schneider, Charles Mayes, and John Aeby.

The establishment of a Committee for Ministerial Relief was approved by the Conference.

Highlight of the Missionary Herald inspirational session was the one-act play written and produced by Rev. William Schaffer and showing what happens when the News Briefs arrive in an average Brethren home. The Publication Offering amounted to more than \$8,500.

Denver, Colo., Oct. 13-15, conducted by the National Sunday School Association.

New members of the faculty at Bryan University, Dayton, Tenn., are Mr. and Mrs. William Green, of Cleveland, Ohio; Mrs. Margaret McGowan, of Portsmouth, Ohio; Miss Carol Halloin, of West DePere, Wis.; and Miss Edna Byers, of Huntington, W. Va.

The Pacific Garden Mission in Chicago is releasing a new color and sound film, "Out of the Night," which shows the work of the mission and presents an evangelistic appeal. Churches interested in showing the film may contact the mission at 646 South State St., Chicago 5, Ill.

By a five-to-four decision the United States Supreme Court has

(Continued on Page 818)



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# Studies in Revelation



## STUDY NO. 47

### *Incense With Prayers*

"Whatsoever ye shall ask in my name," that is, whatever Christ endorses, will be answered. Here is "much incense, that he should offer it with the prayers of all saints" (Rev. 8:3). The prayers of Daniel, Isaiah, and "all" the saints throughout the church age have been kept in golden vessels awaiting the time for answering.

Before the Kingdom Age can come and God's will be done on earth as it is in heaven, our Lord must send forth His angels and gather out of His kingdom all things that offend and them that do iniquity. The book of Revelation tells us of that time of gathering out, and we see angels everywhere, clearing the stage for the Golden Age.

But our Lord is going to take possession of the earth absolutely on legal grounds, so He goes into the court in heaven to get His title deed. Since the judgments of the trumpets are in answer to the prayers of His saints, the reaching for the book brings these prayers into mind, and the very next thing that we see, after our Lord reaches for the book, the four living creatures and the four and twenty elders come before our view with "golden vials full of odours, which are the prayers of saints" (Rev. 5:8).

### *The Prayers Answered*

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev. 8:4).

Immediately after these prayers are presented on the highest altar in the universe, and much incense is offered "with" them upon the golden altar, the smoke of the incense wafts them up before the throne of God. The incense speaks of the merits of Christ being added to the prayers, or His endorsement of them, and immediately these prayers are heard in heaven.

### *Answered Earthward*

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake" (Rev. 8:5).

Thunderings and lightnings denote judgments. As soon as these prayers are heard in heaven, they are turned earthward and the re-



REV. R. I. HUMBERT

sults are judgments on earth, and the trumpet angels "prepared themselves to sound" (vs. 6).

### *"Holy Smoke"*

"Holy Smoke." As these two words were hurled out of my radio, they took lodgment in my mind. What did they mean? There is only one thing in all the universe that they can refer to, and that is the smoke of the incense, and that smoke most certainly speaks of the merits of Christ.

A few days later, out of the same radio, there sprang two other words, "Judah's Priest." I was puzzled. The priesthood belonged to Levi. Judah only had one priest and that was our Lord. Both of these expressions refer to Christ and not one in a million knows what they mean, and yet they use them on every hand.

Why do they not say "Blue Smoke" or "Levi's Priest"? Why always say something that refers to Christ? And then my answer came, "What-

By REV. R. I. HUMBERT, Flora, Ind.

soever is more than these cometh of evil" (Matt. 5:37). And so it is. Men hate our Lord, but some are too refined to openly blaspheme His holy name, so Satan whispers into their ear, "Say 'Holy Smoke,' or 'Judah's Priest'"; it's the same Person anyhow.

### *The Trumpets*

"And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:6). The book is open, the seventh seal is snapped, and now, in place of a single event, as under the other seals, we find a series of events under the seventh seal, and these events are set before us as trumpet judgments.

The first four seals reveal the sorrows that are caused by man's folly in rejecting the true Christ. So far, no supernatural judgments have affected man's living conditions. The sixth seal brought great terror, but did not touch men themselves. Now we come to the trumpet judgments and find that their source is not from men but from the supernatural.

### *HUMBERT SAYS—*

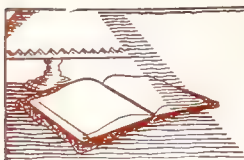
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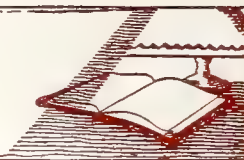
Humbert Press. Flora, Ind.







# The Christian's Seal



## THE HOLY SPIRIT'S PICTURE OF THE EVIL, STRANGE WOMAN

By REV. CHARLES H. ASHMAN

The book of Proverbs is not just a book of natural understanding. It is more than Solomon's gleanings from his varied experiences. It is the wisdom of the Holy Spirit. It ought to be read and re-read and studied by Christians today. If ever we needed wisdom it is today. It would seem from an analysis of present-day records that some especially need the wisdom of the Spirit in relation to the evil, strange woman.

### Who Is She?

Not always the public harlot! The Scriptures have much to say in condemnation of the public harlot. She has sunk as low as it is possible for a woman to sink. But the evil, strange woman of Proverbs 6:24-33 is not necessarily the public harlot. She is any woman who entices to adultery, especially one who entices another's husband. There's a lot of that going on these days! It's high time that the ministry was lifting its voice stronger than ever against it. Ordained ministers of the Gospel are falling victim to this evil woman's snares. How absurdly foolish! How lacking in the wisdom of the Holy Spirit!

### The Spirit's Description

In Proverbs 6:24-33, the Holy Spirit describes the wiles of this woman. She flatters with her tongue. She praises the minister, appealing to his vanity. But the poison of asps is beneath that tongue! She palavers. She flatters for a purpose. She flaunts her beauty. She dresses for display. She accentuates her figure. She beguiles with her eyelids. She speaks a message of lust with her eyes. She exercises every art of bewitchment. Whether she be a deaconess or a Sunday school teacher or just a choir member or what not, she has been the downfall of many a minister. She ought to be exposed. She ought to be disciplined.

Unless she repents, she ought to be excommunicated.

### Be Wise!

In this same passage in Proverbs, the Holy Spirit warns against the folly of being deceived by this evil woman. Yield to her wiles and you will be brought to a "piece of bread" for her influence leads to want. We cannot meddle with fire and not be burned. If you take fire in your



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bosom, your garments will be set afire. You cannot walk barefooted on hot coals and not have your feet burned. In spite of the fact that the evil woman may be the aggressor, he who is deceived by her is not innocent. He has played the fool. "He that goeth in to his neighbour's wife" lacks understanding. He is a fool! He lacks the wisdom of the Spirit.

### Consequences

What dire consequences result from being deceived by the evil woman. Remember she need not be a public harlot. These days sometimes she is a member of the church. Adulterers and adulteresses have multiplied in church membership in recent years. Divorces and remarriages are on the increase. One of the major problems of the church today is this very evil. Many denominations are struggling with it and much compromise has been

made with it. It faces the Brethren Church right now and can no longer be ignored.

What will the consequences be of the man who is deceived and enticed to commit adultery? "His reproach shall not be wiped away" (Prov. 6:33). Yes, he can be forgiven, both by God and the church, if he comes repenting and forsaking this woman, but *his reproach* still stands. He has lost his influence and among those who know him he may never regain it again. A woman who has either enticed a minister or was enticed by him, or was mutually guilty with him, after returning to her rightful husband, said to me one day, "I have lost my influence with my family. I have paid an awful price for my sin. I've been living in a living hell on earth." "His reproach shall not be wiped away," says Proverbs 6:33.

### The Wisdom of the Spirit

If we are Spirit-led, we will not be thus deceived. He will prevent us becoming victims of the strange woman. He will keep us from being blinded by her wiles. He will make us "wise as serpents." He will keep us from the "wound and dishonor" and "the reproach" of adultery. How much all of us need the wisdom of the Spirit! We need instruction, inspiration, infilling—complete yield-  
edness to the Holy Spirit's guidance. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (Prov. 6:23).

The International Council of Christian Churches is the name of the new fundamental organization formed in Amsterdam, Holland, at a meeting of leaders called together by the American Council. The first president of the new organization is Rev. Carl McIntire; Rev. W. O. H. Garman is one of the vice presidents; and Rev. F. A. Schaeffer is one of the secretaries.

# CHASTENING FOR CHASTITY

By REV. LYLE W. MARVIN, Rittman, Ohio

A RADIO MESSAGE

Hebrews 12:11—"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The translation in the R. S. V. is especially good for this verse. Let me read it: "For the moment all discipline seems painful rather than pleasant; later it yields the peaceable fruit of righteousness to those who have been trained by it."

God has said that He has begun a good work in each one of us, His children, and will perform it until the day of Jesus Christ. Perhaps we do not know *all* that this work is, but we do know that we are being constantly conformed to His image. This is a paramount work in all believers. Paul, who was called as a special apostle to the gentiles, was previously called to reveal God's Son in himself. So you see this being conformed to the image of Christ is important. Being trained by chastening brings us closer to the image, the completion of which of course shall be in that day we stand before Him. Then we shall be like Him, for we shall see Him as He is.

Too often we are prone to express our contempt for chastening. God has told us *not* to despise the chastening, the child training, nor faint when we are rebuked of Him. Remember it is the one whom the Lord loves that He chastens. He does not, so to speak, have a grudge against us! Even in the case of earthly parents, it is not revenge that prompts us to "child-train" or chasten our own children, though perhaps the children may think so. Our Lord said our child-training is for our profit that we might be partakers of His holiness.

He is merely seeking to purify us from all that mars the likeness of Christ in us. It is His holiness that He is seeking to perfect within us. The silversmith heats the silver metal in the crucible until he can see his own likeness reflected on its surface. The intense heat drives out the impurities; that process the silversmith carries on until the metal

is pure. Just so, our heavenly Father would have us reflect the image of His Son. And He will purge us of all that dims that reflection. Therefore, child of God, it is well if you would not associate the word "chasten" with chastize," but rather couple it with "chastity," the jewel of spotless beauty of heart and life. This is in keeping with the declaration of God that He has fore-ordained us to be conformed to the image of His Son.

Of Christ it is said in Hebrews 5:8, "... Though he were a Son, yet



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learned he obedience by the things which he suffered." And have you not noted how true this is in the lives of all of God's children? The training is grievous for the present, but later it yields a peaceful fruit of righteousness. Let each one of us make this a personal issue just now. As our lives we scan in retrospection, what opinion do you suppose the onlookers will have of the Savior that we have reflected? Is it not true that the love of Christ we *know* is far from the love of Christ we *show*?

The shepherds of the East have a method for training their wayward sheen. A lady tells of her summer in Switzerland. While taking her daily hike into the more rugged terrain she came upon a shepherd's fold. Going to the door and looking in she saw the shepherd sitting there; around him was his flock. There on a pile of straw lay a single sheep. Upon investigation the sheep was found to have a broken leg. Pitying the poor sheep she asked

about the accident. "There was no accident; I broke that sheep's leg," said the shepherd. Seeing the look of pain on the woman's face the shepherd went on, "Madam, of all the sheep in my flock, this one was the most wayward. It never would obey my voice. It never would follow in the pathway in which I was leading. It wandered to the edge of many a perilous cliff. Not only was it disobedient itself, but it was ever leading others of my flock into like danger. I knew from experience what had to be done to train this sheep, so I broke its leg. The first day I went to it with food it tried to bite me. I left it alone several days, then when I went back to it with food it not only ate the food but it licked my hand and showed signs of submission and even affection. Now when this sheep gets about, and it will be soon, it will be the model sheep of my flock. No sheep will hear my voice so quickly, none will follow so closely at my side. Instead of leading its mates astray, it will be an example and will guide others who tend to be wayward. It will lead them at my call into the path of obedience. This has learned obedience through suffering.

And God works similarly! Perhaps there are those listening this morning who have had their spiritual leg broken by God, so that they would follow in obedience their Shepherd. Yes, from experience they have learned obedience through suffering. Are you suffering from baffled plans which have brought you the keenest disappointment of life? Are you suffering from temporal losses and broken fortunes? Are you suffering from personal bereavement caused by the loss of loved ones, either from the home fireside, or from his life? Suffering one, out of your very agony of heart and soul, somehow, O somehow, the eternal God of love and mercy is seeking to bring into your life the peaceful fruit of righteousness. For the present moment this discipline seems painful, it is not pleasant, but remember we learn obedience through the things we suffer. God is treating you as a son!



# EZEKIEL'S "GOG" IDENTIFIED

A RADIO MESSAGE

By LOUIS S. BAUMAN, D. D.

There are two forces which have darkened the world with clouds, out from which jagged lightnings threaten to burst forth any moment with a destruction that staggers the imagination of men! One is the atomic bomb; the other is the Russian Bear. The more dangerous of these two forces is the Russian Bear. As for the atomic bomb, it is not too dangerous of itself. Atomic power could be utilized and made a tremendous blessing to man. The real danger from the atomic bomb is not from the bomb itself, but is to be found in the hand which carries the bomb. The news that the atomic bomb exists does not disturb the world, but when we once read a headline informing us that the atomic bomb is in the paw of the Russian Bear, then the world may well turn pale with a horror of fear.

Now many times I have been asked in recent years whether the Scripture throws any light upon the den of the prowling old Bear of "the uttermost parts of the north." That question was asked so frequently, and I was so often asked to write upon the subject, that finally I did write a book several years ago, entitled, "Russian Events in the Light of Bible Prophecy." This book has had a very wide distribution, due to the intense interest people have on the subject—and *little wonder!* When the New York publisher of this book recently requested me to say whether or not I wished to make any changes in it before the printing of a new edition, my reply was, "No! My Bible reads just the same today as it did four years ago." While there have been momentous upheavals in the world, and especially in the nations that border on Russia's domain, yet it was not necessary to change a single statement in the book. Events are only confirming my interpretation of those two great chapters, Ezekiel 38 and 39.

Tonight I shall deal with this momentous Russian question, inasmuch as it is probably the most disturbing situation in the entire world today. In recent months the Russian Bear has crowded practically all the other

beasts of the earth off the front page of the newspaper world.

Men have been calling Russia a bear. I have come to the place where I feel that I need to apologize to that usually genial old creature known as a bear. Those who really know the nature of a bear, know that it is one of the best-natured animals of the forest. Show a bear a friendly spirit, and that your heart is in the right place, and he will treat you right. That hardly can be said of a certain prowling political monstrosity found in the extreme northern part of our globe,



DR. BAUMAN

usually called a "bear." The brute in the north parts has certainly been shown a friendly spirit, and has received better treatment than most beasts of the earth, yet, contrary to the spirit of the bear, he expends most of his time showing his great teeth with a growl, and in prowling about in the business of robbing his neighbors of their lawful possessions.

Yes, I have come to the place where I want to offer my apologies to the creature known as a bear, and rename that devouring monster in the north. I prefer to speak of Russia as an octopus, and with no apologies. Webster says, "An octopus has a large head, armed with a strong beak . . . the eight arms are more or less united at the base by a membrane and are usually provided with two rows of suckers, by means of which they cling to prey or to other objects." He further states: "Otopuses ordinarily live on the bottom among rocks." What better description would you want of the

Bolshevik empire! Webster further states that the octopus is typical of "an organization with many branches, through which it maintains a hold on the interests of others." Like the octopus, the Bolshevik government possesses a large head, tremendously swelled, and with a strong beak, that is, a powerful army, and the Soviet government's many arms are covered with suckers, by which it clings, sucking away the life-blood of its prey—the weaker nations around it. And, verily, it lives at the bottom of the seas (the nations) in communistic mud and slime. Yes, we shall cease defaming the genial old bear. It has nothing in common with the Bolshevik.

Now the question that confronts us tonight is—did the God who sees the end from the beginning see and cause His prophets to write of this great northern octopus? As we examine the Scriptures on the subject, we are quoting from the Revised Version of the Bible, which, as all scholarship attests, is, on the whole, the better translation.

Turning to the 38th and 39th chapters of Ezekiel, we believe that we have two chapters in which the prophet has the Russian octopus in view. Will you turn with me to Ezekiel 38 and read verses 1 to 3?

"And the word of Jehovah came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal."

Note the significant expression, "The prince of Rosh." Also note the two significant names, "Meshech and Tubal." In the Scofield Bible, there is a note at the foot of the page commenting on these verses, from which comment we read, "That the primary reference is to the northern (European) powers, headed up by Russia, all agree. . . . The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification."

Any extended research on these

names will reveal that the consensus of opinion among Bible scholars, both Christian and Jewish, confirms this footnote in the Scofield Bible. Beyond all reasonable doubt, the Gog of Ezekiel is Russia, and none other. Meshech and Tubal were the ancient names for the modern cities, Moscow and Tobolsk—Moscow, the capital of Russia in Europe, and Tobolsk, the political center of Asiatic Russia.

My friends, no prophecy of Scripture has ever yet failed of fulfillment, when the proper time came for its fulfillment. In view of that fact, is it not strange that in an hour like this, when the subject of Russia is engaging the anxious attention of the whole world, and when we have Russia definitely named here in the Word of God, that the troubled world does not turn to this proph-

ecy for light, and that mankind may know whereunto it is heading?

But, let us make surer, if possible, that this Gog, this "prince of Rosh, Meshech, and Tubal," is Russia, and none other.

Now, note, if you please, the 15th verse of this 38th chapter, as it reads in the Revised Version:

"And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army."

Also, let us read the first and second verses of Chapter 39:

"And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal; and I will turn thee about, and will lead thee on, and will cause thee to come up from

the uttermost parts of the north."

Now, my friends, is there any other nation on the face of this earth, or has there been any other nation on the face of this earth, or will there be any other nation on the face of this earth for a long time to come, other than Russia, that will fit the description we have here of a powerful people, riding forth to battle out of "the uttermost parts of the north"?

Look at your maps! What nation is it whose territories sprawl all the way from the Baltic Sea to where Kamchatka's nose sticks far out into the waters of the Pacific? There in the "uttermost parts of the north" floats Russia's flag over one-sixth of the entire land surface of the earth. It is impossible that any other nation can meet the description. Russia and Russia alone meets the description—fits into the picture.

## The Hope Looked For

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

"Looking for that blessed hope" (Titus 2:13).

When the apostle penned this familiar word concerning the return of the Lord Jesus Christ for His own, he penned it with the thought of setting forth that attitude which the believer is to maintain towards that hope. And in these present days when the darkening of things about makes the surety of that hope a more blessed reality, how much the heart should be exercised concerning the possession of that attitude which is both profitable to the individual and pleasing unto the Lord of the hope.

For in this word, "looking for that blessed hope," the apostle indicates the attitude of eager expectancy with regards to the truth of the Lord's return. It is not a matter of doctrine to be intellectually received, but far rather a matter of truth to move the heart with that "strange warming" which shall attune everything to the sound of the coming. Doctrine of itself quite frequently has a way of becoming a cold, orthodox thing, so that the heart is "frozen" by that very truth which is meant to melt and to move the heart with that warmth which is produced by the indwelling Spirit,

as He is granted liberty to minister the truth in this manner. In short, it is not a question as to whether we hold the doctrine of the return of the Lord, but rather the question is whether the doctrine holds us! Belief that has not become translated into a burning to the heart is a burdensome thing. The apostle did not speak of "believing that blessed hope," nor yet, "accepting that blessed hope," but rather did he speak to the practical side when he utilized the word "looking," for it is sadly possible that many who believe and many who accept, simply do not look. They believe in the coming of the Lord, but they are not looking for the Lord who is coming. And the tragic defect is all too quickly told out in their manner of Christian living. There is no true song upon the lips and they are never quite ready with a word of praise or of testimony, and the whole of Christian living appears to have bogged down into a dull routine of mingled habit and duty. It is the "heart-truth" of the coming of the Lord which serves to "kindle the fire," and to swing the life into that line which shall earn His pleasure and approval.

This thought is clearly borne out

in the text itself, for note that the apostle refers to the coming as "that blessed hope," and each word is granted meaning only when it is prefaced by the "looking." It is, "that" hope—a special hope set apart from all other hopes, of especially precious content, so that all other hopes come to fill the secondary place; and to "that" hope are we fixing the full sight of the heart. Then it is that "blessed" hope—a hope that produces a special portion of blessing to the heart that bears the proper attitude towards it. And then it is that blessed "hope," for faith finds its delight in fixing itself wholly upon something which is living and vital and real; more than mere teaching for the head, it is a "hope" for the kindling of the heart, and a support for present pilgrim days.

The same thought of "looking" unto this hope of especial blessing is likewise borne out by the surrounding verses. In verse 11, the apostle speaks of a past accomplishment to our behalf; "for the grace of God that bringeth salvation hath appeared to all men"; and we truly understand the "grace" of this salvation, when we are eagerly looking forward to the precious Savior who



in His own person has so freely and fully provided it. In verse 12, the apostle speaks of a present ministry to our welfare; "teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world"; and the teaching is rendered effective as we look forward to Him who hath called us as strangers and pilgrims to live apart from the ways of the world, and bidden us carry ourselves as clean vessels for His praise. Careless Christians have no thought nor concern for this Scriptural attitude regarding His coming, and the world is too much with them as the poet has said. They who truly "look" will give heed to the teaching ministry of the indwelling Spirit, and value the grace that has brought them within the fold. And then, in verse 14, the apostle sets forth the person of the coming in words that test this attitude of the heart, "who gave himself for us." It is this precious One who gave, not "of himself," but rather who gave "himself" in the full measure of His per-

son, without limit, "the Son of God who loved me and gave himself for me" (Gal 2:20).

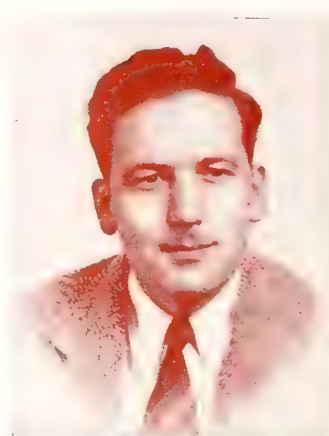
If the Lord has thus given Himself to the fullest measure, what is to be given to Him in return, if not the praise and worship and adoration of our hearts? If He is the "lover of our souls," shall not our hearts sigh during His present absence in this day of grace, looking for that blessed hope of His soon appearing? Is He to be neglected in a manner which no earthly lover would dare dream of? and are we to believe everything concerning His work and yet have no true and deep "believing with the heart" concerning the preciousness of His person? Surely there is something fundamentally wrong with our fundamentalism when it crowds our head with truth and empties our heart of holy love and longing for the person of "the Truth"!

Rev. Alan S. Pearce's new address is 5229 La Roda, Los Angeles 41, Calif.

## Introducing

REV. EDWARD C. BOWLEN

To the Brotherhood



By REV. ARCHIE LYNN

I recently had the pleasure of baptizing and receiving into the membership of the First Brethren Church of Glendale, Calif., Rev. and Mrs. Edward C. Bowlen, of Los Angeles. Later I had the privilege of presiding at, and taking part in, Brother Bowlen's ordination service, at which time he was ordained to the Brethren ministry.

He has been a pastor in Oregon and California, in the Baptist Church. He received his education in various Christian schools, having the Th. B. degree. He is in his early 30's, and he and Mrs. Bowlen have three children.

They impress me as two genuine Christians, wholly yielded to the Lord. They are available for service as the Lord leads. We are glad to commend them to the Brotherhood.

## NEWS BRIEFS

(Continued from Page 812)

ruled that it is unnecessary to secure permission of local police authorities before using *sound trucks* on city streets. An earlier decision by the same court protects the individual's right to distribute tracts on the streets.

Miss Grace Allshouse will have as her co-worker in Montana this year Miss Louise Walters, of Outlook, Wash. Miss Walters will take care of the child evangelism work in Helena, leaving Miss Allshouse free to work in the surrounding territory. Their address is Box 6, Helena, Mont.



# MY FINANCIAL RESPONSIBILITY

## To the Lord and His Work

By RUSSELL M. WARD, Cuyahoga Falls, Ohio

"Pennies From Heaven" was the name of a worldly song, and does not describe God's method for financing His work. No successful business enterprise operates without a financial method, yet how many of the Lord's people think God's business does! The wonder of it is that the Lord's work has lasted as long as it has with the shameful, shoddy, unspiritual, un-Scriptural methods supporting (?) it! God's method has been the same principle from the Garden of Eden—that of *proportionate giving*!

This expression describes the divine method from ancient times to 20th century days. Its *basis* is in the Old Testament laws of "first-fruits" and "tithing." In Exodus 23:16-19 the "firstborn" of animals was the Lord's. In Leviticus 27:30 the tenth (tithe) was taken from produce. Elsewhere it was taken from money obtained from the sale of produce, animals, property, etc. *There is no question whatever but that God demanded of His covenant people a proportionate share of their material prosperity!*

The practice of this method is illustrated by Abraham (Gen. 14:17-20), who gave tithes to Melchizedek; by Jacob (Gen. 28:18-22), who, after a vision of the Lord, made a tithing agreement with God, and afterwards was prospered of God; by Hezekiah (II Chron. 31:3ff.), who, at a time of great spiritual revival, reinstated the practice of tithing to support the revived work of God; by Nehemiah (Neh. 10:32-39), who, upon the return of the remnant from Babylonian captivity, reinstated the practice of tithing in a great time of spiritual revival. Its continuation is plainly taught in the New Testament in I Corinthians 16:2, where we are told to give "as the Lord hath prospered" us. The tenth, or tithe, is nowhere mentioned in the New Testament in connection with the Church of Christ, because

we owe Him not simply a tenth, but *all* (I Cor. 6:19-20); we "are bought with a price."

The characteristics of this method are to be found mainly in I Corinthians 16:2. All God's people are expected to participate. "Let every one of you lay by." Certainly under Mosaic law none were excused! Even the priests tithed (Num. 18:24-28) as the preacher of the 20th century is a proportionate giver.



REV. RUSSELL WARD

*Regularity* marked the frequency of giving. "Upon the first day of the week . . ." Thus it became a definite part of the worship service of the early church, to lay up before the Lord on His day every week that proportionate part of material blessing.

God's house is the place to which the offering is to be brought; "in

store." It was so in ancient times. Israelites brought all their "tithes into the storehouse" (Mal. 3:10), where they were disbursed according to need. This was the obvious intent of Paul, but the worshipper must make sure the house to which he brings his proportionate gift stands true to the Word of God. Especially is this true in these days. The amount to be brought to the Lord was *proportionate* to the way God had blessed during the week. This now becomes a matter of conscience, devotion to Christ, love for lost souls, and a missionary vision. Certainly we would not give less under grace than did Israel (the tithe) under law! Giving becomes proportionate to income, motivated by the love of Christ.

Unless giving is *cheerful* it is worth little. God loves the cheerful giver (II Cor. 9:7), the gift which is free and unbegrudged. Exodus 35 is a perpetual monument to the free-will offerings of people who loved God and His house and who sought to build it. The same is true in the great revival of Hezekiah's day (II Chron. 31:5ff.). The widow gave two mites (Luke 21:1-4) out of her extreme poverty, but she gave unregretfully because she loved the Lord and His house.

The purposes of this method are obvious: (1) that God may be glorified with our material things; (2) that the work of God may be furthered; and (3) that God's people may grow in grace (that of giving)—Romans 12:6-8. The greatest incentive to give will be for love of Christ because He gave Himself up for our sins. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

With *proportionate giving* it is not the size of your gift that counts—it is what you have left!

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

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### TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Sundays—9:30 a. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)  
BOX 2—WINONA LAKE, IND.

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Rev. and Mrs. Blaine Snyder  
Winona Lake, Ind.

# SEARCH THE SCRIPTURES

Through-the-Bible Study Course

Through-the-Bible Reading Schedule

Lesson for Sept. 26, 1948.

Acts 27, 28.

## ROME ALSO

(Exposition of the Lesson, Pertinent Points, and The Lesson in God's Plan of the Ages will be found in the Brethren Quarterly)

### The Lesson and You

The title of this lesson, "Rome Also," speaks of a holy ambition fulfilled, a godly vision realized. Paul had written to the Roman Christians, "As much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). Perhaps two years later, Paul had the privilege of doing that thing.

We all like to see our dreams come true. We want to achieve our ambitions. Paul did it, and so can we if we follow the course that he followed.

First, we must discover the will of God for our lives. It would be better to say that we must permit God to reveal His will for our lives. There is a "Rome" for every one of us, a goal that God has set before us and that He wants us to reach. We must seek God's face in this matter until we know where He wants us to go.

Of course, the second essential is that we must make that goal our goal. We must say, "I am ready." Our life purpose must conform to God's purpose in us. Earlier, Paul's inclination had led him primarily

to Israel and to Asia. But God had said, "Macedonia and Rome." So Paul said, "Macedonia and Rome it is." That's the way to go wherever you want to go: just want to go where God wants you.

A third aspect should be noted in regard to Paul's reaching Rome: he was willing to travel any road that God chose for him in order to get there. It may have been true that "all roads lead to Rome," but God's road for Paul went by way of being mobbed, arrested, maligned, kept two years in prison, shipwrecked, bitten by a snake, and by much fasting and prayer. We fear that many of us know where God wants us; we want to get there; but we want to select our own road. But all of God's roads seem to lead through fire and flood; blood, sweat, and tears; bleeding hearts and broken wills.

But it is worth all it costs to get

on God's road, for then we are sure to reach our "Rome." The angel could say to Paul in the midst of the storm, "Fear not, Paul; thou must be brought before Caesar." Neither chains, nor the storm, nor the poisonous viper, nor the treachery of the soldiers, nor any other obstacle in the road could keep Paul from reaching Rome, for he "must" witness to Caesar there.

That is why Paul was not afraid. That is why our Lord could sleep in a boat that was filling with water. Men who are on God's road are safe, for they must reach their "Rome." Read Romans 8:28 again, and then read on to the end of the chapter.

Are you walking with God?

### Review Questions

1. Is it faith to look for the end without using the appointed means?
2. Under what circumstances did Paul give thanks before eating?
3. What was the secret of Paul's influence over others on the ship?
4. How did the sailors try to save their own lives? What did the soldiers propose to do with the prisoners?
5. How long did Paul rest from his hazardous trip before beginning to witness in Rome?
6. What is the "hope of Israel"?
7. When Paul witnessed to the Jews, what was his subject? From what books did he teach?
8. Of what is the "south wind" typical in our experience?
9. What is an "all-weather faith"?
10. Point out some of the errors of the "hyper-dispensationalists."

### BIBLE-READING SCHEDULE

Monday	Sept. 13	Psalms 142, 143, 144, 145	John	18
Tuesday	Sept. 14	Psalms 146, 147, 148, 149, 150	John	19
Wednesday	Sept. 15	Proverbs 1, 2, 3	John	20, 21
Thursday	Sept. 16	Proverbs 4, 5, 6	Acts	1
Friday	Sept. 17	Proverbs 7, 8, 9	Acts	2
Saturday	Sept. 18	Proverbs 10, 11	Acts	3, 4
Sunday	Sept. 19	Proverbs 12, 13	Acts	5, 6
Monday	Sept. 20	Proverbs 14, 15, 16	Acts	7
Tuesday	Sept. 21	Proverbs 17, 18, 19	Acts	8
Wednesday	Sept. 22	Proverbs 20, 21, 22	Acts	9
Thursday	Sept. 23	Proverbs 23, 24, 25	Acts	10
Friday	Sept. 24	Proverbs 26, 27, 28	Acts	11, 12
Saturday	Sept. 25	Proverbs 29, 30, 31	Acts	13
Sunday	Sept. 26	Ecclesiastes 1, 2, 3	Acts	14



# The Brethren Missionary Herald

VOLUME 10, NUMBER 35

W. M. C. NUMBER

SEPTEMBER 18, 1948



*The Women's Missionary Council of the First Brethren Church of South Gate, California. Like other councils across the nation, these women will be striving to live during this year "To the Praise of His Glory."*

*The new slogan, "Women Manifesting Christ," will guide these members of the Junior and Senior W. M. C. groups of the First Brethren Church of Wooster, Ohio, throughout the coming year, as they magnify Him in their local and national work.*





It was announced at conference that the father of Rev. Paul Davis had passed away.

Rev. William H. Schaffer became seriously ill at conference, but following the anointing service he recovered rapidly.

Rev. Marvin Goodman's latest address is 913 Boyd Ave., Fresno, Calif. Brother Goodman has been elected to the executive committee of the Child Evangelism movement.

Rev. James S. Cook has resigned his pastorate in California and is now residing at 522 W. Fourth St., Mansfield, Ohio. He is available for pulpit supply or for a pastorate, as the Lord may lead.

Rev. David H. Stone's new address is 2023 N. Lexington St., Arlington, Va. Brother Stone is pastoring the church in Alexandria, Va.

The vacation Bible school at South Gate, Calif., was conducted by the Fuller Foundation, with Miss Adaline Gordon as general superintendent. There was an enrollment of 189 and an average attendance of 131. Confessions of faith numbered 27.

Rev. John Aeby is the president of the new regional conference of the National Association of Evangelicals at Fort Wayne, Ind.

Youth Director Ralph Colburn's annual report shows that in the first eight months of 1948 he has "driven 20,082 miles, delivered 237 messages in 83 Brethren churches, and 3 Youth for Christ rallies, and 5 radio broadcasts, and 4 district overnight rallies, and 3 sectional rallies, and has spent 8 weeks in 5 district camps." In addition, he "visited 9 Christian schools across the country, and interviewed about 200 Brethren students." Is your church having a part in this ministry?

Vacation Bible school attendance at Second Church, Long Beach, Calif., averaged 166, with an enrollment of 256. There were 40 decisions for Christ.

Mrs. Frank Coleman and family now live at 1324 Hungerford St., Long Beach, Calif.

Extension classes of the Biola Evening School are being held in the First Church, Los Angeles, Calif., on Monday evenings.

Rev. Paul Eiselstein, Sunday school missionary at Golden, Colo., reports 47 vacation Bible schools with an enrollment of 1,636 in his territory. His summer camps had an enrollment of 347, with 68 decisions for Christ and 110 dedications for full-time service.

*The World's Christian Fundamen-*

## The Brethren Missionary Herald Circulation

A week ago .....	7,000
A month ago .....	6,958
A year ago .....	6,292
Two years ago .....	5,424

als Association is sponsoring a series of prophetic meetings during the next year. The services at Washington, D. C., will begin Oct. 25, and speakers include Dr. Louis S. Bauman and Rev. Theodore H. Epp.

Services of the Grace Brethren Church, Waterloo, Iowa, are being broadcast each Sunday morning during September. Tune in Station KAYX, 1090 Kc., at 11:00 a. m.

A studio broadcast from Chicago was heard in Winona Lake, in which Rev. Grant McDonald was interviewed. He told of having an accident on the way home from conference. Tony Luna, who was riding in the car, was injured.

Only seven per cent of the population of New England attend any Protestant church. In many towns there is not a single church-going person. Of 1,400,000 children, more than 1,100,000 are without religious instruction.

## Conference Notes

Eleven missionary candidates plan to go to the foreign field within the next year, having been approved by the board subject to medical examination. Those who were present gave their testimonies at the Sunday morning service, along with the missionaries who are on furlough. The new recruits are Mr. and Mrs. Jack Churchill, Mr. and Mrs. Roy Snyder, Miss Marybeth Munn, Miss Mary Elizabeth Cripe, Rev. and Mrs. Charles Sumey, Rev. Jack Green, and Rev. and Mrs. J. Keith Altig. The Altigs plan to establish the new

mission in Brazil. Jack Green will work in Baja California, Mexico, the Churchills will go to Argentina, and the others plan to work in Africa.

The conference Sunday school attendance was 553, which was an increase of 101 over last year.

The Grace Seminary offering was received at the Thursday night rally which was led as usual by Dr. L. S. Bauman. The seminary board decided not to erect the new building next summer. Dr. Herman A. Hcv

(Continued on Page 331)



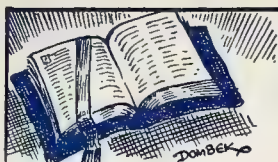
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# Studies in Revelation



## STUDY NO. 48

### *Sealing the Israelites*

The angels have been holding back the winds and storms (Rev. 7:1-3), until the 144,000 Israelites can be sealed. There are mysteries here that are not revealed. What is the standard of this sealing? And how is the brought about?

In our present time another sealing is taking place, but two things precede the sealing. First, we must hear the Word of Truth, the Gospel of our salvation. Second, we must believe, and third, we are sealed with the Holy Spirit (Eph. 1:13, 14). No doubt there must be some such requirements set before these Israelites, for most certainly none would be sealed as a servant of his God who would not believe and be willing to submit to Him.

But what do they believe? And who is the messenger? I do not know, but I wonder if the fruitlessness of present-day Jewish evangelism might prove that we are not in the harvest but in the sowing time, and that the harvest is future.

Jewish missionaries are witnessing to thousands, and in the hearts of these Jews there smolders a spark that merely awaits a fan to burst it into a flame of service for his God. And might it be that the countless tons of Bibles and New Testaments and books on prophecy and other salvation subjects that litter this entire earth, may be used of our God to be that very fan, after the church is gone? If so, then let us not despise the efforts of Jewish evangelism.

### *The First Trumpet*

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Rev. 8:7).

Revelation has some things in common with Exodus. In Exodus God was plaguing Egypt in order to bring His people out of Egypt and take them to the promised land. But

God has promised that the days will come "that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3).

This has never been fulfilled, for Israel has never "possessed" the land since those days, and even Nehemiah prayed concerning the land of Canaan, "Behold . . . we are servants in it" (Neh. 9:36). But those words will be fulfilled and God will plague the whole world with some of the same plagues that He visited upon Egypt.

### *Hail and Fire*

In Egypt, "the Lord sent thunder and hail, and the fire ran along the ground" (Ex. 9:23). Here again is hail and lightning, so great and so mighty as to destroy one tree out of three, and as the fire runs along the ground, it burns up all the grass.

The seals and trumpets consume about three and one-half years of time, so here this judgment comes right upon the heels of the third seal where grain is at a great premium. There the trees and vines were spared, but here one-third of the fruit trees are ruined.

When the grass is burned, there will be no pasture nor hay for the cows and this will greatly affect the milk and meat supply. One-fourth of mankind have perished, but the three-fourths that remain will be reduced to rations that scarce sustain the human body.

### ANNOUNCEMENT

All ministers, whether serving active pastorates or not, who are entitled to a National Membership Card, should request it from Norman Uphouse, Bryan University, Dayton, Tenn. The membership fee is 50c. A self-addressed and stamped envelope enclosed will be appreciated.

By REV. R. I. HUMBERD, Flora, Ind.

### *Day of the Lord*

Let us remember we are dealing with that terrible Day of the Lord so often referred to by the Old Testament writers. "A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," a day when mighty men "shall cry there bitterly," a "day of the Lord's wrath," "For he shall make even a speedy riddance of all them that dwell in the land" (Zeph. 1).

### *The Second Trumpet*

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed" (Rev. 8:8, 9).

The water in Egypt "turned to blood, And the fish that was in the river died; and the river stank" (Ex. 7:20, 21). So here, a great mountain is cast into the sea. Some of these plagues seem to be world-wide and some seem to be localized to the Kingdom of the Beast, or that portion of land about the Mediterranean Sea that has to do with prophecy.

If this is localized, "the" sea may mean the Mediterranean Sea. Here again does God remember mercy in judgment, for only one-third is affected. This may be from a mighty volcano which bursts and throws a great burning mountain into the sea and the chemicals turn one-third of the sea to blood. This great mountain, falling into the sea, will cause tidal waves so mighty that one-third of the ships will be destroyed.

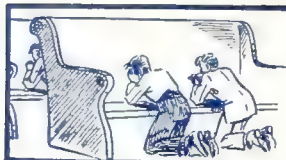
### HUMBERD SAYS—

A series of Bible Chart Studies on Revelation would do your church good.

R. I. Humbert.

Flora, Ind.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## BRETHREN BOYS CLUBS BUY PLANE

Stirred by the accomplishments of Sisterhood, representatives of Brethren Boys Clubs across the nation unanimously adopted the purchase of an airplane for our Home Mission work in New Mexico as their project for the coming year. This decision was reached after prayer, discussion, and observation of the moving hand of the Lord.

The need of a plane for that field has been obvious to those who have seen our work there, and heard of the plans of extension. Bro. Albert Kliever, superintendent of that field, has been air-minded for some months. And just before National Fellowship, he was presented with a course of flying lessons by an interested Brethren pastor. Then a suitable plane, slightly used, became available at a bargain price. Then another Brethren couple offered the loan of the money, with no interest, needed for the plane's purchase.

So the plane, a two-place Aeronca Chief, in excellent condition, and equipped with two-way radio and other extras, has been purchased for \$1,400, slightly over half its original cost. It may be flown to New Mexico by Brother Kliever on the completion of his flight training. Brother Kliever is finishing his training while vacationing and itinerating in the Indiana and Ohio areas. Paul Hartford, head of Victory Sky Pilots, a thoroughly Christian organization, is his able teacher, and also the one who located the plane for the Boys Clubs.

The drive for the money for the plane will be spearheaded by Brethren boys across the nation, whether they have at the present time a boys club or not. If 50 boys' groups from our 110 Brethren churches would raise \$28 each, the purchase price would be met. Doubtless many laymen of the church will desire to help the boys in this.

National officers of Brethren Boys

### S.M.M. ADOPTS NEW PROJECT

"Jim the Jeep" is paid for! And the girls of the Sisterhood of Mary and Martha have adopted a new project for the coming year. Vitally interested in Foreign Missions, they have planned to set aside funds to be designated for our Brethren youth camp in Argentina. These funds may be used for the development of the camp grounds, needed equipment, to send worthy campers there, or however our missionaries feel it may be best invested.

Sisterhood girls are to be commended for their splendid projects, and the manner in which they tackle them.

### COLLEGIATE DIVISION OPENS

About thirty or thirty-five are expected to enroll at the Collegiate Division of Grace Seminary this month. Approximately half of these are young married men, and the other half are Brethren boys and girls, some of whom are just out of high school.

Interest has been keen in this new educational endeavor. Though only one year of college work is offered at present, this may pave the way for a full-fledged Brethren college in the near future.

Clubs are: Carl Miller, president; John Martin, vice president; Bob Griffith, secretary; and Gene Weimer, treasurer. All checks for this plane should be made out to Gene Weimer, treasurer, and sent to him at 133 Westwood, Dayton, Ohio.

### BETHANY CAMP NEARLY FULL

Approximately 200 campers were registered at Bethany for all or part of the week of this youth camp's tenth anniversary. Several were present who had been campers the very first year of the camp's activities.

The girls outnumbered the boys almost three to one, but a wonderful time was enjoyed by all. Every district in the brotherhood was represented. The usual busload from Kentucky was there, and for the first time New Mexico was represented, with five campers.

Stunt night drew a packed house, and was especially good. And the Crackerbox sold its usual quota of Sloppy Joes and Horse's Necks, and other gastronomic delights. Musical talents were in abundance, and fun and fellowship was keen.

Kodachrome pictures of district camps were shown this year, and the youth had charge of the regular Saturday night service in the Auditorium, which was a youth rally enjoyed by all.

Nearly one hundred decisions, etc., were recorded at the faggot service of camp, which Brother Polman director, said was the easiest run camp he has ever directed.

Will there be another Bethany Camp next year? Yes, we're glad to be able to say that arrangements are already under way for that event. Begin planning for it now.

### MISSIONARIES APPROVED

One of the thrills experienced at the National Fellowship was the introduction of 11 new missionaries for four Brethren mission fields, two of

# The Christian's Seal

## THE WISDOM OF THE SPIRIT

### *The Wisdom of the Spirit*

In a former article we have called attention to the wisdom of the Lord as revealed in the book of Proverbs. We believe this wisdom is the personal direction and guidance of the Holy Spirit. Wisdom is not an impersonal, abstract gift, but the direct, personal, guidance of the Holy Spirit. "He will guide you into all truth" (John 16:13). He, the Holy Spirit, is a personal guide.

### *Seven Abominations*

In Proverbs 6:16-19 there are seven things which the Lord hates, which are an abomination unto Him.

them new fields. Their presentation of life was a challenge to all present.

Jack and Miriam Churchill were presented as candidates for Argentina. Both are honor graduates of Westmont College, and Jack is a senior at Grace Seminary this fall. Miriam is a daughter of Rev. and Mrs. Clarence Sickel, senior missionaries in Argentina.

Mr. and Mrs. Charles Sumey, Mr. and Mrs. Roy Snyder, Marybeth Munn, and Mary Cripe were presented as candidates for Africa, and all except Mrs. Sumey will be graduates of Grace Seminary next spring.

Rev. and Mrs. Keith Altig, of Whittier, Calif., were approved as new missionaries for a new Brethren mission field, Brazil, and will be leaving for there as soon as arrangements can be completed.

Jack Green, a young man from Los Angeles, Calif., and a graduate of the Bible Institute of Los Angeles, was approved as a Brethren missionary in another new field, Baja California, Mexico. Jack has been doing some missionary work in this field in recent months, but will spend all his time there as soon as proper arrangements may be made.

We thank God for these young people, and urge you to pray for them in their service for Christ.

The Holy Spirit will give wisdom, will guide so that we shall not choose these. The Spirit hates what the Father and the Son hate. No Spirit-led Christian will pursue, follow, practice these things.

(1) The Spirit hates a *proud look*! The look of pride springs from the heart of pride. Self-righteousness flows from the heart of pride. The natural heart is a proud one. Self pity springs from pride also. The proud heart is a fountain of terrible things. God's people should be humble.

(2) The Spirit hates a *lying tongue*! Let us pray with David in Psalms 120:2-3, "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue?" Most of gossip is a lie. A lying tongue separates chief friends. The Lord desires truth. A Spirit-led Christian will not lie nor gossip either.

(3) The Spirit hates *unjust treatment of others*. "Hands that shed innocent blood" (Prov. 6:17) are not necessarily a murderer's hands. Harsh, cruel, unfair, un-Christian treatment of each other causes deep wounds from which flows blood. The tongue especially is a sharp instrument, cutting deep.

(4) The Spirit hates *wicked imaginations*. The "heart that deviseth wicked imaginations" is an abomination to Him. Some children have a natural tendency to imagination. Others seem to be almost devoid of it. Fairy tales, myths, legends, comics, etc., play and prey upon this. But adults have wicked imagination powers! Before the Flood, God saw that "every imagination of the thoughts of his heart was only evil continually." That is, the whole imagination, purpose, desire, ambition, etc., was only evil. The Spirit hates such. He will lead us away from it so that we will not become its victims.

(5) The Spirit hates *the runner with swift mischievous feet*. What

a contrast with the feet described in Romans 10:15, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Fellow Christians, let us give heed to our feet. "If we walk in the Spirit," that is, "by means of the Spirit be walking," we shall not be found in the paths of mischief.

(6) The Spirit hates a *false witness*. Prov. 19:5 and 9 declare, "A false witness shall not be unpunished, and he that speaketh lies shall not escape." More trouble springs from the tongue than from any other member of the body. It is a "world of iniquity." More trouble originates from the tongue in our churches than from any other source. A false report, even if told in all sincerity, is an abomination unto the Lord. "Thou shalt not bear false witness." God will chastise any one of His children found guilty of such. The Spirit-led Christian will not be a false witness.

(7) The Spirit hates *the sower of discord among brethren*. Almost every church into which we go as an evangelist has some sowers of discord. They are known as "trouble makers." They are "dissenters," not because of Scriptural doctrine or principle, but because of personal preference. They are of the "rule or ruin" type. A Spirit-led Christian will seek to maintain "the unity of the Spirit in the bond of peace." But the sower of discord among brethren is an abomination unto the Lord.

### *The Spirit Hates*

Yes, the Holy Spirit loves. We read of "the love of the Spirit." But the Spirit also hates. He hates these seven things named above. If we are led of the Spirit we will hate them also. They will be an abomination to us also. We will shun them. With righteous indignation, we will hate them. In the wisdom of the Spirit we will be delivered from them.



# New Brethren Campaign for Evangelism

By REV. R. PAUL MILLER

The most significant step in Brethren history has just been taken in the establishment of the new Board of Evangelism!

In one of the most enthusiastic and unanimous actions ever taken, the National Fellowship at Winona Lake this year corrected a major lack in our denominational setup. That lack has been evangelism—evangelism on a nation-wide scale—evangelism as a united, denominational movement and testimony, purposed and geared to make a national impact for Christ wherever there are Brethren churches.

This action was prompted by a resolution sent to the national body by the Central District Fellowship. Following is the resolution:

"We petition the National Fellowship of Brethren Churches to establish at once a distinct and separate Department of Evangelism, for the purpose of promoting a passion for the souls of lost men in the hearts of our people, and for the administering of an efficient and permanent program of evangelism on a nation-wide scale."

This resolution evidently touched an already favorable conviction in the hearts of those present at conference for it was passed by unanimous vote.

A strong board of nine members was formed by the conference consisting of the following men:

Bernard Schneider, Mansfield, Ohio; Glenn O'Neal, Santa Barbara, Calif.; Arnold Kriegbaum, Waterloo, Iowa; R. Paul Miller, Berne, Ind.; Stewart McClellan, Long Beach, Calif.; Charles H. Ashman, Los Angeles, Calif.; Jesse B. Deloe, Winona

Lake, Ind.; William A. Steffler, Philadelphia, Pa.; Owen Hacker, Dayton, Ohio.

This board immediately organized and selected the following officers: chairman, Owen Hacker; vice chairman, Bernard Schneider; secretary, R. Paul Miller; treasurer, Jesse B. Deloe.

For a fitting slogan for the national evangelistic movement now



REV. R. P. MILLER

beginning they chose, "Brethren SOULS FOR CHRIST Campaign." As a goal they set 5,000 souls for Christ in 1949. As a basic means to that end—"Every layman born again—every layman a soul-winner."

The great aim is to throw the combined weight and talent of the entire denomination back of our united effort to bring lost men to Christ and thus fulfill our responsibility before God as best we can before our Lord returns.

To this end it is purposed to bring our laymen to the front as one great soul-winning body. It is certain that in no other way can such a work be accomplished. Plans will soon be forthcoming for a great awaken-

ing among our laymen, including sectional rallies and class instruction in soul-winning.

Meetings for ministers will be stressed that they shall be endued with a fresh anointing of the Holy Spirit and burdened and impassioned for the salvation of the lost. It is realized that the laymen can never rise higher than their ministry.

Above all, this movement for evangelism requires a new devotion to prayer on the part of every man, woman, and young person in our Fellowship. Without continuous, heart-searching, earnest prayer, God will not be free to work, and if He cannot work we shall but beat the air. God help the Brethren Church to really live!

## SPIRITUAL WEAPONS WORK

When gambling interests proposed a new race track across the Mississippi River from Memphis, Tenn., the local Baptist ministers called a 24-hour series of prayer meetings. Dr. R. Paul Caudill, pastor of the First Baptist Church, said, "The promoters of the race track haven't a ghost of a chance to win if we pray." Before the conclusion of the prayer meeting, the gamblers withdrew their petition and the racing commission cancelled its meeting.

## TUNE IN

### THE GOSPEL TRUTH

#### National Brethren Radio Hour

WHKK—Akron, Ohio—640 Kc.  
Sundays—7:30-8:00 a. m. (EDT)  
WINC—Winchester, Va.—1400 Kc.  
Sundays—9-9:30 a. m. (EDT)  
KIMA—Yakima, Wash.—1460 Kc.  
Sundays—7:30-8:00 a. m. (PST)  
WJEJ—Hagerstown, Md.—1240 Kc.  
Sundays—8:30-9:00 a. m. (EST)  
WHOT—South Bend, Ind.—1490 Kc.  
Sundays—8:00-8:30 a. m. (CST)  
WMBS—Uniontown, Pa.—590 Kc.  
Sundays—8:00-8:30 a. m. (EDT)  
KFBC—Cheyenne, Wyo.—1240 Kc.  
Sundays—9:30-10:00 p. m. (MST)  
WKEY—Covington, Va.—1340 Kc.  
Saturdays—7:00-7:30 p. m. (EST)  
KWIL—Albany, Oreg.—1240 Kc.  
Saturdays—8:00-8:30 a. m. (PST)

BOX 2—WINONA LAKE, IND.

## BIBLE-READING SCHEDULE

Monday	Sept. 27	Ecclesiastes	4, 5, 6	Acts	15
Tuesday	Sept. 28	Ecclesiastes	7, 8, 9	Acts	16
Wednesday	Sept. 29	Ecclesiastes	10, 11, 12	Acts	17, 18
Thursday	Sept. 30	Song	1, 2, 3, 4	Acts	19
Friday	Oct. 1	Song	5, 6, 7, 8	Acts	20
Saturday	Oct. 2	Isaiah	1, 2, 3	Acts	21
Sunday	Oct. 3	Isaiah	4, 5, 6	Acts	22, 23

# The Constraining Commission

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

In a compelling word of arresting summation, the Apostle Paul declared the whole power and orbit of his ministry and service to be linked up to the constraining compulsion of the love of Christ, having been captured by the demonstration of that love, and having been impelled by that love to set forth upon the pathway of service. As he so graphically states it, "the love of Christ constraineth us" (II Cor. 5:14), and therein suggested that whatever one might seek to inquire as to the "secret" of the value of his abundant laborings would be found contained within that statement. And that is more than a statement, it is the cry of the heart in praise and worship and adoration unto the grace of the Lord who hath so revealed Himself, and so called the servant unto Himself for that ministry which would therein be indicated.

It might appear perchance as a disappointing "secret" to some who might have expected something of that which might be traced to schooling, to environment, or to the peculiar placing of circumstances. But then, disappointments are quite often "His appointments," and whatever else might go into the molding and making of the servant of Christ, there is no finish nor perfecting unless and until the love of Christ is introduced upon the scene. And even if the servant possess naught else, concerning that which may appear to be of essential requirement, it will be quite enough before the Father, to be thus encompassed and captured by the love of Christ. This will crown any service with "cloven tongues of fire," and the servant will come to speak "beyond himself" to the hearts of his hearers, and unto the full honor of the Lord. The apostle made no reference to situations or conditions of the past, although he would not needs be ashamed of his former training, seeing that the Lord utilized it later for His own glory, but rather was he desirous for the supremacy of the love of Christ in the accrediting of his testimony.

This, then, is the overmastering

and compelling factor, and unless the servant is fully gripped by it, he shall be barren of that ministry which comes to realistic grips with the souls of men through the powerful acquaintance with the Lord and with the Word of the Lord. "The love of Christ constraineth us," said he, and that word, "constraineth," might well be rendered, "overmasters," or "compels," or "overcomes"; it is that love which lays hold upon the heart and works the transformation that shall forever center that heart upon the person and work of the Lord Jesus Christ. It is the grand passion which never loses the hold, but which acts as the continual drawing upon the heart. It is the continual remembrance and impression of Calvary ploughed deep across the grain of the heart, as a memorial and incentive for that service unto which it is meant to direct. He who is thus constrained by the love of Christ, by the infinite measure of that love against that cruel tree planted upon Calvary's bleak brow, will find and engage in a service which fully honors Him upon every occasion.

This, then, is the essential equipment for the servant of the Lord, and marks out the fruitfulness of his activities. It adds the crowning touch to the other lessons, and ploughs the deeps of the heart, securing the emotions and directing the intelligence to the Object of the preparation. The love of Christ is no light nor trivial quality, and the more one is brought to face it, the more one will find and feel that every particle of service must be baptized in the holy wonder of it. It is the love that reveals His perfection and lays bare the sin and

weakness of our own hearts, and which continually drives us back unto His precious Person. The Christ-centered ministry is nothing more or less than this, not of the books and the schools, but of the conscious constraining of that infinite love, drawing upon the whole being of the servant and directing his particular utterances and laborings to that which shall serve to His praise and honor. By this compulsion do we verily become "lost in wonder, love, and praise."

Perhaps this heart testimony of the apostle, this heart explanation concerning the "secret" of his ministry might serve as the searching word of recall for many of us. Have we not known of brighter and more fruitful days and seasons in the occupations of the Lord? And are we not conscious of the comparative dullness and deadness of the present sessions? Well, then, let us realize anew and afresh that a cooled heart cannot contribute nor direct unto a warm and exalting ministry; let us recognize that nothing can verily supplant the consciousness of this impelling and overmastering and all-subduing love of Christ, nor afford an adequate and acceptable substitute. We are quite quick and ready to sound out the cry, "back to Calvary!" in our Gospel ministrations, but let us then pause to warn our own hearts concerning the dangers of spiritual drifting. For when our own hearts are continually warmed and kindled and exercised and prepared by the compulsions of this wonderful love, then may we rest with assurance for blessing and fruitage, and claim the promised harvest. Love calls unto love, and His love seeks and desires the corresponding reflection with our "heart of hearts."



## HEBREW A LIVING LANGUAGE

More than 3,000 high-school students in New York City are studying Hebrew. The State Board of Regents has approved the study of Hebrew as a fully accredited modern foreign language.



# EZEKIEL'S "GOG" IDENTIFIED (II)

By DR. LOUIS S. BAUMAN

A RADIO MESSAGE

Once again, turn to chapter 38, verses 5 and 6, and note the *allies* of Russia. We quote: "Persia, Cush, and Put . . . Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes."

Now then, who are the allies of Russia today? Willingly or unwillingly, "Persia" (or Iran, as Persia has recently come to be known) has entered into an alliance with Russia. The British may not like it, but all the world knows that it is even so. It was after the conference of Stalin, Roosevelt, and Churchill in Teheran, that the pro-allied government in Persia was ousted, and a pro-Russian government installed. Verily, "the Scripture cannot be broken."

"Cush and Put," contrary to erroneous ideas, due to the words "Ethiopia" and "Libia" being used in the Authorized Version, were none other than central Asiatic peoples in the mind of the prophet who wrote.

"Gomer" is Germany. The leading Bible scholars, both Jewish and Christian, are agreed that Gomer is Germany. If not Germany, then identification is impossible. However, Germany fits into the picture perfectly. Five years ago, standing squarely on this prophecy, I affirmed that Hitler was a doomed man, and that Russia would emerge the victor in the great conflict, then already raging in Europe and all the world. I based my opinion on the next verse (verse 7) of Ezekiel's prophecy, where we read:

"Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a *guard* unto them."

The Revisers give us the choice of translation here in the matter of the word translated "guard." The footnote says, "Or, commander." Now then, if "Gomer" is Germany, and "Gog" (Russia) is to become a "guard," or "commander" unto Germany, then Gog is the "commander" who must ride at the head of the procession, and not Germany. The fulfilment of this prophecy, as I reasoned four years ago, made it in-

evitable that Germany must be defeated, *brought under*, and that Russia should emerge the victor; for no one could believe that Hitler, undefeated, and his German legions, would ever tag along *behind* Bolshevik Russia. Everything has therefore worked out, and is working out exactly as was anticipated.

Another of Gog's allies is Togarmah. This is a name which the Jews apply, rightly I believe, to Turkey, but note in verse 6 of chapter 38, that the ally is "the house of Togarmah of the north quarters." Both Christian and Jewish writers say that this refers to the Turkoman tribes of central Asia—all enemies of Jews and Christians alike. John H. Baxter, writing in *The Sunday School Times* (May 22, 1927) remarked:

"Togarmah and all his hordes . . . can scarcely be other than the great Siberian tribes that stretch along the north of Asia to the Pacific Ocean."

This being true, Togarmah today is exactly what Ezekiel, 25 centuries ago, said it would be—an ally of Russia.

What a marvelous fulfilment of prophecy is this that is spread before our very eyes today! Every geographical division that God's prophet said would be allied with the Russian Empire in the time of the end, is so allied today insofar as those geographical divisions can be identified.

Again, as we seek to identify beyond every reasonable doubt, the "Gog" of Ezekiel, which I believe to be Russia and none other, I invite your attention again to chapter 38, verse 4, where the Lord, speaking to "Gog," says, "I will bring thee forth, and all thine army, *horses and horsemen*." Again, note verse 15, "Thou shalt come from thy place out of the uttermost parts of the north . . . *riding upon horses*, a great company and a mighty army." Again may I invite your attention to Daniel 11:40, where we are told that "The king of the north shall come . . . *with horsemen*." Since the Word of God cannot be broken, "Gog" will be a nation which militaristically speaking, will be a nation putting

tremendous dependence upon cavalry—a nation of horsemen.

How significant it is to know that today cavalry is symptomatic of the Russian nation. It may surprise my radio audience to know that as far back as 1939, 70% of all the horses in the world belonged to Russia. On June 6, 1922, the *London Times* said, "The Reds are devoting much attention to cavalry, convinced that cavalry will play a great role in the next war. The cavalry is the most efficient part of the Red Army, and is supposed to be ready for action within 24 hours after mobilization."

Today the whole world knows what a tremendous part Russian cavalry played on the battlefields of Poland and of Russia in the recent war, when hay was almost as necessary to the Russian Army as was gasoline. Stalin is perhaps the most farseeing and realistic ruler in the world today. His cunning goes without question. He realized before this last war the possibility of the destruction of the world's great oil fields by aerial power, and that gasoline might prove to be a very uncertain thing on which to depend for the movement of his vast armies. He knew that his matchless little Kirghiz ponies, ridden by their equally matchless hard-riding Cossacks, might easily rush forward to victory along pathways strewn with airplanes, tanks, and other motorized equipment "out of gas." Now will some of you unbelievers in the inspiration of the Bible inform us how it happens that a mere man, uninspired, could have known 2,500 years before the advent of our modern motorized armies, that a great power out of "the uttermost parts of the north" would be the one great power in the world today dependent upon horseflesh in making its victories sure?

Yes, the "Gog" of Ezekiel *can* be none other—is none other—than the great octopus of the north—Soviet Russia.

For the purpose of further identification, may I call your attention to the fact that "Gog" was revealed by the prophet to be a great atheistic power whose fists are raised

against the living God. Again I invite your attention to the 38th chapter of Ezekiel, verse 3:

"Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal."

Again in chapter 39, verse 1, we have these same words repeated, "Behold, I am against thee, O Gog." Note also in chapter 39, verse 7: "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more."

If ever a nation polluted the name of God and the things that are sacred to God, Russia is that nation. I recall some years ago, when Russia pasted on her telephone poles, on the walls of her buildings, and on the walls of her schoolrooms, cartoons that were the most blasphemous caricatures ever printed of God, of Christ, of the Holy Communion, of the Bible, and other things sacred to God. Some of them were so absolutely profane and blasphemous that I would not befoul the air with a true description of them.

Russia is the only nation on the face of the earth that ever, by official decree, ordered the living God to depart from its territory. And remember that Russia is against all that is called "God," whether the God of the Jew, or the God of the Moslem, or the God of the Christian, or the God of the Hindu. All religion is opposed by Russia. The slogan of Karl Marx was, "*Religion is the opiate of the people.*" Lenin took up that slogan and made it his. Stalin, worshipper of the dead Lenin, has made that slogan his. On May 1, 1932, the Soviet Government issued a decree such as no responsible government on the face of this earth ever issued before. This decree sets forth Russia's famous "five-year plan." It read, "On May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception 'God' will be banished from the boundaries of the Soviet Union as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses."

Well, my friends, five years later, May 1, 1937, passed into history, and we have not yet heard that the living God has packed His trunks and moved out of the domain of the great Russian octopus.

And here is something for Chris-

tian America to think about. *Russia allows but one political party, and no one can be a member of that political party who is not an atheist.* In February, 1930, the *New York World* cabled to Josef Stalin and asked him plainly whether there are not some "good Communists" who are out of sympathy with the party's regulation demanding that all members must be atheists. Stalin replied, "I do not know of any such 'good Communists' . . . It is hardly likely that such Communists exist at all. . . . Cases occur when certain members of the Party hamper the complete development of anti-religious propaganda. If such members are expelled it is a good thing, because there is no room for such 'Communists' in the ranks of our party."

Now, there you have it! Josef Stalin himself has spoken, and Josef Stalin today is Russia. His associates in Russia's government are atheists to the last man. Seventeen years ago there was held in the city of Moscow the "Second All Union Congress of Atheists." Comrade Yaroslavsky made the opening speech. At its close, he shouted amidst great applause, "We are against God! We are against Capital! We are for a World Union of Toilers! We are for the Communist International!" And, on June 12, 1929, the newspaper *Pravda*, official organ for the Soviet Government, printed that speech. To this day, the attitude of the Soviet government has not changed a whit on the matter of religion. To this day, the Bolsheviks would drop the atom bomb on God, and on all who believe in God, if they could. Freedom of religion in Russia, despite any report to the contrary, is naught but a wicked farce and a ghastly joke. Don't let any one fool you! If

there is such a thing as a Communist who believes in God, then according to the statement of the great Communistic leader himself, such a Communist should be expelled from the party because there is no room in that party for anyone who believes in the existence of God. Stalin is the only "God"—the only all-powerful force—the Communist knows. Do we wonder that the living God who visualized the coming of this great atheistic political monstrosity that dwells "in the uttermost parts of the north" cried out in His wrath: "Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal"?

### CLEARBROOK, VA.

July 12-25 the Clearbrook Brethren Church, Roanoke, Va., held an old-fashioned revival meeting with Dr. Rossman, from Altoona, Pa., as guest speaker. We are continually praising and thanking our Lord for the blessings bestowed.

There were six first-time decisions, two for church membership, and several for rededication. The average attendance for the services was 93.

On August 15, baptismal services were held. There were six baptized. The pastor, Rev. Virgil Sorge, had charge of the program, and Rev. J. E. Patterson, of the Mountain View Brethren Church, Hollins, Va., presided over the baptizing.

Recently the front entrance of the church was remodeled and more Sunday school rooms partitioned off. We are thankful unto our blessed Lord for these blessings. Will you pray with us that Clearbrook will be a lighthouse where souls might be saved for our Lord?—Lois O. Hall, Secretary.

## A Pre-Communion Thought

By REV. H. E. COLLINGRIDGE, Sunnyside, Wash.

One of the earliest events in the life of the Lord Jesus is the purification of the temple of Jerusalem, recorded in John 2:13-22. If you remember the story, the Lord Jesus went into the temple at the Passover season, one of the most important seasons of the religious life of Israel. But instead of finding sorrow for sin, weeping because of a failure to

please God, humbleness of heart and mind because of neglect of God's revealed will—the Lord found men consumed with a passion for money "making the Father's house a house of merchandise." Then, with God-given zeal, He made a scourge and drove out the terrible sin.

After His ministry was almost done, again He went into the temple



and "cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves" (Luke 19: 45, 46).

In each of these cases there was no compromise with sin. The Lord came and cast it out. It was a painful procedure; it was not popular, but it was effective.

There is a striking analogy for us found in I Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you?" Now as we come to the Communion the Lord will be there. What will He find in the place of prominence in His temple? Will He find an overwhelming desire for money and the securing of it? Will He find a love for the world and the things of the world? Will He find the temple full of "thieves" and yielded to sin? God forbid!

That we must be willing to obey the Lord in observing the three-fold Communion ordinance cannot be denied, for "If ye love me, keep my commandments." But, that we must keep this commandment as the Lord has directed, also must not be denied, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:29).

So then "let a man examine himself, and so let him eat." If there is any sin in the temple of your body, scourge it out. Let it hurt as it may—drive it hence. Let it wound your pride or stab your popularity—never mind—cast it out. If you have harbored any resentment against your brother, if you have been practicing any secret or open sin, confess it to the Lord, and then make it right with your brother. If you are not right with your wife, or husband—if you are "at outs" with your boss, or your workmen—if you have spread an idle word of gossip, or said an unkind thing about another—these, too, must be mended. If you loved the world at all, or the things in the world even a little, make it right with God, for He said, "Love not the world, neither the things that are in the world."

Then as we all come to the table, we will be ready to receive a true blessing from the Lord that we will not be able to contain. "If ye love me, keep my commandments."

## STATISTICIAN'S REPORT

*For the Year Ending June 30, 1948*

# National Fellowship of Brethren Churches

(Presented at Winona Lake, Indiana, September 2, 1948, by Rev. R. D. Crees, National Statistician)

We can truly praise God for His blessing upon our denomination during the past year. Six years ago, reports were received from only 77 Brethren churches, as compared with 108 churches this past year.

### MINISTERS AND MISSIONARIES

These churches are pastored by 110 ministers, including pastors and assistants. We have a staff of about 50 missionaries serving in Africa and Argentina. We also have 40 ordained ministers, not pastors of Brethren churches, serving as teachers, evangelists, Bible Conference speakers, denominational board workers or as pastors of non-Brethren churches. Another 27 ministers are either retired or are serving in secular occupations.

### GAINS IN MEMBERSHIP

Last year we added to our membership 263 by letter, 1219 by baptism, 150 by relation, and 591 from new or unreported churches, making a total addition of 2223. We lost by letter 475, by death 124, by dismissal or roll revision 344, making a total loss of 943. Our net gain in membership was 1,280, bringing our total membership in the United States up to 17,347.

### AVERAGE ATTENDANCE

Each Sunday morning at church just 10,899 of our members were in attendance or about 62%. The average attendance at the evening church service was 7,477 or about 43% of the membership. Each week about 3,060 or 17% of the Brethren attended Prayer Meeting. Average attendance at Evangelistic Meetings was 7,884 and at Bible Conferences 4,618 were present. Youth Rally attendance increased to 4,868. Just 213 attended Week-Day Bible Classes, and 497 came to additional Week Day Prayer Meetings. The three-fold communion services averaged 7,061 or about 40%.

### BIBLE SCHOOLS

The enrollment of our Bible Schools or Sunday Schools by Departments was as follows: Cradle Roll—1,321; Beginners—1,967; Primary—2,542; Junior—2,317; Intermediates—1,795; Senior—1,285; Young People—1,211; Adult—6,285, making a total enrollment of 18,723. The average attendance was 13,196 or 70%. The Daily Vacation Bible Schools proved popular with 6,529 in attendance. Child Evangelism Classes attracted 1,265 boys and girls.

### AUXILIARY ORGANIZATIONS

Brethren Youth Fellowship or Christian Endeavor attendance was as follows: Adults—658; Young People—1,167; Intermediates—388; Junior High—178; Juniors—337; Primary—56; making a total of 2,784 meeting Weekly. The meetings of the Women's Missionary Council brought out 1,702 ladies monthly. Senior Sisterhood of Mary and Martha averaged 652 girls, and Junior Sisterhood had 470. Monthly Men's Meetings were attended by 783, while Boys' Clubs averaged 259. Brethren Summer Camps

were attended by 994 young people. Just 233 Brethren Student Life Volunteers were reported.

#### CHURCH PROPERTY VALUATIONS

Our congregationally governed Brethren Churches in the United States have a net worth of over three million dollars! Church buildings are valued at \$2,644,648; Church equipment at \$332,316. Just 56 parsonages owned by half of our churches are valued at \$311,834. Other property is listed at \$235,164, and other investments at \$70,574. Their net balance in the treasury was \$103,144, bringing the total assets to \$3,697,680. Deducting the \$695,782 owed on buildings, etc., our net worth is \$3,001,898. This does not include the property owned by our denominational boards nor property outside the U. S. A.

#### CURRENT EXPENSE EXPENDITURES

The year was a good one financially. For pastors' salaries \$222,099 was paid out, \$8,904 for pastoral supplies and \$6,149 to Pastors' Assistants. To other Christian workers \$7,945 was given, and regular salaries were paid in the amount of \$54,894. Current expenses called for \$112,981 and \$221,133 was paid for debts or building fund. Improvements cost \$95,844 and outside evangelists were paid \$29,901. For Bible Conferences \$8,287 was expended, and Bible School and Christian Endeavor supplies cost \$27,956. Total expended for Current Expense above was \$796,093 or over \$45 per capita for ourselves.

#### GIFTS TO MISSIONS

Large offerings were given to others, with \$120,560 to Brethren Foreign Missions and \$3,252 to outside missions. To the Brethren Home Missions Council we gave \$87,356 for their Home Mission program. To District Missions we contributed \$19,632 and allowed \$12,431 for Jewish Missions. Grace Seminary received \$27,487, and for student aid and other education we gave \$27,591, most of which was for the new popular Christian Day Schools in California. The Publication Offering for the Brethren Missionary Herald Company amounted to \$8,566. For our national radio broadcast, "The Gospel Truth," \$12,854 was given. Brethren Youth Fellowship and Christian Endeavor interests received \$2,100. For benevolences and other worthy causes \$115,938 was contributed. This makes a total of \$437,758 given missions, or \$25 per capita.

#### \$70 PER CAPITA CONTRIBUTED

Grand total contributions for all causes through our church treasuries was \$1,233,851 which represents a PER CAPITA GIFT OF \$70 FOR EACH MEMBER OF THE DENOMINATION! Of this amount, \$45 per capita we used for ourselves, and \$25 per capita we gave to others, through missions. At the close of the year our church treasuries reported a balance of \$162,978.

#### REPORT FROM ARGENTINA, SOUTH AMERICA

Missionaries to the Field—11  
Cities in which we have permanent testimony—17  
Number of places of worship—23  
Total Enrollment in Bible Institute—44  
Population of our territory—about 500,000  
Towns and cities in the area—about 125

#### REPORT FROM FRENCH EQUATORIAL AFRICA

Native Churches—85  
Regular Prayer Places including the above—575  
Converts in Classes awaiting baptism—5,800  
Total giving evidence of the New Birth—11,500  
Number baptized during the year—1604  
Total villages in area—2,000  
New spheres of activity opened during the year—3  
Members of Churches—about 5,700  
Ordained Elders—6  
Total number of native workers—875  
Number of missionaries—32  
Population of our area—450,000  
Total stations or residence locations—9

#### CONFERENCE NOTES

(Continued from Page 822)

was made dean of the seminary, and Dr. Paul Bauman was elected to the office of vice president.

The Saturday night *Youth Rally* showed something of what Brethren young people are doing. Youth Director Ralph Colburn brought the message.

The conference itself made many important decisions. The establishment of a *Board of Evangelism* was the natural outgrowth of a conference whose theme was "Separated for Souls." More information about this new board will be found on another page of this issue of the *Herald*. Next year's conference theme will be "United for Soul-Winning."

The conference was in a "California-here-we-come" mood this year, voting to hold the 1950 sessions in La Verne, Calif., when the local church will be celebrating its 50th anniversary. However, next year's conference will be held in Winona Lake.

The *Home Mission* work in Taos, N. Mex., was ably represented by Miss Celina Mares, who thrilled the Wednesday evening congregation with her eloquent appeal. Other Spanish-Americans who took part in the service were Virginia Vargas and Tony Luna.

More than 900 free pencils were given to delegates and friends who visited the *Missionary Herald* store during conference week. Sales for the week totaled more than a thousand dollars, and the store was open 11 hours a day. You can imagine how the employees welcomed Sunday and Labor Day.

Another new feature this year was the *Sunday school convention* on Saturday afternoon. Rev. Harold E. Garner, of Chicago, was guest speaker. Following his helpful address, the workers divided into discussion groups, and then reassembled for several short inspirational talks.

Morning prayer meetings were more largely attended than in previous years, and they established a spiritual atmosphere for the rest of the day.

Blessings were too many to list in this small space. Ask the man who was there—and plan to attend National Conference next year.



# PUBLICATION OFFERING---1947-48

We are happy to present a report of what we believe is the largest Publication Offering ever given by Brethren churches. We praise God for this, and ask that you will back up your gifts with your continued prayers.

If errors are found in this report, we shall be glad to correct them. We are aware that some offerings have not yet reached our office. If your church is not listed below, please inquire of your local church officers as to whether your offering has been sent to the Herald Company.

## TOTALS BY DISTRICTS

Atlantic .....	\$719.06
California .....	1,468.23
Central .....	1,636.36
East .....	1,756.03
Iowa .....	518.52
Midwest .....	00.00
Northern Ohio .....	705.37
Northwest .....	384.07
Southeast .....	677.02
National W. M. C. ....	400.00
Miscellaneous .....	291.39
<b>Total .....</b>	<b>8,556.05</b>

### Atlantic District—

Accident, Md. ....	\$6.00
Flemington, N. J. ....	7.50
Hagerstown, Md. ....	206.51
Philadelphia, Pa. (1st) .....	137.55
Philadelphia, Pa. (3d) .....	44.00
Washington, D. C. ....	224.50
Winchester, Va. ....	93.00

**Total .....** 719.06

### California District—

Compton .....	19.35
Fillmore .....	106.17
Glendale .....	20.30
La Verne .....	177.00
Long Beach (1st) .....	661.38
Los Angeles (2d) .....	38.75
Los Angeles (3d) .....	5.00
Modesto .....	51.68
Pasadena (Fremont Ave.) ..	66.67
San Diego .....	10.00
Santa Barbara .....	32.50
Seal Beach .....	25.00
South Gate .....	58.00
Tracy .....	15.00
Whittier .....	31.43

## ELEVEN LEADING CHURCHES

(\$200 or More)

Long Beach, Calif (1st)....	\$661.38
Johnstown, Pa. ....	444.83
Dayton, Ohio (1st) .....	375.00
Sunnyside, Wash. ....	316.95
Winona Lake, Ind. ....	278.00
Fort Wayne, Ind. ....	230.56
Washington, D. C. ....	224.50
Hollins, Va. ....	220.29
Waynesboro, Pa. ....	212.86
Hagerstown, Md. ....	206.51
Middlebranch, Ohio .....	200.00

South. Calif. Dist. Conf. ... 150.00

**Total .....** 1,468.23

### Central District—

Clayton, Ohio .....	54.00
Covington, Ohio .....	23.00
Dayton, Ohio (1st) .....	375.00
Flora, Ind. ....	122.00
Fort Wayne, Ind. ....	230.56
Huntington, Ind. ....	4.77
Indianapolis, Ind. ....	12.37
Lake Odessa, Mich. ....	61.50
Leesburg, Ind. ....	35.00
New Troy, Mich. ....	60.17
Osceola, Ind. ....	60.00
Sharpsville, Ind. ....	15.64
Sidney, Ind. ....	124.00
Winona Lake, Ind. ....	278.00
Berne, Ind. ....	164.25
Camden, Ohio .....	16.00

**Total .....** 1,636.36

### East District—

Baden, Pa. ....	52.00
Conemaugh, Pa. ....	65.00
Hollidaysburg, Pa. (Vicksburg) .....	65.00
Jenners, Pa. ....	11.75
Johnstown, Pa. ....	444.83
Juniata, Pa. ....	5.00
Kittanning, Pa. ....	115.12
Leamersville, Pa. ....	5.00
Listie, Pa. ....	168.10
Martinsburg, Pa. ....	76.50
Meyersdale, Pa. ....	77.00
Mundy's Corner, Pa. ....	106.39
Singer Hill (Conemaugh), Pa. ....	10.00
Summit Mills, Pa. ....	60.50
Uniontown, Pa. ....	75.98
Waynesboro, Pa. ....	212.86

Yellow Creek, Pa. .... 5.00  
East District W. M. C. .... 200.00

**Total .....** 1,756.03

### Iowa District—

Dallas Center .....	148.50
Garwin .....	45.00
Leon .....	103.27
North English .....	55.75
Waterloo .....	166.00

**Total .....** 518.52

### Northern Ohio District—

Canton .....	100.00
Cuyahoga Falls .....	61.82
Danville .....	70.00
Fremont .....	79.55
Homerville .....	73.00
Mansfield .....	5.00
Middlebranch .....	200.00
Rittman .....	63.00
Sterling .....	51.00
Wadsworth .....	2.00

**Total .....** 705.37

### Northwest District—

Albany, Oreg. ....	12.62
Spokane, Wash. ....	28.50
Sunnyside, Wash. ....	316.95
Yakima, Wash. ....	26.00

**Total .....** 384.07

### Southeast District—

Buena Vista, Va. ....	103.80
Covington, Va. ....	62.85
Hollins, Va. ....	220.29
Limestone, Tenn. ....	73.40
Radford, Va. ....	15.00
Roanoke, Va. (Clearbrook) ..	5.00
Roanoke, Va. (Ghent) ....	196.68

**Total .....** 677.02

**Total, District .....** 7,864.66  
National W. M. C. .... 400.00  
Miscellaneous .....

**Total .....** 8,556.05

The Southern Presbyterian Church supported 516 foreign missionaries in 1926, but today the total number is only 365.

California Christian Endeavor reports more than 4,000 decisions for Christ in summer conferences. The State Union has 1,300 C. E. societies in 550 churches of 26 denominations.



# W. M. C.

## OFFICIARY

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 LITERATURE SECRETARY—Mrs. Miles Taber, Winona Lake, Ind.  
 EDITOR—Mrs. Edward D. Bowman, Box 362, Buena Vista, Va.

## "To the Praise of HIS GLORY" EPH. 1:12

### W. M. C. PROGRAM FOR OCTOBER

HYMN—Doxology—all standing.  
 OPENING PRAYER—Council President.  
 SCRIPTURE—A favorite Bible verse by each lady president. Mention this by announcement before the time of meeting.  
 SOLO—"I Will Praise Him"—voice or instrumental.  
 MISSION STUDY—"Women and Girls of Argentina."  
 LEADER'S TALK—"Harvest Time."  
 PRAYER CIRCLE—Along with those suggested for this meeting please place special emphasis on prayer for the unsaved in our own community and households. In a good many churches fall is the time for evangelistic meetings.  
 HYMN—"Harvest Time."  
 BIBLE STUDY—"Characteristics of a Church Ordinance."  
 CLOSING PRAYER.  
 BUSINESS.

### LEADER'S TALK

October is the month of final harvest. Ere the frost destroys all the summer's life, the last of God's bounty for unworthy man is gathered. Foolish is the man who ignores the signs of approaching winter and fails to gather the fruits.

October may well be the last month believers have to gather the last harvest of souls. If Christ should return for His own before W. M. C. meets again, would we be glad in the knowledge that we reaped a full harvest? Would our unsaved loved ones and friends be in that harvest? Our Lord will want "ripened fruit," not faded leaves. "Pray ye therefore the Lord of the harvest" and "go ye therefore and preach the gospel..."

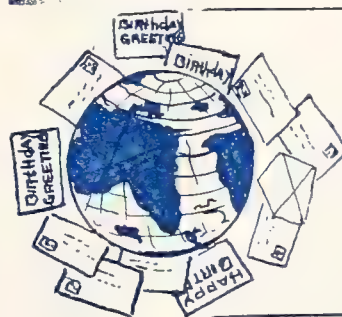
### PRAYER REQUESTS

*Thanksgiving for—*

1. Answered prayer at Conference.
2. The blessing of the Lord on the work of the Women's Missionary Council.

*Pray—*

1. That our missionaries may soon be able to start our work in Brazil.
2. For our two new stations being opened in Africa.
3. For the missionary work in the "back country," especially Ramona, Calif., where Rev. and Mrs. Grant McDonald are serving.
4. For a generous offering at this time for the W. M. C. General Treasury.



## Missionary Birthday Reminder

(See September 4th Herald, p. 778, for latest addresses)

Argentina—

Rev. J. Paul Dowdy.....October 18

Africa—

Marguerite Ruth Dunning (age 7).....November 1

Mrs. Jacob P. Kliever.....November 12

Anne Celeste Kliever (age 12).....November 13

Mrs. Benjamin Hamilton.....November 21

Mrs. Robert W. Hill.....November 27



# Women and Girls of Argentina

By MRS. CLARENCE SICKEL

One who has spent a lifetime among the women of Argentina thus describes them: "There is an elusive and indefinable attraction about them that one cannot resist. It is not education, for it exists where they have been deprived of such advantages. It is not the touch of luxury, for it is found among the poorest. We cannot describe it, yet we thank God that our own mothers had it."

It is this God-given charm that draws us irresistibly to them, leads us to value their friendship, and makes us long to see them brought into the glorious light of the Gospel. I have no words in which to express my appreciation of the sweetness of Argentine womanhood, too often exploited, wronged, made the tool of the priest for political or personal ends, but ever patient, gentle, affectionate, and womanly.

Notwithstanding all of the artificial barriers set up by lineage, fortune, and education, there are certain outstanding characteristics that prevail and are evident in the "rancho" as well as the "palacio."

**Loyalty**—In all of the relationships of life, the women are true to their declared allegiance. In spite of everything, they cling to their flag, their home, their church. Patient, courageous, warm-hearted and true, they believe in a life homage to the person or the cause to whom they have promised obedience.

**Benevolence**—The open hand and the open door are found everywhere in Argentina. No matter how modest the dwelling or how crowded, it is never too small when the homeless are to be considered. The widow and the orphan are never turned away and the last morsel is gladly shared with the unfortunate. Many cases could be related where poor widows, after raising their own families, have felt such compassion for the orphan that they have adopted fatherless children and have toiled unsparingly for them in their love. The writer has in mind a dear Christian widow, who, after raising her own three children, began gathering in others of unknown parentage, until she had nine about her and it was a grief to her that she was unable to succor more. When a home is established, it is not unusual to find relatives invited to share it.

**Gentility**—Adversity seems to have worked on the hearts of Argentine woman to make them very tender and hospitable toward the unfortunate and the stranger. The traveler who finds himself in difficulty on a lonely road at night, will find an open door at the nearest adobe hut. The writer had reason to know the truth of this statement when our car went in a hole on a slippery road in a downpouring rain and we were forced to call for help at the only house in the vicinity—a poor little mud hut. Though we were complete strangers and there was nothing more than the light of a flickering candle to show them who we were, everything they had was at our disposal, gladly and freely.

**Trustfulness**—Argentine women are not only generous but they are confiding. And it is the abuse of this confidence that accounts for much of the sorrow of womanhood in Argentina. Their spiritual advisers have

traded upon this cardinal virtue until they have perverted it into blind fanaticism.

The Argentine woman's problems are many, but all may be summed up in one—spiritual. The solution of this problem will affect all others—educational, social, moral. It is true that she has the symbols of the Gospel. They are everywhere in evidence—along the roads, in the homes, in countless shrines, churches, and cathedrals. But the Bible is a closed book and Christ, the only hope for the women in any part of the world, is unknown.

Only as the Argentine woman comes to know the truth as it is in Christ Jesus can she be free from her many ills—only as she knows the message of sin and redemption, of hope, joy, peace, victory, and life abundant, eternal, triumphant.

## *Reaching Her for Christ.*

The approach to the Argentine woman is not easy. She is bound hand and foot by the power of the enemy. In her heart there is pride and prejudice against the Gospel message and even hatred of the Gospel messenger. We are not welcome in their homes nor at their doors, but the love of Christ constrains us and love finds a way.

Through the children.—The approach through the children of our Bible schools has long been a recognized means of entrance. Where the children are reached, prejudice is broken down and many times the hearts of mothers and sisters are won for Christ.

Through Christian believers.—As we meet them in the homes of our Christian women or are taken into the homes of relatives and friends by the Christians, we can find the opportunity of presenting Christ, if we begin where we are with love in our hearts and the sincere desire to make Christ known.

Through house-to-house evangelism.—Here we may find ourselves facing a wall of unyielding prejudice against the evangelical worker. But many times approach to the heart may be made through the flowers in the garden, God's handiwork, the babe in the cradle, leading us to speak of the One who came to Bethlehem's cradle, or the beautiful needlework in some garment or household decoration. Our women have unusually dexterous fingers and their aptitude for the arts and crafts is remarkable. We, too, love the hemming and the knitting and we are glad to see their beautiful needlework and from this lead on to speak of the beautiful garments of God's provision for our spiritual need.

Or if we find the home with the shadow of the dark valley lying over it, we can understand and sympathize because we, too, have sorrowed. But, thank God, it was not without comfort and this is the comfort of which we may speak, which they also may have without money and without price.

A still more serious problem is that of reaching the aged mother—*la anciana*—who with her beads and relics and prayers to the saints, often holds in her hands the reins of the household. The new ideas of her chil-

dren fill her with terror as she sees them losing their immortal souls through contact with what she believes to be damnable heresy. For her own sake we must reach her and open to her the joy of full and free salvation.

But the problem involves far more when we realize what a unique position she enjoys in her home, dominating in the lives of her children. The failure to bring forward the educated middle-aged man or woman to a position of positive acceptance of Christ and an open alignment in the evangelical ranks may in many cases be directly traced to this source. "While my mother lives, I can make no change" is the excuse of many an intellectually convinced person who is urged to take an open stand.

Because she longs first of all for the eternal welfare of her children, she cares most that they be kept from what she supposes to be a blasphemous new religion. To find that her sons are immoral or even criminals will not grieve her nearly as much as to know that they have become heretics. There is a reason for this. She can do penance and pour out her soul in prayers and sacrifice herself to pay for masses and thus relieve her aching heart by feeling that she is doing something to release them from the flames of purgatory, but for the Protestant she believes that there is no salvation; that those who die outside the pale of the Holy Mother Church are doomed.

Thank God for the blessed privilege of carrying a life-giving message to such as these and for the varied interests of life that give us an avenue of approach to their hearts.

Into what beauty does the living Gospel transform the life of the woman who opens her heart to the love of Christ! What a crowd of dear old faces comes before me as memory summons them once more. There is Dona Mercedes, whose faithful testimony to relatives and friends has left them without excuse, and Dona Luisa, dragging her weary feet to Sunday school, followed by a crowd of children, whom she goes out to pick up each Sunday. There is Dona Marina, who could never move from her bed, but whose face beamed with joy when the "Culto" went to her room, and there is Dona Lucia, who tells of her joy in testifying for the Master, and Dona Maria, whose prayers bring us into the very presence of God.

These are they who have come out of darkness into the light and joy of the Truth and there are many more whose names are written in heaven.

Shall we not strive to hasten with the glad tidings to the many who are waiting for us still?

### THE GENERAL FUND

The major offering for this quarter is for the General Fund. Any organization as large as the Women's Missionary Council needs funds with which to operate. Our goal again this year is \$1,500.00. To the knowledge of your editor, we have never topped our goal in this offering. How we would dearly love to see this offering boosted this year. The Lord in His goodness gave us a fine offering last year. After all expenses were paid, the women meeting at the national sessions were privileged to vote out some of this money for worthwhile

causes. A new washing machine will be purchased for the Missionary Residence to replace the ancient and worn-out one in use there. A much-needed sewing machine will be provided for the Navajo work. As the Indian women use it, Miss Dunbar will be able to give them the Gospel of God's saving grace. A gift of \$500.00 was voted to our national youth work. The Lord alone knows the tremendous good which will come from this gift to our young people's work. The future of our Brethren Church lies in the youth. Praise the Lord for this opportunity to help them.

Your offerings to this fund will do much more than care for the expenses of the W. M. C. It will provide for other needs not covered in our other major offerings. The expenses must come out first and then the money can be used as you wish. Give liberally.

### READING CIRCLE BOOK REVIEWS

(These may all be purchased from the Brethren Missionary Herald Co.)

*REACHING ARABS FOR CHRIST.* By Ralph Fried. \$1.50.

We read and hear much about the Jews in Palestine but little about reaching the Arabs for Christ. This book takes us to the Arabs, a people sadly neglected by the Christian church. Missionary work among the Arabs is difficult but not without fruit is seen as Mr. Fried gives his personal experiences in taking the Gospel to them.

*GREAT MISSIONARIES IN CHINA.* By J. Theodore Mueller. \$1.50.

Simple sketches of missionary heroes to China are related to induce many to go to far-off heathen lands to gather in the ripening harvest for our Lord.

Herein we find a great country that needs Christ, then we look at religion in China, from here we get a glimpse of the earliest and later Christian missions. The next chapters give biographical sketches of various missionaries to China.

*AN IRISH SAINT.* By Helen E. Bingham. \$1.25.

Now in its 25th edition and published in five languages. It is the simple story of an ignorant Irish girl who settled in Canada and learned to read only one book, the Bible, and believing its promises, she wrought wonders through prayer.

*UNDER A THATCHED ROOF IN A BRAZILIAN JUNGLE.* By Mrs. Rosemary Cunningham. \$1.50.

This book tells the story of the first woman to live among the Cayapo Indians in Brazil. We see an account of life among the very Indians who clubbed to death "The Three Freds" a few years ago.

Worse than the snakes, scorpions, and insects of all kinds were the untamed Indians.

The author will never forget the day one of them broke into her house when she was alone, or the day she saw an Indian mother slashing her head till the blood poured on the body of her dead child, or her entertainment in the home of a leper.

The work has been slow but some have been saved.



# Characteristics of a Church Ordinance

(A Study Guide for "This Do in Remembrance of Me," by Dr. H. A. Hoyt. Prepared by Angie Garber, Leon, Iowa.)

An ordinance must have a safe standard by which to be identified. Five marks are absolutely necessary.

## I. Special time for institution of the form (p. 21).

1. Christ's first message was of His kingdom and not until about eight months before His death did He speak of the church.
2. Within the forty days after His resurrection He gave the alternate plan which would be initiated by the coming of the Spirit.
  - a. At Pentecost the fulfillment of Christ's prophecy was begun.
  - b. A new economy was initiated—the church was not begun in the Old Testament, therefore we do not have Old Testament forms.
3. Only those forms instituted during the closing days of His ministry can qualify as ordinances.

## II. Sovereign authorization (p. 23).

An ordinance must have the seal of Christ, originate with Him, and derive the right of perpetuation from Him.

1. Relation—Christ is the head of the church (Col. 1:18). The ordinances came directly from Him.
2. Recognition of His authority.
  - a. John 13:3—All things were given into His hands. Hands—the controlling and guiding factor.
  - b. Matt. 28:18—Christ was given all power (authority).
3. Realization—Consciousness of His responsibility.
  - a. Christ realized His origin and destiny and made provision for His church.
  - b. He instituted three ordinances, the footwashing service, the Lord's supper, and the eucharist the day before His death.
  - c. He commanded baptism before His ascension.

## III. Symbolical meaning of the new form (p. 25).

1. Ordinances must have symbolical meanings—if any efficacy is attached they are not symbols.
2. Symbols are important and prevalent in our lives. Example—words.
3. Symbol means a sign or a type without inherent relation to the thing symbolized. Example—Maple leaf the symbol of Canada. The bread and wine are only symbols of the body and blood of Christ. They become nothing else, but convey the truth for which they stand.
4. The special value in the ordinance lies in the symbolical nature of it.
  - a. It refreshes the memory—"this do in remembrance of me" (Luke 22:19).
  - b. It conserves the truth—a message is wrapped in each symbol and when the ordinance is practiced the message is conveyed.
5. Only forms with symbolical meaning are ordinances.

## IV. The spiritual reality must be great (p. 28).

1. This reduces the number of forms and safeguards the believer from too many rites.
2. Law of conservation—Christ conserves in His ministry. He presents the truth in few words so

the mind can hold it, yet does not sacrifice the fullness of the truth conveyed.

3. Law of magnitude—He provides for every great spiritual reality. If forms are practiced, false teachers cannot lead Christians astray.

Four forms symbolize the truth of salvation:

- a. Baptism—salvation and the relation of the Trinity to the regeneration of the believer.
  - b. Footwashing—the believer's present life—progressive sanctification by the Word.
  - c. The Lord's supper—future life and glory.
  - d. The eucharist—foundation of salvation—the broken body and shed blood of Christ for justification.
4. Law of adequacy—no important truth was eliminated.

The Christian life has a foundation, commencement, continuation, and consummation. There is an ordinance for each.

- a. Regeneration—Baptism.
- b. Sanctification—Footwashing.
- c. Glorification—Lord's supper.
- d. Foundation—Eucharist.

## V. Specific command for perpetuation (p. 31).

1. Without a command for perpetuation the events would only be historical records.
2. In every case the command is stated or implied.
  - a. Baptism—Matt. 28:18, 19.
  - b. Footwashing—John 13:14.
  - c. Eucharist—Luke 22:19.
- d. The Lord's supper, though not directly commanded, was given the same night, and in I Cor. 11:17-34 Paul corrects the abuses of it.
3. The commands were clearly stated. Although the disciples did not fully realize the meanings, the church must know them. They are plain if our minds are open.
4. The commands were obeyed and understood by the early church. History verifies this.

## NEWSY NOTES

Early in the year the Council at Allentown, Pa., began to hold weekly prayer meetings in the homes of various members of the church, especially the shut-in members. These have proven to be precious times of fellowship for the women. This council sent a box of toys to the Navajo children and clothing to Clayhole. They support Jewish missions and have helped a young man who is preparing for the Lord's work.

## W. M. C. MAJOR OFFERING

GENERAL FUND—\$1,500.00

To be received in August, September, and October and sent to the financial secretary-treasurer no later than November 10.

# SIN OR THE SON

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 Gen. 1:1, 31; 2:1-3
 

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By MRS. W. A. OGDEN

In the beginning, GOD, and the perfect product of His creative power! It was a beautiful and wonderful place in which man and woman were placed, with everything supplied that they could desire. There was peace and harmony and sweet fellowship with God until the enemy gained entrance, first into their domain then into their hearts, bringing disobedience and destruction.

What is sin? Where did it come from? We read in Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer, son of the morning . . ." "Son of the morning," but we find the "o" changed to "i" and the son of the morning became the perpetrator of sin from that day until the present time. When you analyze the method of this subtle one, identified in the person of Satan, you will find that his favorite trick is to turn one's attention to himself. Lucifer was a member of the courts of heaven until he began thinking of himself, became dissatisfied, and rose up in pride and rebellion to become the terrible enemy that he has been down through the ages. Eve was happy and satisfied until the suggestion was planted in her thoughts that she might have a better condition by a simple act on her part. It was when she thought of self and what could be hers that she was willing to disobey, not considering the promised judgment for such an act.

As Satan won his first victory in the garden that day he has ever continued his deadly work of opposing our God in His great plan and purpose for man. Today we are witnessing the fruits of this arch enemy and some of the reaping of that harvest. Let us think first of the condition in the world today. Why are we hearing of "CARE packages" and "Friendship trains"? Because the people of the world are in dire circumstances and physical need. Starvation is taking a large toll in many places. Within the last year we heard of those who were dying from cold and exposure and we attempted to alleviate the suffering to some extent by sending warm clothing in answer to the plea. It has only been a few years since man in his greed for money, destroyed food in order to keep the prices up. Greed and aggression produced the past war with its destruction of property and means of livelihood for so many nations.

The *political* condition of the world is unstable and insecure. There is unrest not only as a natural result but produced by organized effort on the part of communism, which is spreading to the ends of the earth. Few are willing to take the Gospel to Africa, yet communism is found in the heart of Africa and is becoming a menace to the progress of the Gospel in our territory. There is distress among the nations and fear for the future because men no longer trust each other and unfaithful alliances are made and broken.

What can we say of the *spiritual* state of the world? Have men forgotten God? I would rather say they have displaced Him with gods of their own making. Today

Germany has become a terrible example of displacing God. There was a time not too far distant when great spiritual leaders were produced in that country. The people believed God and His Word and had faith in prayer. It is just such a place where Satan delights to work and he began sowing the seed of doubt through what was then known as "Higher Criticism." Growing and spreading undetected, it compares with the stories we have heard of the white ants in Africa. Their destructive work is not discovered until the damage is too serious for repairs. As the seeds of doubt produced a harvest of unbelief, Germany reached the place where she was persuaded to place the god of greed and self glory on the throne where once the true God had ruled.

Have we an answer for the need of the world? Can you and I have a part in alleviating the distress? If you had a friend or loved one who was dying and you found a proven remedy for the disease, you would disregard all cost and inconvenience to get that message to him. Modern miracle-working drugs have been flown, at tremendous cost, to save a life, yet we sit idly by and unconcerned while lost souls go into eternity. The place to begin is with self and get it out of the way. When we take the "I" out of sin and I become nothing, "o," the Son can begin to make a life count for Him. Where Satan has produced discord Christ can produce harmony and love, through which the Gospel can be given to the world. Many remedies have been prescribed such as "good works," "social gospel," "church membership," etc., but the only proven and effective one is to be found in the "blood of the Lord Jesus Christ."

Women manifesting Christ can observe these four channels of usefulness—

*First*, there must be a new heart, for the heart is the source of life and determines the course that life will follow. "As a man thinketh in his heart, so is he." The very thoughts issue from the heart. "Prayer is the heart's sincere desire, uttered or unexpressed," so we see that this new heart will produce a prayer life that will be faithful.

*Second*, the hearing must be clear. The Bible speaks of those who have ears to hear and hear not. As the natural ear is sometimes defective and needs an artificial hearing aid, so the Christian needs the spiritual aid that gives understanding to the hearing. Then the voice of the Lord will be heard in His Word and Bible reading will become a blessing instead of a chore.

*Third*, the vision must be distinct. Imperfect vision produces distorted objects and makes them appear to be different than they are. The spiritual correction enables us to see God's will through His Word. It shows us a picture of the lost without Christ. It makes us see our individual responsibility toward them and should thrust us out to win souls.

*Fourth*, the life now becomes a testimony in what is said and done and these two should be in perfect har-



mony. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ." (Col. 3:17). With self out of the way God would have a chance to bring sin under the power of the Son and effectual service would be the result. As we measure our lives, are we giving, praying, and witnessing that a dying world may be saved? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

## NATIONAL W. M. C. RECOMMENDATIONS—1948-49

1. That we adopt and stress the slogan, "Women Manifesting Christ."

2. That a membership rally be observed annually, using the original covenant cards and star system if desired.

3. That we use the Bible studies prepared by Dr. Herman A. Hoyt in his book on Brethren Beliefs and Practices.

4. That Mrs. Clarence Sickel write our mission studies.

5. Each local president attending National Conference if at all possible.

6. That Mrs. Edward Bowman be our Editor.

7. That Mrs. A. B. Kidder be our Prayer Chairman, and that we encourage the observance of the 15th day of each month as a Day of Prayer.

8. That the National President and Financial Secretary-Treasurer represent us on the Foreign Board.

9. That Mrs. R. D. Barnard be our representative on the Home Missions Council.

10. That each council continue to promote interest in Jewish mission work.

11. That we continue the contribution of clothing to Clayhole, Ky., mission, and Taos, N. Mex. (new, used, and layettes).

12. That the vice president be Project Chairman.

13. That each council engage in at least one work project.

14. For reading circle books we recommend the following:

(1) "An Irish Saint," by Helen Bingham.

(2) "Under a Thatched Roof," by Rosemary Cunningham.

(3) "Reaching Arabs for Christ," by Ralph Fried.

(4) "Great Missionaries to China," by Mueller.

## NATIONAL W. M. C. OBJECTIVES—1948-1949

### Local—

1. Twelve devotional meetings.

2. Bible reading—reading and meditating daily upon a portion thereof, encouraging the reading to correspond with our Bible study.

3. Emphasizing family worship, specializing on this work in the month of December.

4. Each council enlisting prayer warriors, using the prayer requests and prayer pointers in the Herald.

5. A birthday message, suggesting the use of the ten-cent air mail, sent to every missionary, also to the children of missionaries.

6. Emphasis on personal evangelism through organized visitation and tract distribution.

7. Each council having a part in its district project.

8. Individual thank-offering boxes to be used for our W. M. C. Herald obligation, sent in to the Financial Secretary-Treasurer by June 20th. (Boxes provided without cost by the National W. M. C.).

9. Four major offerings—offering to be sent so as to reach national Financial Secretary-Treasurer by the 10th of the month after respective offering closes.

(1) Aug., Sept., Oct.—General Expense . . . \$1,500.00

(2) Nov., Dec., Jan.—Foreign Missions . . . 1,800.00

To be equally divided between—

a. Gribble W.M.C. Memorial Home (2-year project).

b. Aiding in the purchase of a permanent site for the Bible Institute.

(3) Feb., March, April—Grace Seminary library . . . 1,800.00

(4) May, June, July—Home Missions . . . 1,800.00  
Jeep station wagon for Taos, N. Mex.

### District—

1. Every district represented on National Board, suggesting that expenses be paid wholly or in part by district.

2. A written report to be given at National Conference and published in the Herald.

3. Each district to select a Prayer Chairman who will encourage the enlisting of prayer warriors.

## REPORT OF NORTHERN OHIO DISTRICT W. M. C.

The Northern Ohio District is composed of 17 councils—13 senior and 4 junior. The statistician reported a membership of 371—a gain of 61 new members and a loss of 17. Three rallies were held during the year. Miss LaRue Malles, a student at Grace Seminary, spoke at the October rally in Ashland. She received an offering of \$54.73. The extremely cold weather (20 below zero) limited the attendance at our January rally in Sterling. Miss Ruth Dawson, a representative from the Cleveland Hebrew Mission, gave an interesting account of the work that is being done in that great city among God's chosen people. She reported child evangelism classes, radio programs, and house-to-house visitation as means used to reach them. An offering of \$26.11 was received for this work.

The Canton ladies extended their hospitality at the spring rally. Miss Rosamon Irely, a local worker from the Ohio Messianic Testimony, brought the message. An offering of \$37.75 was received. Rev. R. D. Barnard and Rev. Reid were guest speakers at the District Conference held at Rittman in July. Offerings for district projects were as follows: Gospel Truth Radio Program, \$131.87; conference offering for Gospel Truth, \$39.00; Charles Taber, \$30.71; Marguerite Taber, \$30.71; Ohio Messianic Testimony, \$40.13. Total, \$272.42. Love offerings for speakers were \$118.59, making our grand total of offerings \$391.01.

Next year the new projects are: Support for National Youth Fellowship in October; gift for Cleveland Hebrew Mission in January; gift to Charles and Marguerite Taber in April. We thank our Lord for His blessings upon us this year and trust Him to lead us forward in His service this next year.

Respectfully submitted,

Mrs. Halcyon Palmer.

## DISTRICT REPORT OF THE EAST FELLOWSHIP

We report 16 churches in the district, and 24 councils, consisting of 5 junior societies, and 19 senior societies. Out of the 20 councils that sent in reports, 14 showed a gain in membership. Four councils held their own in membership; the others gained a total of 88 new members during the year. The total membership of our district W. M. C. is now 497.

During the year two rallies were held. The fall rally was held at Johnstown, and the spring rally at Yellow Creek. Mrs. Kennedy was the principal speaker in the fall, and Miss Ruth Snyder in the spring.

During the three days of the district conference held at Johnstown, Mrs. R. D. Barnard and Miss Florence Hagen, the latter of the Cleveland Hebrew Mission, spoke each day. The pictures and messages brought by Mrs. Barnard relative to our African missionary endeavor, were very inspirational. We greatly enjoyed the messages of Miss Hagen as she answered the question, "Does Israel Have Enough Light?"

### Projects—

Herald Company .....	\$200.00
For Africa (filing cabinet) .....	100.00
Grace Seminary .....	100.00
Total .....	400.00

The different councils also helped in the lengthening of 135 camp bed ticks and made 65 new ones.

### Financial Report—

Total of all gifts and expenses for our speakers amounted to \$180.80.

Total offerings for the year .....	\$612.72
Total expenditures for the year .....	611.55
Balance in treasury .....	1.17
Average offering per church .....	38.30
Average offering per member .....	1.23

We rejoice in the blessings which the Lord showered upon us. However, we are not satisfied with our service to Him, for there is yet much room for improvement. We have not done what we could in Bible reading, prayer, family altars, or evangelistically. May we be found more faithful during the coming year.

### Projects for the year 1948-49—

1. \$150.00—Bathroom for the new home at the Central Bible School in Africa.
2. \$100.00—Kitchen equipment for Argentina.
3. \$100.00—For Lester Kennedy.

Respectfully submitted by

Mrs. Henry Rempel.

## CENTRAL DISTRICT REPORT

Hudson Taylor said, "The devil may fence us around, but he cannot roof us in, he cannot prevent us from looking up."

Greetings from the 18 councils comprising the Central District. The Lord blessed us with one new coun-

cil, that of Clayton, Ohio. Eighty new members were gained during the year.

Our district had one rally and one conference during the year. The rally was in Winona Lake October 16th. After a devotional service the rest of the morning was spent in prayer. The ladies were divided into groups to pray for the different phases of the work of the Brethren Church. Miss Isobel Fraser spoke in the afternoon about her work among the Jewish people in Fort Wayne, Ind. The afternoon offering of \$58.42 was given Miss Fraser for her Jewish work. The district offering that day amounted to \$175.25. The amount was divided between two District mission churches, Troy, Ohio, and Huntington, Ind., to be used on some needed church equipment.

The W. M. C. had five sessions during the district conference, July 14-16 in Fort Wayne. Miss Louise Kimmel, child evangelism director for Fort Wayne; Mrs. Sewell Landrum, of Clayhole, Ky.; and Mrs. Russell Barnard all helped us to realize more the needs in the Lord's vineyard. \$106.52 from another fund was transferred to the work among the children in our Kentucky field.

Our project for this year is to contribute toward a typewriter, mimeograph machine, and supplies for the Troy, Ohio, work.

Some of the councils have sent clothing to our Indian work. Dayton, Ohio, assembled \$124.43 worth of kitchen and dining room equipment to be used at the Central station in Africa where the missionaries meet in conference so each missionary need not bring his own. They also had a calendar card printed with the words, "Watching More Consistently as a W. M. C. member, that I may be a vessel fit for the Master's use, 2 Tim. 2:21" printed on them. The Dayton, Jr. council sponsors meetings every Sunday for pre-school children at the local detention home.

Much of the accomplishments of this district has been due to Mrs. Melvin Fisher, the vice president, who presided at both the rally and conference.

Mrs. Miles Taber, president.

## IOWA DISTRICT REPORT

The Iowa District is small and widely separated. However, we have a Women's Missionary Council in each church of the district. We have made an increase in the membership of the various councils, and each council has contributed to the four major offerings, to the Herald offering, and to the district project. Twenty-four boxes of used clothing were sent to Chaplain Shiery for distribution to the needy Korean Christians escaping from the Russian zone of occupation. Letters of deep appreciation were received from Rev. Shiery and also from the Koreans.

We helped the Sisterhood girls to purchase an accordion for the school work at Clayhole, Ky. In addition to these a contribution was made for the new field to be started at Cedar Rapids, Iowa. We had a splendid interest and attendance at our district meeting in August. Plans were laid for a fall rally to be held at Garwin, Iowa, in October. We are privileged to have Miss Mary Emmert as our new District president and under her fine leadership we are looking forward to greater things this year.

Mrs. R. H. Kettell.



# Financial Report of W. M. C.--1947-48

(August 1, 1947, through August 31, 1948)

Balance in the General Expense Fund.....	\$306.68	Parsonage, Taos, New Mexico (through Home Missions Council).....	265.55
Balance in the Home Missions Fund.....	2,946.29	Brethren Jewish Work (through Home Missions Council).....	39.53
Balance in the Foreign Missions Fund.....	1,862.14	Yakima, Wash., Brethren Church.....	2.50
Balance in the Grace Seminary Fund.....	10.31	Albany, Oreg., Brethren Church.....	2.50
Balance in the Reserve Fund.....	1,905.30	Brethren Leper Work (through Foreign Missionary Society).....	50.00
Balance in the Publication Fund.....	1,726.67	Archer Baum.....	67.44
General balance in the bank.....	\$8,757.39	Marie Mishler (through Foreign Missionary Society).....	5.00
<b>HOME MISSIONS FUND</b>		Lester Kennedy.....	37.50
Balance on hand August 1, 1947.....	144.31	Paul Kennedy.....	37.50
Received during the year.....	2,801.98	B. H. Stokely.....	15.00
Balance on hand August 31, 1948.....	2,946.29		652.59
<b>FOREIGN MISSIONS FUND</b>		Balance on hand August 31, 1948.....	0.00
Balance on hand August 1, 1947.....	87.24	<b>GENERAL EXPENSE FUND</b>	
Received during the year.....	1,774.90	Balance on hand August 1, 1947.....	1,721.36
Balance on hand August 31, 1948.....	1,862.14	Received during the year.....	1,370.54
<b>RESERVE FUND</b>			3,091.90
Balance on hand August 1, 1947.....	2,532.40	<b>Expenditures—</b>	
Received during the year.....	0.00	Conference expenses and love gifts to National Officers and Conference expenses to District Representatives.....	
	2,632.40	Mrs. Ogden, \$40.00; Miss Donaldson, \$40.00; Mrs. Bowman, \$40.00; Mrs. Kidder, \$40.00; Mrs. Goodman, \$40.00; Mrs. Schneider, \$40.00; Mrs. Polman, \$40.00; Mrs. Taber, \$40.00; Mrs. Palmer, \$10.00; Mrs. Steffler, \$10.00; Mrs. Kettell, \$10.00; Mrs. Rempel, \$10.00; Mrs. Hall, \$10.00; Mrs. McDonald, \$10.00.	
<b>Expenditures—</b>		Home Missions Council—printing financial statements and recommendations.....	
Three refrigerators for Missionary Residence... \$527.10		Mrs. Schneider—secretarial expense, paper, envelopes.....	
National Youth Director..... 200.00		Missionary Herald Company—W. M. C. programs.....	
	727.10	Christian Cards Co.—1,000 application cards.....	
Balance on hand August 31, 1948.....	1,905.30	Missionary Herald Company—Mite Boxes.....	
<b>PUBLICATION FUND</b>		Missionary Herald Company—13 issues plus Annual.....	
Balance on hand August 1, 1947.....	0.00	Mrs. Bowman—postage and envelopes.....	
Received during the year (Thank Offering from boxes).....	1,726.67	Mrs. Altig—stationery, stamps, and stencils.....	
Balance on hand August 31, 1948.....	1,726.67	Mrs. Ruth Ashman—office supplies (stamps, envelopes, ledger book, paper), registered and insured mail and phone calls.....	
<b>GRACE SEMINARY FUND</b>		Nifty Printing Shop, Los Angeles, Calif.—receipt cards.....	
Balance on hand August 1, 1947.....	10.31	Dallas Martin—ledger books and paper.....	
Received during the year.....	1,568.09	Free Methodist Publishing House—2,881 copies of W. M. C. booklet printed.....	
<b>Expenditures—</b>		Missionary Herald Company—stationery.....	
Grace Seminary for Chapel Furnishings.....	1,568.09	Christian Cards Company—2,000 cards.....	
Balance on hand August 31, 1948.....	10.31	Mrs. Ogden—reimbursement for sewing machine for Missionary Residence.....	
<b>SPECIAL GIFTS FUND</b>		Foreign Missionary Society—publishing Brethren history.....	
Balance on hand August 1, 1947.....	0.00	Home Missions Council—So. Calif. Project.....	
Received during the year.....	652.59	Bank Charges (check book and stamp).....	
<b>Expenditures—</b>			2,785.22
Gospel Truth Radio.....	10.00	Balance on hand August 31, 1948.....	306.68
American Mission to Lepers.....	38.00	Respectfully submitted,	
Dorothy Dunbar (through Home Missions Council).....	25.00	Mrs. Ruth Ashman, Fin. Sec.-Treas.	
Jewish Relief.....	57.07		

## REPORT OF THE ATLANTIC DISTRICT W. M. C.

In Psalm 119:90 we read, "Thy faithfulness is unto all generations . . ." and the W. M. C. of the Atlantic District rejoices in this truth, for over and over again this has been a reality in our various councils and all their activities.

The Atlantic District has 8 senior and 2 junior councils, with a total membership on roll of 229. We gained 20 new members during the year, but lost 46.

The councils were all faithful in their devotional meetings, in having and stressing Family Altar in each home, in birthday remembrances, in giving to District projects as well as to national offerings. But in that which we count most important—Bible reading, prayer bands, and tract distribution—we fell a little short of our

goal. It humbles us to think that though we should have been more faithful, the Lord Jesus abides faithful.

Our district project consisted of assisting financially Lester Kennedy and Charles Taber, and this project is to continue for several more years. The various councils have responded generously. The local councils also lent a helping hand to others who were in need and sent many bundles of clothing to Kentucky.

Two rallies were enjoyed during the year, one in Winchester at our district conference last fall, and the other at Hagerstown in April. Missionary speakers made these rallies very practical and proved to be a great blessing to all in attendance.

Our prayer for this coming year is that we might truly be missionary women in winning souls, in giving and in praying.—Mrs. Walter Lepp.



# "BRETHREN HARVEST FIELDS"

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

## MISSIONARY LETTERS

Dear S. M. M.

Congratulations! Our April W. M. C. number of the Herald just arrived in our last mail, and as I read "Happy Birthday to the Sisterhood Girls," I couldn't refrain from sending you a note of appreciation, even though it arrives months later.

Dear girls, we want you to know (and I believe that I am speaking for all the missionaries) that we do praise the Lord for you, and what you have been able to do the past years for missionaries and their children. Your labor of love for the Lord is a living monument before all. Again we thank you for the lovely Missionary Residence, which is a haven of rest to us. And also we do thank you for helping to educate the missionaries' children. Truly the Lord is showering blessings upon you, and may the coming years, if He tarries, be the most blessed, is our prayer for you all.

Yours for Africa,

(Phil. 1:3).

Mrs. Orville Jobson.

Dear S. M. M. Girls,

The harvest field of which I am thinking is not "white unto harvest," but *black*—black unto reaping. Upraised black faces and outstretched ebony arms are directed to you for help.

Our African field is pleading for teachers. How can the church there become strong unless its members are taught? They must learn to read God's Word for themselves; they need schoolteachers. They must be taught to understand the Bible; they need Bible teachers. The native preachers and teachers must be kept in good health; they need nurses. Surely you can serve in one or more of these ways, or learn to do so for the Lord's sake.

"I want to enjoy life in my own way, first of all," you are thinking. A would-be secretary might just as well say that she first wished to be a trapeze performer, a ballet dancer, a golf champion, and an opera star before learning to be a secretary. Anyone knows that to succeed you must choose one thing and let the rest go by. But what only a few know is that to find true happiness you must let God choose for you, knowing that He will choose the very best, and therein lies happiness and untold blessing.

I beseech you not to waste time in getting started, nor in trying anything less worthwhile. Else, at close of day, will you be happy with no sheaves to present to the Master? Empty arms—an empty useless life—you

## SISTERHOOD PROGRAM FOR OCTOBER

MARY MARTHA SISTERHOOD SONG.

OPENING PRAYER.

LET'S SING—"Safe Am I," "My Jesus I Love Thee,"

"Altogether Lovely," "Out and Out for Jesus."

SCRIPTURE LESSON—John 18:15-18, 25-27; 21:15-17.

BRETHREN HARVEST FIELDS—Camp Needs in Argentina.

NEW THEME CHORUS—"I Hear Thy Call."

MISSIONARY LETTERS—By Miss Mary Emmert and Mrs. Orville Jobson.

AS WE KNEEL—Use Prayer Requests.

SPECIAL NUMBER.

DEVOTIONAL STUDY—For Junior and younger Senior groups, "The King's Daughter Is Loyal." Older Senior groups, Bible study as announced at conference.\*

S. M. M. BENEDICTION.

BUSINESS—Goals, recommendations, and news from conference.

\*IF YOUR SENIOR S. M. M. desires a deeper Bible study, we suggest you purchase from the Brethren Missionary Herald Company, the *Exposition of the Epistle of Jude*, by Dr. H. A. Ironside. There are 11 chapters, so we suggest that you use the first chapter for the October meeting. This book can be purchased for 25 cents.

S. M. M. PINS—Here is what you have been asking for. We would like to order them for you. The ones we have in mind are sterling silver, similar to the ones we had several years ago, and can be purchased for 65 cents. Our president can order them as soon as she has 250 orders from you girls. So send the orders from your group *immediately* to our president, Miss June Bowser, R. D. 2, Box 135, Brookville, Ohio.

PROJECT FOR 1948-49—Our new project this year is to raise funds for a camp for the youth of Argentina. Be sure to read carefully Mrs. Wagner's article on this need. It is part of our devotional program, but you individually make sure you know.

cannot afford it! Can't you hear the Master calling you? He does so want to make your life worthwhile.

Yours for a greater Harvest,

Mary L. Emmert.



# The King's Daughter Is Loyal

By MRS. ARTHUR CAREY

Last month we assured ourselves that a girl must be born into the royal family to claim blood relationship or to be the king's daughter, and likewise we must be born again into God's family to be one of His children. We were reminded that the only way we could be born again was to accept the Lord Jesus Christ as our personal Savior and thus have cleansing from the guilt of sin.

Girls, we were bought at a tremendous cost and with untold sacrifice. We are safe in His love and keeping but He will spare no cost to perfect us and refine us as pure gold, fit for the palaces above.

God cannot take any pleasure in, nor find any use for a soiled and cluttered Christian life, any more than you could use a dirty cup with bits of garbage in it! You would empty it, and wash it before you would drink from it. Girls, you are Christians. God loved you so much that He sent His only Son from the ivory palaces above to buy you back from the slave market of sin. Yet still you want to play around with the devil's toys and fill your lives with bits of worldly garbage and leave, perhaps, Sunday morning for Him. He delights in an empty vessel, clean and ready for His use (II Tim. 2:21).

I'd like to tell about a man in the Bible who needed to be emptied, cleansed, and made ready to be used of God in a mighty way. Perhaps a good many of us have been like him. His name is Peter.

The first time we hear of him is when his quiet, faithful brother, Andrew, told him about the Lord Jesus. Of course, Andrew knew that Peter was a noisy, impulsive fellow, but more than that Peter needed to be saved. So as soon as Andrew became acquainted with Jesus, he brought his brother. Thus the rough, tough fisherman was called to be one of the greatest soul-winners on record.

Jesus had a reason for calling this unlikely prospect. He knew that these traits found in Peter could be changed and used to draw men to Christ, which Peter so ably did later. But first a great deal must be changed in his life.

We find that he was a follower of Jesus for perhaps three years before the severe test of his love came. Maybe some of you girls have been following Him for three months, three years, or ten years, and the real test has not come yet. It came for Peter, though!

One night as Jesus was eating supper with His disciples—that memorable last supper—He began to tell them of what would happen yet that night. He told them how one would betray Him into the hands of the soldiers. Then in the garden of Gethsemane He warned them how that all of them would soon be ashamed of Him and would claim that they had never known Him, or had anything to do with Him.

Peter said, "Maybe all the others will forsake you and be ashamed of you, but not I! I'll always stick by you, Lord. You can depend on me." Then gently, Jesus repeated that all of them would forsake Him and as for

Peter, he would deny Him three times. Peter became indignant. "Lord, I'll not deny you if it kills me." Thus he loudly declared his determination to be loyal.

But what a sad failure he was. In a few minutes Peter was asleep when Jesus had asked him to watch and pray with Him to give strength and comfort in His hour of need. Also notice how gently and faithfully Jesus was teaching him what he needed to know, even though Jesus was in the midst of His greatest agony. Although all the disciples were guilty of the same things Peter was, yet Jesus singled him out and said, "Simon, why sleepest thou? Couldst not thou watch one hour?" This, to Peter, who would *never* forsake Him.

When the soldiers came armed, to take Jesus to the judgment hall, I suppose he was trying to make up for his going to sleep, for he cut off the ear of one of the soldiers. No doubt he remembered his promise to be faithful to death. Again Jesus gently reminded him and said, "Put up thy sword, Peter. Can't you understand that I must do my Father's will? All I want is your love and loyalty." Then Peter followed the soldiers with their prisoner into the town. We notice that he followed "afar" off and then stood by the enemy's fire warming himself.

Girls, I'm afraid many of you are doing just that. You are following, but away behind when Jesus yearns to have you beside Him. Perhaps you even feel the need of being warmed by the world's pleasure. But, what a poor substitute for the warm glowing companionship of the Savior.

Three times while standing there, Peter was asked if he was one of Jesus' friends. Peter was ashamed of this prisoner who was being tried for His life. If Peter had only realized it, He was being tried for the lives of us all. Then Peter began to curse and swear, declaring "Man, I never knew Him." Just then a rooster crowed and Jesus turned slowly around and looked at Peter.

Girls, is Jesus looking at you? Has the cock crowed, warning you that Jesus has been patient, but longs for your love again? He died for you and me, even as He died for Peter that night. His heart is sore because you are saying by some act or word, "I never knew Him." Just a silent pleading look from Him should be sufficient to break your heart and, as Peter, remember your promises and weep bitterly. Let us as true King's daughters remember our calling, rekindle our love, and find our happiness in loyalty to Him.

## PENNY PARTNERS

Girls, here's a novel way of promoting our new project. First, get yourself a man—that is, ask a man in your church if he would like to be your penny partner. If he is willing, tell him that he has subscribed to give a penny a week for camps in Argentina, and that you'll be around each Sunday to collect it.

# Camp Needs in Argentina

By MRS. RICARDO WAGNER

This article is being prepared in compliance with a request that we tell a little about our young people's camps in Argentina, presenting especially the needs. Having been absent for the last couple of camps, we feel that very likely someone else could do much better at such a task. Nevertheless, we trust that some things might be presented herein which will prove interesting as well as profitable for our readers' consideration.

The first need that we would like to consider is that of having the camps at all. In the majority of our churches the groups of young folks are so small that it is quite out of the question to organize for special activity—even if there were time for that. This is apt to make the young folks super-sensitive to the inevitable criticism and ridicule from the outside, and all too often their feelings are those of Elijah under the juniper tree. Moreover, with the exception of Tancacha, where there are Christian laymen capable of leading a meeting, only in the places where there are resident pastors (six in number) is it possible to have more than one meeting a week. That means that in the most of our missions there is a meeting only once a week, at most, or, more likely, once every two weeks. This is indeed a low ration of spiritual food for these babes in Christ who live in surroundings so unfavorable to normal Christian development! And, naturally, if a pastor's time is so limited that he cannot adequately feed his flocks, much less time will he have to attend to social affairs. Camps and youth rallies, while they do not entirely solve the problem, have proven a wonderful help in providing for our young folks those things which are lacking in the local congregations.

The second need has to do with the matter of equipment. In spite of the mistakes, difficulties, and accidents of past years, our young people's camps have become increasingly popular. For many young folks, camp is the one highlight in the events of the whole year. Parents, too, have come to have greater confidence in the camp leadership and are more willing to entrust their youth to their care. We are told that the crowd at the last camp taxed our meager equipment almost to its limit. If the attendance continues to increase, as we hope it will, the need for more equipment will become acute.

For a long time we have dreamed of a camp ground of our own and at least a few permanent buildings. Up to the present time the camp equipment consists of four tents, portable stove, kitchen counter, tables and benches, dishes and the most necessary kitchen utensils, folding organ and pulpit, and three or four gasoline lanterns. Most of the very few disagreeable experiences in our camps have been caused by lack of conveniences or lack of experience in making the best of what we had. For example, one time the cook slipped on the muddy path to the creek and sprained her wrist so badly that it was useless for the entire week—and much longer! On another occasion two of the tents were

blown down at 3 a. m., and with a heavy rainstorm approaching. So now that our crowds seem to be outgrowing even the few commodities that we have, we wonder if it is perhaps not time to stop dreaming and see what can be done toward making our dreams a reality.

Still another need in connection with our camps is that of making attendance possible for some very deserving young folks who are not financially able to go. The camp management has always endeavored in every way possible to keep expenses low and thus to have rates low enough so as to be within the reach of more of the young people. But even so, there are always a good number who find the rates, plus the cost of transportation, way beyond them. This problem has almost all of the angles imaginable and even some that are hard to imagine. We mention just a few of the ways that help can be given.

*Donations for general camp expenses* help to reduce the rates for all of the campers, or else make it possible to add some delicacies and treats to the regular meals.

*Outright gifts to individuals* are often dangerous as there are always those who feel that they have a donation coming even if they are neither needy nor deserving. Frequently, however, this method is the most satisfactory one by which to help someone, but care must always be taken to make these gifts in such a way as to avoid jealousy and hard feelings on the part of others as well to avoid having the recipient of the gift get the habit of depending upon others always. The amounts needed vary widely. Some can pay their camp expenses if transportation is provided, while for others practically everything has to be provided, even clothing.

I understand that a *merit system* is being worked out through which young folks can receive help by putting forth some effort on their part. Of course, there has to be a reserve fund for this purpose in order to make such a system workable.

I would not want to finish this article without emphasizing the greatest need of all—the need of prayer. We always try to have a well-rounded program of fellowship, spiritual food, and social activity. The Christian companionship and fellowship as well as the social activity serve as good tonics and stimulants, but only if there is provided an abundance of sound, "digestible" spiritual food from God's own Word, will there be any lasting results from our camps. We are aware of the fact that there is always a temptation to overdo the stimulants and forget about the true nourishment. How we do need to pray that the Christian standards in our camps be kept high. We are also conscious of the fact that we have a very real and powerful foe who is constantly seeking to frustrate all endeavors in behalf of youth, and only as we pray, constantly, consistently, and fervently, can we hope to have camps that will be a real blessing.



### SISTERHOOD GOALS FOR 1948-1949

1. At least one devotional meeting a month using the Sisterhood material in the Brethren Missionary Herald.
  2. Bible reading by 50% of the members.  
Senior—James through Jude, Hosea through Malachi.  
Junior—James through Jude, and Mark.
  3. Membership project, resulting in the addition of at least one new S. M. M. girl.
  4. Cabinet meeting in fall and spring. (See Constitution, Art. 9, under local organization.)
  5. At least two post card news items to the General Secretary concerning the activities of your Sisterhood.
  6. Statistical report returned to the General Secretary by August 10.
  7. Roll one box of bandages for Africa (7 yds. long, 2 in. wide, rolled hard and sewed at the end—sent to the Bandage Secretary prepaid).
  8. Free-will offering to be taken each month and sent to the Treasurer by January 31st and July 31st for the General Fund.
  9. A project to encourage individual prayer life of each S. M. M. girl.
- HONOR GOAL—Every girl completing the Bible reading as listed in Goal 2.

### DISTRICT GOALS

1. That district organizations send in a list of their district officers and a list of the local officers in their district to the General Secretary.
2. A district project.
3. A written report at National Conference from each district.
4. A display brought to National Conference by each district from either the district or some local S. M. M. in the district.
5. That district Sisterhood sponsor an S. M. M. day at district summer camp.

### RECOMMENDATIONS

1. That Ruth Ringler be appointed General Secretary for the coming year.
2. That Pauline Helsel be appointed as Treasurer for the coming year.
3. That a gift of \$50.00 be given to Ruth Ringler, General Secretary.
4. That a gift of \$17.00 be given to all national officers, including the bandage secretary, towards their conference expense.
5. That Helen Taber be given a gift of \$16.00 for last year's conference expense.
6. That a gift of \$100.00 be given to our missionaries' children who are taking higher education.
7. That the secretary write a letter of thanks to the W. M. C. for taking care of the financial expense in the Herald and for using their missionary topics this year.
8. That the secretary write a letter of thanks to Brother Malles for writing our devotional topics this past year.
9. That the alumni project be continued and that we

### PRAYER REQUESTS

1. Pray for the young people of Argentina.
2. Pray that the Lord will provide the necessary camp equipment.
3. Pray for our missionaries in Argentina that the Lord will use them for the salvation of many souls and for the strengthening of the Christians.
4. Remember the Sisterhood officers—local, district, and national.
5. Pray for Miss Emmert as she remains home with her father that the Lord will bless her ministry here in the homeland.

choose May as Alumni Month in our local Sisterhoods.

10. That all offerings go to the funds to which they are designated, and that we suggest that for the first six months of the year be given to our new project and the last six months for higher education of missionaries' children.

11. That we transfer money from the general fund to complete the paying for "Jim the Jeep" and that the entire amount be turned over to the friend who financed the jeep.

12. That we give \$200.00 from the general fund to the work of the National Youth Council.

13. That Helen Taber be re-appointed as Bandage Secretary for the year 1948-49 and that she be commended for her good work this past year.

14. That we cooperate with the Youth Council for the year 1948-49 and that five members of our Executive Committee, namely: President, Vice President, Secretary, Treasurer, and Patroness be our representatives on the Council.

15. That the president be authorized to order 500 S. M. M. pins as soon as orders for 250 have been received.

16. That the Foreign Missionary Society be authorized to use the *trailer fund* in helping to build a missionary residence house for the single lady missionaries of the Central Bible School in Africa.

TAOS, N. MEX.—Mrs. Roberta Kliever wishes to thank all Sisterhoods who have helped in any way with the work down there among the Spanish-speaking people. Let's continue our interests and prayers for this wonderful work.

### OFFICIARY

President—June Bowser, R. D. 2, Box 135, Brookville, Ohio.

Vice President—Helen Ogden, 500 State St., Johnstown, Pa.

General Secretary—Ruth Ringler, R. D. 4, Box 426, Johnstown, Pa.

Treasurer—Pauline Helsel, 802 Third Ave., Duncansville, Pa.

Literature Secretary—Donna Moine, 611 Sandusky St., Ashland, Ohio.

Patroness—Mrs. H. W. Koontz, 1511 Maiden Lane S. W., Roanoke, Va.

Assistant Patroness—Mrs. Phillip Simmons, 225 Seventh Ave., Juniata, Altoona, Pa.



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# Grace Theological Seminary



Editorials by

PRESIDENT ALVA J. MCCLAIN



## A Few Kind Words

A few weeks ago there appeared as the leading article in the *Saturday Evening Post* an impressive summary of the fine accomplishments which make the United States, even in these troublous times, still the best place in the world for people to live. The article was written by the noted financier and elder statesman, Bernard Baruch. It was written as an answer to the perennial crop of carping critics, both inside and outside the United States, who can see almost nothing good in this country. The article was entitled, "A Few Kind Words for Uncle Sam." After reading the very excellently prepared Statistician's Report as rendered by Bro. Robert D. Crees, I feel inclined to say a few kind words for the Brethren churches of our National Fellowship. In spite of losses due to death, dismissal, and letter transfers, our churches gained 1,280 members. If we could maintain this percentage of increase, we could double our membership in about eight years. For every two pastors in the homeland we have about one missionary in foreign service. Our people gave about \$70 per capita for all purposes, and about \$25 per member for missions alone. And it should be remembered that these figures are based on membership reports which include *little children*, not merely adult membership figures. There is much more that could be said, but certainly our pastors and churches deserve "a few kind words" for their labors in a time when Christian work was never harder. To be sure, we should do better than we have done. That is always true about every Christian every day. Therefore, we shall need to hear the lamentations of the Jeremiahs from time to time. But the present picture is not altogether black. Even the original Jeremiah had a great many kind words for the Lord's people in his day. There is a time to criticize, and there is also a time to commend. And the first is always more effective when tempered by the latter. Let us thank God and take courage.

## Twelfth Seminary Annual Session

As this material is being prepared for this issue of

the Herald, we are in the midst of registering students for the 12th year of Grace Seminary. Indications are that the Seminary enrollment will exceed that of last year, and in addition the applications for admission to the new Collegiate Division will probably make the enrollment there larger than any one of the three classes in the Seminary proper. We hope to have final figures to insert before this issue goes to press. Certainly the outlook is very bright. Our most serious problem, as usual, will be to find housing for them all. But God is abundantly able to answer prayer as He has done through the years that are past. We request definite prayer, not only for this matter, but also for every student, every teacher, and every detail of the Seminary's ministry.

## Election of Trustees

The election conducted by mailed ballots resulted in the election of the following trustees for the three-year term ending in 1951: L. T. Burkett, George Hocking, Cleve Miller, F. B. Miller, W. A. Ogden, Conard Sandy, W. H. Schaffer, Wm. Steffler, Norman Uphouse. We desire to express appreciation for the service and fellowship of Bro. Earl Reed, who leaves the Board this year, and extend a welcome to Bro. Conard Sandy, who takes the vacancy.

## Officers of the Board

Officers of the Board and Corporation for the current year are: A. V. Kimmell, president; W. A. Ogden, vice president; Norman Uphouse, secretary; F. B. Miller, treasurer; elected members of the Executive Committee are Cleve Miller and Chas. H. Ashman. "In view of his long service and out of appreciation for services rendered to Grace Seminary, a motion carried that Dr. L. S. Bauman be made an honorary member of the Executive Committee for as long as he remains a member of the Board." The above-mentioned officers, with the President of the Seminary, constitute the Executive Committee of the Seminary Board.

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued four times a month by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign, \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conard Sandy, William H. Schaffer.

## Faculty and Administration

Dr. Alva J. McClain continues as president and professor of Christian Theology. Dr. Herman A. Hoyt is appointed as dean of the Seminary and continues as professor of Greek and the New Testament. Dr. Paul R. Bauman is appointed as executive vice president and continues as professor of Apologetics and Homiletics. Dr. Homer A. Kent continues as professor of Church History and Practical Theology, also secretary of the faculty. Prof. Robert D. Culver continues as professor of Hebrew and the Old Testament. Rev. Blaine Snyder continues as librarian. Mr. Jack Churchill, senior in the Seminary, will teach English in the Collegiate Division. Rev. Ralph Colburn, National Brethren Youth Director, will serve as Counselor to the students of the Collegiate Division. Miss Dorothy Magnusson will serve as office secretary. Mrs. Alva J. McClain, at the urgent request of the Board, will continue temporarily as the financial secretary. A teacher of French for missionary candidates is under consideration, to be announced later.

## Seminary Conference Meetings

Instead of the usual Alumni Banquet, a buffet supper at the Victory Circle of Camp Bethany was arranged by the alumni under the direction of the president, John Aeby. There was a large attendance of alumni, students, conference delegates, and friends. The devotional message was given by Dr. Chas. W. Mayes, pastor of the First Brethren Church of Long Beach, Calif., whose members have provided a large portion of the funds to support the ministry of the Seminary through the years. The evening sermon of the Conference was delivered by Bro. William Steffler, member of the Seminary Board of Trustees, after which the annual Seminary offering was received under the direction of Dr. Louis S. Bauman, ably assisted by the Eureka Jubilee Singers. The total in cash and pledges amounted to \$20,194.61. We are deeply grateful to God for the many loyal friends He has given to this important ministry of Christian education at Grace Seminary.

## New Land Purchase

Earlier in the year some valuable land adjoining the 6½ acres on Seminary Hill was about to be subdivided and placed on the market, and the Seminary was able to secure the entire plot of about 12 acres. This gives the Seminary about 18½ acres in one piece located across King's Highway just east of the Free Methodist Building, where the Seminary now occupies leased space. The entire plot of 18½ acres will be known as Seminary Hill because of its high elevation. The north entrance to the property is only about five blocks from the Billy Sunday Tabernacle. The Seminary also owns 3½ acres immediately adjoining the Free Methodist property on the south. It is probable that the new Seminary Building will be placed on this 3½-acre plot, and the 18½ acres of Seminary Hill will be used for student housing and any expansion involved in the Collegiate Division being opened this fall. Or the 3½ acres might be used for student housing and the building placed on Seminary Hill. In any event, the Sem-

inary is now well provided with land for future purposes, and it is all paid for. If possible, an abbreviated map will be prepared for this issue, showing the location of the Seminary property in relation to the lake and town of Winona Lake. For the benefit of our friends who may have wondered why the new building has been delayed so long, it should be said that as long as two years ago the possibility of opening a Collegiate Division was being considered, and therefore the final plans for the building cannot be settled until the status and scope of this new department has been determined more precisely. A committee from the Board is working with a Collegiate committee on this problem and expects to reach some definite conclusions in the next few months. Earnest prayer is greatly needed for these two committees.

## "Ecumenical Jollity" at Amsterdam

Most of our readers are doubtless aware that a few days ago at Amsterdam, Holland, there was effected an organization called "The World Council of Churches." About 150 different churches and denominations have entered. Almost everything is included except the Russian and Roman Catholic groups, and the latter would be in if the meeting had been held at the Vatican with the Pope presiding. He has no objection to such a monopolistic world organization, but only insists upon running it himself. Perhaps he will get his chance, because the ecclesiastical leaders of this World Council will never be satisfied short of a completely reunited Christendom. Of course, to these leaders, the small Bible-loving groups of believers are not regarded of any consequence. At best we are only thought of as troublemakers, barriers in the path of "progress." As the *Christian Century* put the matter editorially in a recent issue, people who feel that they cannot compromise with enemies of the Christian faith are of the "devil." The only surprising thing about this statement was that the editors of the *Christian Century* believe there is a "devil." But perhaps they were not speaking theologically. Perhaps they were merely using the well-known language of the streets.

At any rate, according to *Newsweek*, things at the great meeting went along placidly enough and appeared about to end "in a spirit of ecumenical jollity" when it was discovered that in a 3,500-word report duly passed and "commended" to the various member churches there was a sentence which apparently a majority of the delegates had not even read. It called upon the Christian churches to "reject the ideologies of both Communism and capitalism." In the ensuing excitement it appeared that the delegates were less concerned about the bracketing together of the American and Russian ways of life than they were lest the laymen of their constituencies should find out what they had passed at Amsterdam. At the insistence of Charles P. Taft, president of the Federal Council, the troublesome sentence was watered down by putting a French adjective in front of the word "capitalism." They did not intend for the churches to reject all "capitalism," but only the bad kind, that is, "laissez-faire" capitalism! It was not explained, of course, that to the pink professors of Union Seminary and their ilk in the Federal

(Continued on Page 849)



# How to Perpetuate the Revival

*As effected by the early church after its first revival, and as recorded in Acts 2:42.*

*"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."*

By PROF. ROBERT DUNCAN CULVER

The words of this text can be appreciated only as one knows what went before and what followed.

The event which preceded was Pentecost. A mighty revival swept that first body of Christian believers. The Spirit of God descended; they were all filled with the Holy Ghost; Peter preached a magnificent sermon; and five thousand souls received Christ as Savior, were baptized, and were added to the church.

Now, God doesn't operate like that every day. Of course we must recognize that some things happened at Pentecost which never will be repeated. Nevertheless, the same Holy Spirit who wrought mightily that day has moved mightily many times since and is still moving and operating among us today. There are many periods in every church when He does not seem to be operating. Yet sometimes we are overwhelmed by the way He does bless the saints and bring the lost ones in. As "Lord of the Harvest" the Spirit may do as He pleases about this.

But, we know it is not the will of God for the church ever to descend into the times of defeat, sin, and discouragement to which we often come. Therefore we are asking, Why do the blessed results of revival often seem to quickly pass away? Why, humanly speaking, does the blessing cease to flow? Is it necessary for a Josiah to be followed by a Jehoahaz and a Jehoikim? a good Hezekiah by a wicked Ahaz and a worse Manasseh? Why can't revivals be the harbingers of even greater and increasing days of blessing, rather than the peak of power with God from which it seems we almost invariably descend? Why do not revivals grow and continue on? Why can't we conserve and perpetuate the revival?

The answer is that we can but we won't!

More specifically, the reason revival dies is that the very tools, humanly speaking, which brought the revival are abandoned as soon as the blessing comes.

The first church perpetuated its first great revival and Acts 2:42 tells us how they did it.

I. In the first place *they continued in the Spirit and power that brought the blessing.* This is the significance of the words, "And they continued stedfastly."

I have witnessed several genuine revivals and in each case a great amount of steadfast continuance in a number of things was necessary to bring it about. There were weeks of steadfast prayer, there were many hours of practice on the part of dedicated musicians, there was the hard and protracted work of visiting, calling, and inviting. There were many hasty suppers and many stacked unwashed supper dishes, many hurried baths and ear-washings for the children—all to get the whole family to the meeting on time. All these things are evidence of faith, the kind of faith that God must see before He sends the blessing.

If all this is necessary to bring revival, doesn't it stand

to reason that some of it is necessary to perpetuate revival?

A stalled church is like a stalled automobile. It takes a lot of pushing, priming, coaxing, and even repair to get it moving again. The gasoline lines must be clean, and the ignition circuit must be complete. But, once in operation the car keeps moving only if the operation of the parts continues. Take the foot off the accelerator or cut the ignition and the automobile is stalled again.

To put the matter concisely: there is nothing necessary to bring about a real revival that is not necessary to perpetuate it. In fact it requires more to perpetuate the blessings of revival than to bring it in the first place.

The rest of the verse explains just what those things are.

II. *The church must continue to hear and believe the kind of preaching God used to bring revival.* "And they continued stedfastly in the apostles' doctrine."

I take it that the word "they" includes not only the 120 original believers but the 5,000 who were added to the church. There is nothing so important to the culture of Christian character in the new convert as continued hearing of the message which saved him. There is nothing so necessary to the church's growth in character and in number as continued preaching of apostolic doctrine and continued listening to the same.

Of course, "the apostles' doctrine" was sound. It was true to the "faith once for all delivered." But that is not the point of emphasis. The point of emphasis is that the church continued to hear it. They came to the house of God where it was being preached.

Here is a great mystery. Church people will turn out in droves to hear some well-advertised visiting evangelist who may not have a better sermon or a better message than the pastor who speaks every Sunday. Yet they will not come to hear the pastor after the evangelist has moved on. Many a pastor has become discouraged and heartsick, and consequently not as strong in the pulpit as he should be simply because his people would rather hear a stranger than the man whom God has sent to be a spiritual father to them.

We must get behind the teaching and preaching ministry of every department of the church. We must take part. This is necessary to learn the answer to doubting questions, to learn the standards of Christian life, to become acquainted with the practices of the church, to learn how to observe the ordinances and why, and to gain the strength needed to face temptation successfully.

The church will find it necessary to feed continually and stedfastly upon the "Bread of Life" if it is to perpetuate the revival.

III. To perpetuate a revival *the church must continue stedfastly in mutual fellowship.* "And they continued stedfastly in . . . fellowship . . ."

The Greek makes something clear about this that is not clear in the English. The "fellowship" is not specifically with the apostles. The literal and exact rendering is "in the doctrine of the apostles and in the fellowship." The learned Dr. Heinrich Meyer said that this "fellowship" was the "mutual brotherly association which they sought to maintain with one another."

It is significant that Christianity alone provides a mutual fellowship for all its members as a regular and unvarying part of its program. The early church sang hymns in unison, they prayed together, they wept and died together. The church was a mutual association and still is.

Occasionally one meets a person who feels that the place of fellowship does not figure largely in church life. Invariably such a man is out of step with the current of thought in his church, he will find himself in disagreement with most of his brethren on important things, he will find that he is losing out in the life of his church. It is a sad fact that a false sense of duty or an exalted sense of importance sometimes leads men and women whom the church has exalted to high office to "forsake the assembling" of themselves together. I have known men who seldom came to services unless they had some important part in them. In every case spiritual life was ebbing out.

If this is true even of saints who have grown much in grace, how much more it must be true of the new convert. The early church experienced continued growth because the 5,000 new converts continued in "the fellowship." Pastors and leaders must use every means at hand to see that babes in Christ are kept in constant fellowship with the people of the church and in all its meetings where fellowship is provided. So important was this fellowship in the first church that according to the next verses (Acts 2:44), "All that believed were together . . ."

I verily believe if delegates at our church conferences could be "together" in "the fellowship" (say four days of Bible conference, eating, and playing, and praying "together" at the first) then we might get all our business done without differences in a very short time. If we are "too busy" for fellowship, then we are indeed "too busy."

Observe also that—

IV. *Regular observance of the ordinances of the church helped to perpetuate the revival.* "And they continued stedfastly . . . in the breaking of bread . . ."

This can refer to nothing except the "Love Feast" and the "Eucharist."

These ordinances were intended primarily as acts of worship whereby we should "show forth the Lord's death till he come." The importance of their observance is set forth in I Corinthians 11:23-30.

Yet how neglectful we often are of these and the ordinance of baptism. We often neglect the baptism of converts for months. Christians think nothing of missing the communion service.

This text and context clearly teach us that these ordinances were intended as practical aids to Christian living as well as for the praise of God.

I will not dwell long here, save to add that here is one tool for the perpetuation of revival we dare not neglect—continued, steadfast observances of the church ordinances.

Finally, we are told that—

V. *The first church perpetuated the revival by continuing in the prayer that God used to bring it.* "And they continued stedfastly . . . in prayers."

This statement bears an obvious relationship to Acts 1:14, where we read that "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

Listen! The early church experienced revival because every department of the church was in prayer. The church leaders were there, that is, the twelve apostles of Acts 1:13. We have trouble getting the deacons out! The Lord's family were there, and the women were there. It is evident that it was not a women's meeting, for they are mentioned in such a way as to make it almost certain that they were in the minority.

The early church continued to experience revival because they continued the same kind of prayer! "They continued stedfastly . . . in prayers."

What were the results of this steadfastness in hearing doctrine, mutual fellowship, observance of the ordinances, and prayer? See what follows. Verse 43 tells how the community was impressed, for "fear came upon every soul." Verse 44 tells of how well the Christians got along "together." Verse 46 tells what joy they had, for "they . . . did eat their meat with gladness . . ." And verse 47 tells how the revival was perpetuated, "And the Lord added to the church daily such as should be saved."

How often should I go to church? As often as the church door is open!

Here is a "blueprint" for perpetuating the revival. Continue "stedfastly in the apostles' doctrine and in the fellowship, and in breaking of bread, and in prayers."

## EDITORIALS

(Continued from Page 847)

Council there is really only one kind of capitalism, and that is bad. If that had been made clear, many of the wealthy subsidizers of the Amsterdam organization might conceivably snap their pocketbooks shut. And, at least for the time being, the fellow-travelers in American churches are sorely in need of capitalistic funds for the carrying out of their ultimate purposes.

While all this was going on, according to *Newsweek*, the disturbed delegates joined in refreshments consisting of "coffee cakes" and "Dutch beer" which were "discreetly served."

### *Close Communion and Open Apostasy*

A bulletin of the Conservative Baptist Fellowship points out that in Kentucky, home of the largest Southern Baptist Seminary, among their hundreds of Baptist churches only six practice open communion and not more than six will accept believers even if properly immersed by a non-Baptist minister! Yet this same seminary, loyally supported by all these hundreds of churches, brought in as a special lecturer one of the worst modernists from one of the most apostate seminaries in America! Thus, once again, Phariseeism and Sadduceeism sit down at the same table to eat and drink. And it becomes clearer than ever that the important thing, in this day, is to wear the correct organization label. For that covers a multitude of sins.



# Sennacherib, Rod of God's Anger

By DR. HOMER A. KENT

Almost a century ago (1850) there was discovered by Sir Arthur H. Layard at the ancient palace of Nineveh a series of bas-reliefs depicting the siege and capture of Lachish in southern Judea by Sennacherib, king of Assyria. Processions of prisoners and plunder are shown passing toward the mighty king. Just above this series of pictures is written in cuneiform writing these words: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish, I give permission for its slaughter." Subsequent to their discovery these historical adornments were brought to the British Museum where they may now be seen in the Assyrian Saloon.

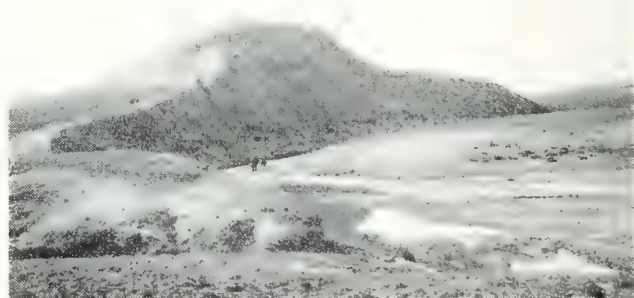
As an example of the 13 slabs which compose the group, take the one depicting Sennacherib receiving the captives at Lachish. On an artistically designed throne sits the victorious king in royal attire and with the arrow of triumph and authority in his right hand. He is shown as the one who "caused the spoil of Lachish to pass before him." The officers of his army are depicted in the process of presenting the prisoners of the captured city, who came with humble obeisance to his feet; they include even woman and children. A short inscription in a rectangular enclosure appearing just before the king's face reads, "Sennacherib, king of the world, king of Assyria, seated himself on his throne, and the prisoners of Lachish marched before him." There is located behind the throne a tent with the following inscription above it: "Tent of Sennacherib, king of Assyria." At the bottom of the relief a royal chariot seems to be waiting for the king until the ceremony is finished. This is just a sample of the care which was expended in preserving the record of the Lachish expedition from the Assyrian standpoint.

## Agreement With the Bible

The Bible student is interested to note the relation which these pictures and inscriptions show Sennacherib to have had with Lachish. The Bible shows a like relationship. A reading of II Kings 18:14 would lead one to conclude that Sennacherib made Lachish his headquarters for at least a part of his further conquest of Judah. "And Hezekiah king of Judah sent to the king of Assyria to *Lachish*, saying, I have offended; return from me: that which thou puttest on me will I bear." This idea is further impressed upon us as we read these words, "And the king of Assyria sent Rabshakeh from *Lachish* to Jerusalem unto king Hezekiah with a great army" (Isa. 36:2). And even more definite as to Sennacherib's military exploits against Lachish is II Chronicles 32:9, which reads, "After this did Sennacherib king of Assyria send his servants to Jerusalem (but he himself laid siege against *Lachish*, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem." A comparison then of the Biblical and the royal records with respect to Sennach-

erib's relation to Lachish are in substantial agreement.

Moreover, from Sennacherib's palace there has come another type of inscription which has shed light on and lent confirmation to the Biblical account of Assyria's threats against Jerusalem. The latter account may be consulted in II Kings 18:13-19:37 and Isaiah 36 and 37. The type of inscription above considered is the Display type. We come now to the Annalistic type or Cylinder type. This type of inscription is devoid of picture material and is given over almost exclusively to writing. In the passages of Scripture just referred to we are given to see the desperate condition of Hezekiah and his subjects as they are threatened with destruction at the hands of the Assyrian invaders. At such a time as this we find Hezekiah in the house of God beseeching heaven to save them out of their predicament (II Ki. 19:19).



*Tell El-Hesi, largest city mound yet observed in Palestine—typical of all tells. Thought by some to have been Sennacherib's headquarters.—Photo by H. A. Kent.*

Sennacherib has left his own record of this tragic hour in Judah's history. In both his Annals and his Display inscriptions do we have this record left to posterity. The Annals of Sennacherib were a series of inscriptions which he or his secretaries left describing his various campaigns and achievements. The latest known edition of these Annals is the Taylor Prism, so called because it came into the possession of Colonel Tayler as early as 1830. This Prism is six-sided with an inscription on each side. It contains an account of eight campaigns of Sennacherib which he conducted during the first part of his reign (705-694).

## Like a Caged Bird

Included, of course, in this Prism is the account of the invasion of Palestine. In simple yet eloquent words Sennacherib tells the story of his campaign to the West Lands. The part of especial interest to the present consideration is the following: "Hezekiah of Judah, who

had not submitted to my yoke, forty-six of his strongholds and fortresses, and small towns in their vicinity without number, by the assaults of battering-rams, and the blows of engines; the attack of foot-soldiers, sappers, breaches, axes (!) I besieged and took. 200,150 persons, small and great, male and female; horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them, and counted as spoil. Him (Hezekiah) himself, like a bird in a cage in the midst of Jerusalem, 'his royal city, I shut up. I cast up mounds against him. . . . The fear of the brilliancy of my lordship overwhelmed him . . . . Thirty talents of gold, and 800 talents of silver, precious stones, stibium, great stores of lapis-lazuli, couches of ivory, armchairs of ivory, elephant's hide, ivory, ushwood, ukarinnu-wood, all kinds of objects, an immense treasure; and his daughters, the women of his palace, male and female musicians, after me to Nineveh, my royal city, I made him send" (Taylor Cyl., Col. 3). Practically the same record is repeated on the Bull inscriptions discovered by Layard at Kojunjik in 1845.

It should be noted in the account that Sennacherib did not claim to have captured Jerusalem, which he never did. His silence on this point is significant and in harmony with the Biblical record. What actually happened was this. Before the complete siege of Jerusalem by the Assyrians took place, the latter learned of the approach of Tirhakah, king of Egypt, to bring help to Hezekiah. In consequence, Sennacherib sent only messengers with a letter to Hezekiah threatening him and his city with utter destruction if they held out longer (II Ki. 19:8). Hezekiah's magnificent prayer was then offered (II Ki. 19:14-19), and Jehovah answered to the effect that it came to pass that very night that the angel of the Lord went forth and smote in the camp of the Assyrians 185,000 of Sennacherib's soldiers. And so Sennacherib went back home without completing his task (II Ki. 19:9-36). It is not to be expected that a proud king would allow an account of such humiliation to be inscribed upon the walls of his palace and so there is no record of this divine judgment in his own chronicles. But the silence is enough. It allows for the true explanation in the Word of God. The Biblical viewpoint is further substantiated by the Greek historian, Herodotus, who records a tradition of tragedy which befell Sennacherib's army on his western campaign in accordance with which myriads of field mice gnawed their bow-strings, and their shield-straps, and other trappings to such an extent that the next day the Assyrians were unable to fight and were put to flight. This tradition very likely has a basis of fact and is an echo of the calamity that the Bible says came to the Assyrians. Even though Sennacherib was silent as to the tragedy that befell him in Judea yet it is evident that he seeks to "gild the termination of his campaign by giving the astonishing amount of booty turned over by Hezekiah, though the Biblical record locates such a gift at the time of the siege of Lachish, some time before the conclusion of his expedition while the army was still in Philistia" (Ira M. Price, "Monuments of the Old Testament," p. 324).

In the words of Ira M. Price, "The remarkable thing is that the records so fully corroborate each other, that the Assyrian king and the compiler of Kings agree in so many particulars, and introduce so few difficulties" (p. 325). The Bible stands!

# The Apologetic Element in the Bible

By DR. PAUL R. BAUMAN

Having been introduced often to public audiences as a professor of Apologetics, more than a few times I have been asked the question, "What is Apologetics? is it anything like apologizing?" Our English words "apology" and "apologetic" have weak terms. Usually they are employed with reference to an excuse for some mistake or offense. However, these words are derived from the Greek word *apologia*, meaning a discourse in favor of, and in the scientific sense they apply to a systematic and carefully reasoned vindication. In the theological sense, an apology is a defense of the Bible or any part of it against the attack of its enemies. Sir Robert Anderson defines apologetics as "beating off attacks." The field of Christian Apologetics, then, relates to the scientific defense and vindication of the faith.

It is rather disappointing in these days to find some of God's people who do not think that there is any need to defend the Bible. Such people are certainly not in touch with the difficult problems our young people of high school and college are facing today, nor have they given any careful attention to the basis for Christian Apologetics which the Bible itself has laid down. Let us consider just a few examples of the apologetic element which runs all the way through the Bible.

There are many illustrations in the Old Testament, but two will suffice. Job is probably the oldest of the Bible books. It is a clear vindication of God's dealing with men, and at its close God Himself enters the debate and brings it to an end. At least twice in the book of Isaiah, God Himself condescends to reason with men: "Come now, and let us reason together, saith the Lord" (Isa. 1:18), and again, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob" (Isa. 41:21).

As one enters the New Testament, he is amazed to find the extent of the apologetic element in the ministry of Christ. Jesus did not for one moment hesitate to defend His person or His doctrine. There are many examples, but a study of the discussion between Christ and the Pharisees recorded in John 8 will illustrate His method of defense. In this chapter Jesus not only reaffirms His deity, but he vindicates it by stating at least eight facts about Himself—claims which no mere man could ever make and which none of his opponents could deny successfully. He was the Master Apologist!

It has been suggested that the disciples were gullible, credulous men—too ready to believe what they wanted to believe about Jesus. Quite to the contrary, they were often rebuked because of their unbelief: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). Later, as they and those intimately associated with them wrote the books of the New Testament, it is to be observed that they were careful to defend the things which they wrote.

Peter was an old man when he wrote these words, and

(Continued on Page 853)



# "The Firstborn of Every Creature"

By DR. HERMAN A. HOYT

One word in the New Testament has produced more mental and emotional disturbance in men than any other word in the entire Bible. It is the word "first-born." Its use in Colossians 1:15 appears to contradict the cardinal doctrine of the Christian faith, namely, that Christ is God. It has confused many simple souls whose background and training were insufficient to cope with the problem it raises. And it has confirmed in unbelief many others who have already rejected the deity of Christ. For the sake of relieving the seeming contradiction in the Scriptures, removing the confusion from the minds of simple souls, and revealing the unreasoning unbelief of many who reject the deity of Christ, this word deserves a fair treatment and full explanation.

The apparent contradiction appearing in Colossians 1:15 may easily be seen from a cursory reading of the text in the Authorized Version. Paul refers to Christ as the image of the invisible God, and then goes on to say, "the firstborn of every creature." The problem is just as real in the Revised Version and the Revised Standard Version, where the same clause reads, "the firstborn of all creation." What this clause seems to say to the average English reader is this: that Jesus Christ is the first in the order of created things. This would mean that He is not God, as other passages of the New Testament clearly attest, but that He is Himself a creation of God. This would further mean that as the first creation from the hand of God He is therefore a very great creature, greater than angels or men or any other creation, but nevertheless still a creature.

The import of this is far-reaching. If Christ is not God and is only a creature, no matter how great a creature, then the entire New Testament falls to pieces as a document purporting to tell the story of the second person of the Godhead becoming incarnate in human flesh for the purpose of redeeming men from their sins. The New Testament is therefore filled with rank and criminal inconsistency, for the doctrine of the deity of Christ is so closely woven into the warp and woof of the New Testament record that one could not remove it without destroying the entire story. And there is something even worse than this. Since the very foundation of redemption rests solely upon the person and work of Christ, and if it be true that Christ is not God, then He is finite in His person and His work is insufficient for the salvation of men. Men, then, are still in darkness and sin, without God and without hope. Only the blackness of darkness forever awaits them as they grope their way blindly through the miseries of this world.

For the sake of throwing some light upon this apparently puzzling and perplexing problem the following short treatment is given. There will follow an analysis of the word, its history and usage, and its doctrinal expression in the New Testament. Surely this will reveal the blessedness of a great Savior and increase the joy of the saints in the salvation they now possess.

## I. The Greek Construction of the Word

The word "firstborn" (*proto-tokos*) in the Greek original is a compound word made up of two parts. The first part of the word is the Greek ordinal (*protos*), generally rendered into English by the word "first." However, the context where the word appears often requires other renderings, so such translations as "chief" (Mark 6:21), "chiefest" (Mark 10:44), "best" (Luke 15:22), "before" (John 1:15, 30), "former" (Acts 1:1), and "beginning" (II Pet. 2:20) also appear. It seems quite obvious then that the word "first" may have other meanings than that denoting first in the order of time. It may mean the greatest in magnitude as the word "chief" means when Paul classed himself with sinners, saying, "Of whom I am chief" (I Tim. 1:15). It may mean the most costly or the most prized, as was true when the father ordered the "best robe" for his long-lost son (Luke 15:22). Or it may mean the highest in position, as is clear from the words of Christ, "And whosoever will be the chiefest, shall be the servant of all" (Mark 10:44).

The second part of the term is the word "born" (*tokos*), which, in the language of the Greek, was the commonplace word used for the birth of a child (Matt. 1:21, Luke 2:11). Putting these two words together to make the word "firstborn" gave the earliest and easiest sense meaning the firstborn as to time. But this basic use provided grounds for new meaning to grow up about it, and this will become quite evident as we trace the history and usage of the word as reflected in the Scriptures.

## II. The History and Usage of the Word

Every word in any language has history and usage that govern its past and present meaning, though there are few who realize this fact. But it is necessary at this point to emphasize this fact, for this is especially true of the word upon which we are now centering our attention.

The earliest use of the word "firstborn" denoted the time of birth for animal or man (Gen. 4:4, 10:15). And so far as the meaning of this word is concerned in the Bible, by far the greater number of times it means exactly this. For instance, Esau was the firstborn (Gen. 25:25). Jacob falsely claimed to be the firstborn son (Gen. 27:19). Reuben was the firstborn son of Jacob (Gen. 35:23). Manasseh was the firstborn of Joseph (Gen. 48:18). And the Old Testament speaks of the firstborn of animals (Lev. 27:26).

Some significance was attached to the firstborn of animal or man. It was the firstling of the flock that was to be offered in sacrifice to the Lord (Ex. 13:12). The firstborn son in the family had special position. To him was given birthright and blessing (Gen. 25:31-34, 27:36). The word "birthright" in Greek is made on the same root as the word "firstborn." It was the birthright that Esau despised and Jacob cleverly stole, as well as

the blessing attending it. Reuben forfeited his birth-right because of his sin (I Chron. 5:1). Jehoshaphat gave gifts to his many sons, "but the kingdom gave he to Jehoram; because he was the firstborn" (II Chron. 21:3).

Since the rights, privileges, prerogatives, family name, authority, tribal position, and importance of the father were carried on by the firstborn son, this gave the firstborn son the place of preeminence in the family. Hence the word "firstborn" took on added meaning, namely, that of first in position. Once, therefore, the word "firstborn" in the Old Testament is translated "chief" (I Chron. 5:12). Another time it is declared that "Simri . . . was not the firstborn, yet his father made him the chief" (I Chron. 26:10). At still another time the Lord declares, "I will make him my firstborn, higher than the kings of the earth" (Psa. 89:27). He could not change the time of birth to make him first, but He could change his position to make him first. Therefore it is evident that this word now comes to mean two distinct things. It may mean the one born first in time, or it may mean one placed first in position, or it may mean both of these. Usage alone can determine the meaning in the context where the word appears.

### III. *The Doctrinal Expression in the New Testament*

The word "firstborn" appears nine times in the New Testament and displays three possible uses of the word in its various contexts. Briefly these uses are as follows:

1. *Describing creation.* There is but one reference to the firstborn in the land of Egypt at the time of the passover (Heb. 11:28). But here both meanings of the word appear, as one can verify by referring to the 12th chapter of Exodus. The firstborn as to time were those under sentence and liable to death if not protected by the blood. Since the firstborn were the most precious, the word "firstborn" also marks priority of position.

2. *Describing Christ.* (1) In relation to the heavenly Father Christ is the firstborn, for He is His unique and only Son, and therefore more precious to Him than any other. And this was true at the first coming and will be true at the second coming of Christ (Heb. 1:6). (2) At the time of creation and in His relation to creation Christ is the firstborn, for He was the one who created everything. This makes Him higher in position than any creature (Col. 1:15). The context will bear this out. (3) When Christ was born into this world He became the firstborn son in the family of Mary and Joseph. This has sole reference to time, and only twice in the New Testament is the word used of Christ with this sense (Matt. 1:25, Luke 2:7). (4) In the heavenly family Christ came to redeem He is the firstborn, that is, higher in position than anyone of the saints (Rom. 8:29). (5) In relation to all the saints who will be raised from the dead, Christ is the firstborn. Christ was not only raised from the dead, but by His own power He arose, and by His power will raise all others. This makes Him higher in position than all the resurrected ones (Col. 1:18, Rev. 1:5). (6) At the time of the second coming, not only in relation to the Father, but in relation to the entire universe, Christ will be the firstborn, higher in position than any creation and receiving the worship of all intelligent creatures (Heb. 1:6).

3. *Describing Christians.* By virtue of the fact that Christ Himself is the firstborn one, higher in position than all others, Christians will share in that same position. Having become His body and His bride, Christians comprise "the general assembly and church of the firstborn (ones)," which will sit with Christ in His throne and enjoy all the honor and position enjoyed by Him (Heb. 12:33).

## THE APOLOGETIC ELEMENT IN THE BIBLE

(Continued from Page 851)

he wrote them out of deep conviction: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Pet. 1:16). Here Peter not only defends what he has written, but a study of the context will show that he enjoins those to whom he has written with the responsibility after his decease "to have these things always in remembrance" (cf. vs. 15). This same responsibility for upholding the faith he mentioned on an earlier occasion in this classic passage: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15).

The Apostle Paul declared that he was "set for the defence of the gospel" (Phil. 1:17). Both his spoken and written ministry prove the truth of this statement. Romans is an apology in favor of justification by faith, while Galatians is a defense of that doctrine against legalism. When he was on trial for his very life, Paul rose immediately to stand for the doctrines which he had preached so fearlessly. We are told that "Felix . . . sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:24-25). Sometime later Paul's carefully reasoned vindication drove the arrows of conviction deep into the hearts of two other Roman governors—Festus and Agrippa. Unable to stand the force of his arguments any longer, "Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" (Acts 26:24-28).

We are living in days of tragic apostasy and outright denial of the Word of God. If we who take up our cudgels for the Word of God are sometimes accused of being contentious, let us not forget that centuries ago a writer, inspired by the Spirit of God, looked down across the span of the centuries to these very days and, seeing them aforetime, he wrote these words: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was contrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). Let us not fail in our responsibility as apologists!



# BOOK REVIEWS

By Members of the Faculty of Grace Theological Seminary

**PRINCIPLES OF TEACHING FOR CHRISTIAN TEACHERS.** By C. B. Eavey, Ph. D. 346 pp. 4th ed. Price, \$3.00.

This important book on the subject of Christian Education has been in print since 1940 and has now gone through four editions. The author is well qualified to write on the subject, being the head of the

Department of Education and Psychology in Wheaton College.

While the book does treat methods of teaching, it is the author's conviction that principles are more important than methods, *per se*. He says, "Method is no more than a way of doing. It is natural and easy for teachers to place too much emphasis on method. While method

is important, principles are far more so because understanding and knowledge are always essential to intelligent action. No method is good except as it is used in accordance with principles that are fundamental to teaching and learning. For good teaching, then, the teacher needs to be much more concerned with principles than with methods of teaching."

The book treats the nature of teaching, the importance of and aims in Christian teaching, the Christian teacher and his preparation, the pupil and the learning process, the place of experience and planning in teaching, and suggestions for improvement of teaching.

A pastor looking for a good text in advanced teacher training will find this a sound, up-to-date, and useful volume. Pastors and teachers will gain great profit from reading it.—Reviewed By Robert Culver.

**AN OUTLINE OF MISSIONS.** By John Aberly, 306 pp. Price, \$3.00.

This late book (1945) is what it claims to be, an outline of the gripping story of Christian missions from apostolic times to the present day. It is composed of two parts: the first, chapters 1 through 9, being a general survey of the several periods of missions; the second, chapters 10 through 18, being a description of the missionary enterprise in the various mission fields of the world. The book is well written, concise, up to date, carefully documented, provided with beautiful colored maps, and contains a splendid bibliography. It is a work well suited to be a textbook—Reviewed by Homer A. Kent.

**PROFITABLE BIBLE STUDY.** By Wilbur M. Smith. 214 pp.

This volume should be in every minister's library especially, and it would be a valuable possession for others who desire to know some-

(Continued on Page 866)

## 1948 NATIONAL CONFERENCE

By MRS. A. B. KIDDER

From Winona Lake we've just returned;  
Where Brethren gather year by year;  
And oh, our hearts within us burned  
As we received each note of cheer.  
From foreign fields came vict'ry's shout  
Of lives built up, souls born again,  
Of two new fields which we're about  
To open up. Rejoice with us, we have the men!

Home Missions, too, gave us some thrills!  
Those young folks from the Taos field,  
And others from Kentucky's hills;  
They call to us our all to yield,  
That God may use us, every one,  
To go, or give, but most to pray;  
The Gospel race we all must run  
To win men's souls while yet 'tis day.

Our Brethren Herald does its part  
To spread the Word of Truth abroad;  
The Seminary trains the heart  
And mind of those called forth by God.  
Our Youth work and the Sisterhood  
This year some forward steps did take;  
The Laymen of our Brotherhood  
Have plans they too made by the lake.

The Women's Council will take its share  
Of backing up each forward trend.  
Our women like to greatly dare,  
Where there's a need their help they'll lend.  
So forward, Brethren, sisters, all!  
"Separated for Souls" the theme out there;  
Now back at home, let's heed the call!  
Let's get behind it all with prayer!

—Canton, Ohio, bulletin.

# News Briefs

While Editor Miles Taber is holding a Bible conference at Covington, Ohio, the *News Briefs* are being compiled for this issue by Jesse Deloe.

Rev. Charles H. Ashman will be engaged in a Good News Revival at *Garwin, Iowa*, Sept. 19 to Oct. 3, and solicits prayer for the same. He is devoting full time to evangelism and Bible conferences and is available for such in any Brethren church. Address him at 1051 W. 81st Pl., Los Angeles 44, Calif.

The *Atlantic District Conference* will be held October 4-7 at the Grace Brethren Church, Hagerstown, Md.

From the *Whittier, Calif.*, bulletin, Sept. 12: "Your pastor and wife [Rev. and Mrs. J. Keith Altig] wish publicly to praise the Lord for His goodness to them as they journeyed to and from Conference. We experienced two narrow escapes from injury and possible death and saw four of the worst wrecks we have ever seen."

*Born:* to Rev. and Mrs. Earle E. Peer, on Sept. 6th, Mary Ruth, 7 lbs., 13 oz. Brother Peer is pastor at Limestone, Tenn.

Rev. James D. Hammer, of Johnstown, Pa., and Rev. J. H. Bender, of Chambersburg, Pa., were recent speakers at *Waynesboro, Pa.*

In a letter to the Herald, Mr. and Mrs. H. S. Crawford, of Los Angeles, Calif., wish to thank all those who have been praying for their daughter,

Dianne, who has been seriously ill with polio. She is now home from the hospital, although more treatments are necessary.

Phil Saint, chalk artist, is coming to the *Kittanning, Pa.* church on Oct. 10-22. Rev. W. O. H. Garman spoke recently and brought color pictures of Europe.

The eleventh annual convention of the *Christian Business Men's Committee International* is to be held in Washington, D. C., October 21, 22 and 23.

An evangelistic meeting, sponsored by the Men's Magnify of the First Church, *Long Beach, Calif.*, closed Aug. 29. The two-weeks' meeting, led by Rev. Claude Paul White, was one of the best attended in recent years. Two laymen each evening gave personal testimonies; salesmen, service station men, dry cleaners, maintenance men, barbers, and men from other fields of activity all voiced the same testimony of the power of Christ to save from sin.

Miss *Geraldine Judd*, is leaving the employ of the Foreign Mission Board Oct. 1, because of the office being moved to Winona Lake. She has accepted a secretarial position with the First Baptist Church, Riverside, Calif.

The new address of Rev. George O. Peek is 5925 Lewis Ave., Long Beach 5, Calif. He is the new pastor of the Second Church there.

The new parsonage at *Dayton, Ohio*, is now being occupied by the pastor, Rev. Orville Lorenz, and family. The address is 1444 Kumler Avenue.

A ground-breaking service was held Sept. 12 at *Modesto, Calif.*, with Rev. Ralph Rambo, pastor at Tracy, bringing the message. Rev. Harold D. Painter announces that construction of the new building is expected to start immediately.

Rev. R. Paul Miller, assisted by Rev. Ralph Colburn, are holding a revival meeting in Leon, Iowa, beginning Sept. 18.

We note in the *Winchester, Va.*, bulletin that Rev. L. L. Grubb will speak on Sunday night Oct. 17, and that Dr. Alva J. McClain will be with them in a meeting to be conducted Oct. 31-Nov. 7.

Rev. William Schaffer, pastor at Spokane, Wash., is in the hospital there for major surgery. Prayer is requested for him.

## The Brethren Missionary Herald Circulation

A week ago .....	7,005
A month ago .....	6,958
A year ago .....	6,292
Two years ago .....	5,424

Rev. William A. Steffler is holding evangelistic meetings at *Listie, Pa.*, Sept. 13-26.

The address of Rev. Russell H. Weber, new pastor at *Baden, Pa.*, is Apt. 211, Anthony Wayne Terrace, Baden, Pa.

The Campbell Brethren Church, *Lake Odessa, Mich.*, sends us a letter from which we quote: "... would like to hear from any Brethren pastor interested in a country church of about 65 members. Our church is located in the country, with a nice large modern parsonage about 2½ miles from the church. Mrs. R. G. Price, Box 40, Clarksville, Mich."

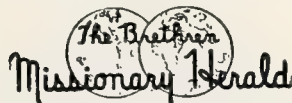
Rev. David Stone, who has been pastoring the work at *Alexandria, Va.*, has accepted a call to a position at the Crescent Hill Baptist Church, Louisville, Ky.

A steady rise in the number of Sunday school pupils staying for church is noted in the bulletins from our church at *Bell, Calif.* Classes are listed in the bulletin and a table shows the number in the class and the number staying for church each Sunday. Rev. W. H. Densmore is pastor.

Rev. and Mrs. Albert Kliever, our missionaries at *Taos, N. Mex.*, were the speakers at *Fort Wayne*, Sept. 19. Sept. 25 is the date of the Bible school picnic.

On Rally Day, Oct. 10, at *Hagerstown, Md.*, the speakers will be Ralph Colburn and W. A. Ogden, and Mr. and Mrs. Al Zahlout will furnish the music. Five great services are to be held that day, according to the church bulletin.

Miss Louise Kimmel, director of the *Fort Wayne Child Evangelism Fellowship*, reports the following interesting figures: children enrolled in Bible Clubs during year, 986; total children reached with the Gospel from Oct. 1 to June 1, 1,293; Bible verses learned, 3,041; decisions for Christ, 272; number of classes held each week, 34.



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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## WHAT YOUR NATIONAL B.Y.F. IS DOING TO HELP YOU

1. Suggesting a financial plan for the adoption of all B. Y. F.'s and C. E.'s, Junior to Adult. This plan involves designating your Sunday offerings to various things. For instance, the first Sunday offering of each month is set aside for missions (Home, Foreign, Seminary, Publications, according to the national calendar set-up). The second Sunday offering is set aside for National B. Y. F. The third, fourth, and fifth Sunday offerings are set aside for local expenses and local projects. All your missions offerings will be given *through your local church*, at the seasons designated for them. The National B. Y. F. offerings will be sent in at the close of each quarter. How will we spend them? We have that figured out. Thirty per cent of all you send us will be spent for missions projects of our selection, such as hymn books, communion sets, mimeograph machines, cameras, projectors, etc., for needy churches and mission fields of the Brethren Church. Twenty per cent will be spent on special projects in connection with our educational interests, Grace Seminary, Collegiate Division, etc. We might even desire to establish a scholarship in years to come. Fifty per cent will be spent for B. Y. F. promotion, that is, helping in the expenses of the National Youth Office, providing meeting material, and other helps for B. Y. F. Fair enough? All right, then get *your B. Y. F.* to adopt this plan, starting *now*.

2. Providing simple, yet efficient treasurer's and secretary's books for any B. Y. F. that desires them, facilitating the keeping of accurate records in a business-like way. These will be ready very shortly. Watch for an announcement on this page for them.

3. *Recommending* good sources of topic material (we are no longer attempting to publish our own, regularly), *and providing* occasional special B. Y. F. lessons, ideas, home

### B. S. L. V. REORGANIZING

The Brethren Student Life Volunteers, a movement committed to the dedication of Brethren young men and women to the ministry of Christ, is in the process of forming its membership list. Started a number of years ago, it became too large for a busy pastor to handle, so has become somewhat defunct.

Nearly fifty former members are now engaged in full-time Christian service, however. Since the membership list has become somewhat obsolete, letters bearing an invitation to join are being sent to all Brethren young people whose names and addresses we have, who have indicated a vital interest in full-time Christian service. If you have not received such a letter, and desire to become a B. S. L. V., ask your pastor for a B. S. L. V. Covenant, fill it in, and send it to the editor of this page.

A monthly paper, *The Brethren Bookworm*, will be published for all B. S. L. V.'s and Brethren students in Christian schools. District and local B. S. L. V. chapters, with special activities, are planned.

and foreign mission illustrated stories, etc. The latter will be available on 2 x 2-inch kodachrome slides, with a good script, and are being prepared in conjunction with the Home Missions Council and the Foreign Missionary Society.

4. Providing B. Y. F. Handbooks (free) that tell how to organize and maintain a B. Y. F., and B. Y. F. pledge cards (10c a dozen), along with other occasional helps and suggestions. It is our desire to see all B. Y. F.'s well-organized, and using the pledge cards.

Send all requests for supplies, etc., to Ralph Colburn, Winona Lake, Ind., and send all quarterly B. Y. F. offerings to Gerald Polman, treasurer, 230 Main St., Meyersdale, Pa.

### SAY, FELLOWS—

Have you made definite plans to help raise the \$1,400 needed to pay for the airplane that Brethren boys are purchasing for our Home Mission work in New Mexico? Here are some ideas that may help you. For we want you to help, whether there is an existing Boys Club in your church or not.

Start the fund yourselves, with a few dollars you can scrape up between you.

Then maybe ask the laymen of your church to match that amount, to encourage you, and show their confidence in you.

Buy or make an airplane bank, and ask your pastor for permission to place it in the church entrance, under a poster explaining its purpose. Encourage people to drop their spare change into that bank.

Sponsor a paper drive, or something similar, proceeds of which will go toward the purchase of the plane.

Sponsor a program at the church, for which other groups may help furnish talent, and designate the offering for this purpose.

Printed posters, with a picture of the plane, will soon be available to help you. Remember, if even 50 boys groups raised only \$28 apiece, the purchase price would be met.

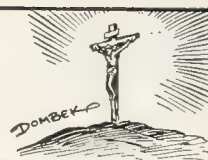
### IT'S AN IDEA!

Having trouble starting your B. Y. F. on time? That's a common failing, but an unnecessary one. How can you stop it? Get your officers together, agree on the value of starting on time, then covenant together to be on time every Sunday for a month. Then *start on time*, whether anyone else is there or not. If you get the habit of starting on time, people will come on time.

Or you might have a contest, with being on time one of the major ways to get points. Check these points right at the beginning of the service.



# EVANGELISM



## THE NEW BOARD OF EVANGELISM—WHY WAS IT ESTABLISHED?

By REV. R. PAUL MILLER

To thoughtful observers of our denomination and its work, it has been apparent for years that there has been a fundamental lack in our national set-up, and that lack has been in the field of evangelism. Evangelism is basic, it is essential. No true work of Christ can be carried on without it. In fact, evangelism is the essence of every avenue of Christian work and testimony. It is the life blood of foreign missions; it is the heart of true home missions; it is the spirit of our publications; our educational work must be infused with it or all our dogmas become hollow and worthless. In fact, in the true sense, every department of our work exists for but one thing, and that is that we may evangelize. To evangelize this lost world is the one great charge committed to all believers. If everything we do does not contribute to that one end, then we have missed God's plan completely. In this relation several stern realities have confronted us for years. What we do about them will determine our favor or our shame at the return of our Lord.

*The First and Greatest Fact for Concern Is That the Brethren Church Has Never Had a National Evangelistic Program.*

What evangelism we have had has been left up to the small, spasmodic efforts of local congregations. Naturally, it has therefore been restricted by the financial limitations, lack of vision, lack of experience, and lack of methods in the local church. Poor work and small returns have, of course, resulted. Nearby pastors have often been equipped by the Holy Spirit. Meetings have been held without proper musical support, advertising, visitation, children's work and youth evangelism. But we have never had a denomination-wide, a denomination-planned program of evangelism—a paramount movement planned and organized to take Christ to our own land.

We have planned our foreign missions, our home missions, our publications, and our education, and the results are evident. But we have never seriously planned evangelism, the one ministry upon which the success of all of the rest depends. Since it is indisputably true that 80% of all converts to Christ come through evangelistic campaigns, what sort of logic is it that moved congregations to raise thousands of dollars for every other form of denominational work and set aside a couple hundred dollars for evangelism each year? If a business man worked on that basis he would soon be in the hands of the receiver. To spend elaborately on building, stocks, and delivery trucks, and all but ignore his sales force would invite early disaster. But if he develops his sales force without stint, all the rest will force itself upon him through sheer success.

The lack of a continuous, denomination-wide evangelistic program is the reason why that after 66 years of history the Brethren Church still numbers but a few paltry thousands instead of hundreds of thousands. We have developed a defensive attitude instead of the offensive. We have been defending the fort of our faith instead of putting an army in the field. One thing is sure: if we claim real Christianity, we must either give it away or give it up. If we do not put our shoulder to the wheel for Christ in winning the lost, the devil will soon have us with our back to the wall. And frankly, this would not be a new experience for us. Personally, we feel that we have had enough of that sort of thing.

*The Second Fact of Real Concern Is That Other Fundamental Religious Bodies Have Put Us to Shame.*

Some other denominations, little more than half as old as our Brethren movement, and with the serious handicap of theological weaknesses and inconsistencies, and the weight of human mistakes in leadership,

have succeeded marvelously, simply because they have been ceaselessly evangelistic. They reveal a passion and vision for lost men that stirs and grips thousands.

It is futile to say that because of some extreme ideas they hold that the comparison is not fair. It is more than fair. If we, with our claimed superior theology, do not accomplish more under the greater blessing of God, then there is something vitally wrong with us.

We have reversed God's method. We have built churches and then have expected the sinners to flock in to be saved. This hasn't worked. It never will work. God won't bless any method but His own. The sinners are passing the churches by. You know it, the pastor knows it, and how well the evangelists know it. The evangelist knows that he gets many more unsaved men in to hear the Gospel if he can hold his meeting in some neutral place, away from the prejudice attached to the church. It is sad to admit, but it is so. God's method is just the opposite. He said to go out into the highways, the byways, and hedges and bring them in. This is precisely what the new program of evangelism in the Brethren Church is purposed to do. If we go as He said, then by the certainty of His own word He will go with us and work for us. But if not, we will but flounder about in shallows and miseries and failure.

*The Third Fact That Concerns Us Is That Evangelism Is the Key to Peace and Unity Among God's Servants.*

We believe that many of the divisive tragedies of the past could have been avoided if we had been a passionately evangelistic people. A horse cannot kick and pull at the same time. Neither can a believer build up the church and tear it down at the same time. A soul-winner is never a trouble-maker in the church. He doesn't have time. He is in bigger business. The petty



fame of the various offices of the church are of small concern to a man who is working with God to save lost men from eternal hell. The surest way to prevent further division among us is to unite now in a great dedication to save the lost.

*The Fourth Fact of Deep Concern Is That Evangelism Has Been the Weakest Point in Our Educational Set-Up.*

This is no criticism of our educators. They have given us the training that we asked of them. We have wanted teachers. They have given them to us. We have asked for expository preachers and they produced them. We demanded well-trained missionaries, and we got them. But we have never demanded evangelists and as a result they have not been produced. Consequently the office of evangelist has been passed over, and as a people we have practically stood still through the years. Evangelism has not been recognized as a distinct field of training in the Brethren Church. This is undoubtedly the basic reason that evangelism has come to the low ebb that we now experience. This is the reason why some of the finest young Brethren college men whose hearts are fired to win lost men have hesitated to enter the Brethren ministry. The field of evangelism has been unfavorable. Brethren pastors and congregations have been going outside the denomination to hire others to do our evangelistic work for us.

The Southern Baptist denomination is the most powerful evangelistic body in the Protestant world. But they take evangelism seriously. They plan it from the top down. They spend millions of dollars on it. They train men for it. They don't borrow their evangelism and evangelists. They produce and use their own. And they are growing as never before.

Another denomination just 40 years old, which began with as few as we did in 1882, today has seven colleges, 3,000 churches, and 201,000 members. But the significant thing is that from the very beginning they have been passionately evangelistic, and they now have 369 evangelists in the field. Every college they have shows a department for the training of evangelists and other Christian workers, along with their schools for degrees in education. Evangelism

is the imbued passion in all they do.

Evangelism is a distinct office of the true church of Christ, as shown in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Philip was an evangelist, and, according to history, swept up and down the coasts of Palestine for 20 years stirring city after city with the Gospel. Paul was an evangelist. Peter was an evangelist. But Titus was a pastor. So was Timothy. All pastors should be soul-winners, but the office of an evangelist stands out high in the plan of God.

To train young men for the office of evangelist is one of the objectives of the Board of Evangelism. But that is not all. There must be training for evangelistic musicians, children's workers, youth evangelism, and perhaps short summer courses for laymen who desire to become soul-winners, Sunday school teachers, and Christian workers. An army can't consist of nothing but four-star generals. There must be some trained men in the ranks.

*The Fifth Fact of Concern That Brought About the Establishment of the Board of Evangelism Is That Time Is Running Out on Us.*

To begin with, we are just 66 years late in evangelism. Our loyal laymen have been pouring out the greatest offerings in our history for the work of the Brethren Church, but they are growing restless at seeing so little return in souls. Laymen are mainly practical business men who are willing to invest, but they want to see results.

Next, the Lord's return is near—by every sign of the world, as well as the Word of God. None but the most ignorant or blind could fail to see this.

Finally, our responsibility before God demands the greatest effort to redeem the time. We dare not plead circumstances. God can overcome them all. God will not accept excuses. A desperate situation demands decisive action. It is too late in the day for half measures. We must go all out for souls. This is why the National Fellowship faced the situation squarely and established a Board of Evangelism with a national program at once.

Today we have money, we have

education, we have machinery—the very finest; we have everything but power, everything but tears, everything but a broken heart for lost souls. If we had spent half as much time in praying for lost souls as we have in trying to make a success of our own selves, we would have had a great revival among us long ago. If we fail to do the work God has called us to do, He will undoubtedly lay us aside.

Our course today should be one of humiliation, confession of sin and failure before God. We have nothing of which to boast. Tears and sorrow belong to us. We must take time out for God or God will have no time for us. We must give ourselves to prayer, to seek the endowment of the Holy Spirit, and not the approval of men or brethren. We must seek a passion for souls. If we do not win men to Christ today, they will soon be turning to Antichrist and the responsibility will be ours.

We believe that God is giving to the Brethren churches today a new birth of opportunity, a fresh calling to rise up and shine for Jesus. Oh, Brethren, may His hand be upon us for good.

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## GOSPEL TRUTH MAIL BAG

Modesto, Calif.—"How I praise the Lord for a Brethren radio program. We are so happy to be able to hear it over our Stockton station. May the Lord continue to bless in this wonderful word going out over the air."

Lamoni, Iowa—"May you continue on the air and add new stations is my prayer. One who cannot hear your program but wishes to, prays it may yet be possible some day soon."

Boonsboro, Md.—"We listen to your broadcast every Sunday and enjoy it very much. I am sending you \$1.00 for this worthy cause."

Manteca, Calif.—"I enjoy the program so much and am so happy to be able to hear it every Sunday morning here in northern California."

Johnstown, Pa.—"Enclosed is \$1.00 to help in a small way in your work of bringing Christ to the world. May God bless you and keep you always doing a work for Him and His glory."

*The Brethren Missionary Herald*



# The Christian's Seal



## SPIRIT-CHOSEN SPEECH

When Peter denied his Lord, those that stood by said, "Surely thou also art one of them; for thy speech bewrayeth thee" (Matt. 26:73). Evidently there was a distinctive type of speech of the Galileans, according to Acts 2:7. A Christian is known by his conversation as well as his conduct, by his talk as well as his walk, by his lip as well as his life. We are known by and betrayed by our speech.

### *Pentecostal Phrases*

Everywhere we go we hear ministers and laymen of the Brethren Church using Pentecostal phrases. They use terms and sentences suggesting beliefs which we know they do not believe. These phrases give the wrong impression to the listeners. We would like to suggest that all of us train ourselves to employ only those terms and phrases that actually set forth Biblical beliefs concerning the person and ministry of the Holy Spirit. May we suggest a few of these Pentecostal phrases that ought to be discarded?

#### *"Pour Out Thy Spirit Upon Us"*

Joel foretold the pouring out of the Spirit in Joel 2:28-32. That this was a promise of the gift of the Spirit on the Day of Pentecost is certain. for Peter said in Acts 2:16. "But this is that which was spoken by the prophet Joel." Once and for all, for this dispensation, the Holy Spirit was poured out on the Day of Pentecost. There will never come another Day of Pentecost. Pentecost is not an experience to be repeated. We can celebrate the day of the gift of the Spirit, but we ought never to pray for the Spirit to be poured out again. This prophecy and promise of Joel was once and for all fulfilled in Acts 2. The Holy Spirit was "poured out," sent forth; He proceeded from the Father and the Son at that time. He has never departed. He indwells each regenerated believer. He dwells "in the

midst" of the believers, and within each one. He is not engaged in round trips to heaven and down to earth again. The phrase, "Pour out thy Spirit upon us," is a Pentecostal phrase and ought to be discarded by all who do not believe in this false interpretation of the Scriptures. We may pray, "Pour out thy blessings upon us," and be Scriptural, for the Lord has promised to do this, according to Malachi 3:10.

#### *"Fall Afresh on Me"*

There is a song or chorus which goes, "Spirit of the living God, fall afresh on me." I never sing it. I change it to, "Spirit of the living God, fill my heart anew." The phrase, "Fall afresh on me," is also Pentecostal in its meaning. It presents the picture of the Holy Spirit from without, dropping on the believer. A minister said to me one time, "Last Saturday night the Holy Ghost fell on me and struck me unconscious." This idea that the Holy Spirit is a force without, who hits us with sledge-hammer blows, is contrary to the Scriptures. The Spirit is a person, who indwells every regenerated believer. He is, cathe-draled within the new nature; our bodies are His temple. So declares I Corinthians 6:19-20. He doesn't drop upon us from above, nor fall upon us from without, but *infills us from within*. Fellow ministers, Christian laymen, let us discard this Pentecostal phrase, "Fall afresh on me."

#### *"May the Power of the Spirit Descend on Us"*

This phrase is akin to the one treated in the last paragraph, but has a little different meaning. It conveys the picture of the Spirit as remaining outside and above and just sending His *power* down on us. No! The power of the Holy Spirit is never given apart from the Spirit Himself! His power and Himself are never separated. He is spiritual

By REV. CHARLES H. ASHMAN

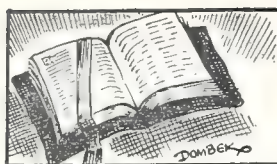
power! He is the anointing. He is the unction. He is wisdom. Spiritual power is to permit the indwelling Spirit to take over, to infill, to guide, control, direct, to be sovereign. All spiritual power emanates from the person of the Spirit. It radiates from His personality. It does not descend but springs from within as the natural flowing of a fountain. Spiritual power is not an impersonal thing, but *the Spirit Himself*, living in and expressing Himself through the child of God who is yielded to His presence.

#### *"Words Which the Holy Spirit Teacheth"*

Paul taught us in I Corinthians 2:13 that we ought to present spiritual truths in "words . . . which the Holy Ghost teacheth," and not "which man's wisdom teacheth." He prayed that his "speech" and "preaching" would not be "with enticing words of man's wisdom, but in demonstration of the Spirit" (I Cor. 2:4). According to this we cannot be too careful of our phraseology in presenting the great spiritual truths concerning the person and ministry of the Holy Spirit. The enemy of the Spirit, Satan, takes advantage of any opportunity to present false teachings concerning the Spirit. Let us not allow him to use us as his agents. We know of a man, a member of a Brethren church too, who denies the deity of the Holy Spirit. Brethren, this thing ought not to be. On the other hand, we ministers and others ought to be careful of those misleading terms and phrases which set forth false interpretations which we do not believe.

(Our booklet, "Seven Great Aspects of the Holy Spirit's Work," will be of profit to any along these lines. We are prepared to bring you a series of Bible studies on the Holy Spirit which will be of profit to the church.)





# Studies in Revelation



## STUDY NO. 49

By REV. R. I. HUMBERD, Flora, Ind.

### *Polluted Air*

I never appreciated the presence of sea gulls until that day that I went for an outing along the shores of Lake Erie. There were no gulls, and the stench of decaying fish spoiled my day indeed. In Egypt the river stank; and so here, as great whales and millions of tons of sea creatures die and are washed ashore, it will fill the land with a stench that will be almost beyond human endurance.

### *The Third Trumpet*

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter" (Rev. 8:10, 11).

Again only one-third is affected. Some time ago I happened to open one of my old school books and on a front page I found some such words as these: "It's two-thirty and we are still here." It was the day, some 35 years ago, when our earth came near the path of Halley's Comet and some prophesied that the poisonous gasses would envelope the earth and we would perish.

Here a comet or meteor falls unto the earth. Again if this is localized, we may have a comet falling upon the Alps mountains where so many rivers and springs have their source.

The rivers are still flowing and the springs are still bubbling, but their waters have absorbed the poisonous gasses and are a yellowish green, and the taste is very bitter. But men must drink and drink they do, but the wormwood causes convulsions and death and many die.

### *The Fourth Trumpet*

"And the fourth angel sounded, and the third part of the sun was

smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Rev. 8:12).

Living conditions on earth have waxed worse and worse, and now a new horror presents itself. He who spoke and formed the sun with its swirling whirlpools of fire, with its enormous eruptions of flame, sending tongues of fire a hundred thousand miles out from its surface, whirling and enfolding and falling back again into its seething mass, caught up again and again, on and on, and on, throughout the centuries, can just as easily speak again and cause it to lose one-third of its power.

### *A Dismal World*

Our solar system is a marvel of perfection. If our earth were a little larger, or a little smaller, if it were a little farther, or a little nearer the sun, human life as we know it today would be impossible. But our God who tempered its light and heat for human comfort, can just as easily use it for human chastisement and turn it down one-third.

I once experienced the strange creepy atmosphere of the sun's eclipse. How this will fill the world with a strange, gloomy, sickly, damp, dismal atmosphere and hinder the ripening of fruit and grain.

Most certainly, with a world that has turned to fighting and strife, where grain and meat and milk are almost a thing of the past, where one-fourth of humanity has per-

ished, where the air is thick with the stench of decaying fish, the water is green with poison, where the very air they breathe is dark and damp and clammy, we would think that the height of frightfulness had been reached. But alas, this is only the beginning of sorrows as an angel announces things worse to come.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound" (Rev. 8:13).

### *The Word "Woe"*

There are terrors in that little word "woe" that might well quake the heart of the stoutest man, but when spoken by angelic lips, verily its possibilities are tremendous indeed.

Mortal man may well visualize the sufferings caused by a nature out of joint, but the wildest stretch of the imagination falls far short as the omnipotent hand of our God reaches forth into another realm and brings forth creatures of another order, creatures that mortal man never dreams exist, creatures whose disposition is mean and hateful, who dart about and dwell in darkness, who torment and torture and delight to cause suffering and pain.

We would think that one such woe would fill to the brim and overflow the cup of man's sorrows, and his rebellious heart would surrender to almighty God. But alas, not one woe, but three are called forth, and still man's heart grows hard and harder until he gnaws his tongue for pain, even while using that same unruly member to blaspheme the God of heaven.

HUMBERD SAYS—

"The Book of Revelation," "The Holy Spirit." Both books for \$1.00. Humbert Press, Flora, Ind.





# THE BRETHREN PULPIT

## AN ANALYSIS OF SALT

By REV. DEAN I. WALTER, Duncansville, Pa.

### "YE ARE THE SALT OF THE EARTH"

One of the many remarkable features about the Bible is its timelessness. Instead of becoming antiquated and obsolete in our increasingly complex civilization, each new generation finds it to be written for "such a time as this."

When it speaks of our need of Christ, it speaks of hunger and of bread, of thirst and water, of darkness and light. These are vehicles of expression which will convey accurate thoughts and express actual needs as long as the world shall stand. As long as man possesses a physical body, he will need bread and water and light, and that long the Bible will present an understandable, indispensable Christ.

Again, when the Book hands the Christian his commission, it reads in a language that all generations will understand, "Ye are the salt of the earth." Civilization has left many things behind; industry has found substitutes for the vital commodities of yesterday. But salt has penetrated the pores of civilization and has created its own industries. The demand for salt increases daily.

Salt is one of the oldest compounds used by man. Often in days past, it was used as a medium of exchange, but it was used then, as today, to season food, as an antiseptic and preservative. Perhaps it was in these terms that the people understood the statement as it came from the lips of our Lord, "You are the seasoning, the preservative for humanity. You are the antiseptic for the wounds of the world."

For a flat and tasteless existence Christ offered life with a purpose, a flavor; the savory in exchange for the insipid. He offered life with a power of penetration as contrasted with forms and creeds that never go deeper than the mind. He reached down to the roots of the spiritual diseases of men and brought the hidden things of the heart to light. And to that life that felt its need

and wanted Him, He entered and gave richly of His own life—He always gave of Himself. It was to the recipients of this life that He said, "Ye are the salt of the earth, penetrate and purify, infiltrate and disseminate, go with my Gospel unto the ends of the earth, for you shall be my witnesses."

The salt of Jesus' day was usually impure, being mixed with other minerals and sand. When this mixture was exposed to the elements, the salt would dissolve away, leaving the sand. It was to this condition that Christ made reference when He spoke of salt having lost its savor. It was literally washed out, and the material that remained was insoluble matter that could not impart a taste. It was grit to the teeth and tongue and sand in the wounds. This is a terrifying indictment of the inactive Christian—"washed out," having lost his testimony and "good for nothing but to be cast out and trodden under foot of men."

It is possible, however, for salt to be lost without losing its effectiveness. In fact, it must lose its identity before it can be useful. The grains of salt must dissolve and lose their crystalline beauty before they can impart a taste, season a dinner, or enter into a chemical reaction in the laboratory. If the crystals remain undissolved, they also remain inert. Likewise the Christian is one who must lose his life before he can find it. One who retains his personal identity will lose his spiritual power,

his influence, and the reason for his existence. He must be willing to go into solution for Christ, that he may be identified with Christ. Paul wrote, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

Another important characteristic of salt is its unique stability. Most chemical compounds are more soluble in hot water than in cold, and many compounds will decompose in hot water. But salt is not influenced greatly by changes in temperature. Almost the same amount of salt will dissolve in cold water as in a boiling solution. "The salt of the earth" is likewise not greatly affected by the changing external conditions. His effectiveness should not be minimized by the coldness of his surroundings, nor should he go to pieces in hot water. Stability in the face of extreme circumstances should always characterize God's workman.

There is no way of determining how much civilization owes to the quiet power of "the salt of the earth." We are content to know that He who weighed out the hills on His balance has also kept a record of his salt. We do know, however, what might have been done by a handful of salt that could not be found. When the mighty city of Sodom lay like an open sore before the eyes of God, ten righteous souls could have preserved it, could have been the antiseptic for its wounds. But there were only four to be found among the tens of thousands—and these had lost their savor. Lest we forget, God made one of these into a monument of salt and erected it outside the ruins of the city, that those who pass might remember ironically the "Salt of Sodom"—a monument to that which might have been.

He who said "Ye are the salt of the earth," also said, "Remember Lot's wife!"





# Two World-Wide Councils of Churches

By REV. STANLEY P. ALLEN

Executive Secretary of the American Council of Christian Churches of California

The writer spent his time from August 11 to September 4 in Amsterdam, Holland, attending the meetings of two world-wide councils of churches which were meeting during that period in that city. Each of these councils was holding its first full-scale meeting. The one which met first was the International Council of Christian Churches, August 11-19. The second was the World Council of Churches, August 22 through September 4.

By far the larger of these two groups is the World Council. It contains, in addition to the general run of today's Protestant groups, with their modernist leadership, many of the Eastern Orthodox Catholic bodies. On the other hand, the International Council is composed only of Bible-believers in the historic stream of the Christian faith, and they have no connections with modernistic unbelief in any way.

## THE INTERNATIONAL COUNCIL

The International Council, which met at the call of the American Council of Christian Churches, held its sessions in the historic English Reformed Church in the center of Amsterdam. This church, built about 1400, was originally a Roman Catholic edifice, but became a Protestant church when Amsterdam embraced the doctrines of the Reformation in 1578. In 1607 it was assigned to the English-speaking people of Amsterdam for their worship, and a few years later the Pilgrim Fathers worshipped in it for a time during their brief stay in Holland just prior to their journey to America.

### Delegates

Twenty-four countries were represented among those who participated in the congress of the International Council, and a most encouraging number of denominations had delegates and observers present—mostly delegates, only seven as observers. The official language was

English, but translation into Chinese, German, French, and Dutch was given as necessary. It was a thrill to hear that gathering of men sing Luther's "Ein Feste Burg" ("A Mighty Fortress Is Our God") at the opening service and to be in the several meetings in which spontaneous prayer was offered by different delegates, one after another, and each in his own language.

### Doctrinal Statement

The task of the congress was clearly before it: to constitute an international council of churches, frame and adopt creed and constitution, choose officers and committees, and adopt appropriate resolutions. In the space of the nine days of the congress all of these things were, by the help of God, accomplished. And it is a source of great joy and praise to God that marvelous harmony prevailed among the men, in spite of the fact that they had not, generally speaking, known each other before and came from varying traditions and backgrounds. The explanation is that all accepted the Bible as verily the Word of God, and therefore all got their ideas from the same place.

The action bringing the "International Council of Christian Churches" into being was taken on the second day. The third day a doctrinal statement was adopted, which outlines the great verities of Biblical teaching, including the truth that God's people must maintain the purity of the church as an absolute imperative.

### Constitution

The constitution of this new council provides for a plenary congress at least every five years (although the next congress is scheduled to meet only two years hence) and for an interim executive committee of 30, in addition to the officers. With respect to the membership the constitution provides two types: con-

stituent and consultative. To quote from the constitution, "Constituent membership in this Council shall be open to all those denominations and associations of Bible-believing churches the world over which by official action approve and accept the doctrinal basis, and apply to the Council for membership. It is understood that no church represented by the World Council or standing outside the stream of historic Christianity will be received." This last clause is interpreted to apply to such groups as those which teach speaking in tongues.

Consultative membership is for "local churches not belonging to a denomination, or any congregation belonging to a denomination unaffiliated with the World Council of Churches." It is expected that a great number of such local churches will become consultative members; it is further expected that virtually all of the denominations represented at the congress will become constituent members.

### Officers

Chosen president of the International Council was the Rev. Carl McIntire, pastor of the Bible Presbyterian Church of Collingswood, N. J., and editor of the weekly religious newspaper, the *Christian Beacon*. Five vice presidents were elected, one each from China, the United States, France, Sweden, and the Netherlands. Engaged as general secretary was Mr. Arie Kok, for over 30 years a Dutch diplomat in China and for the past year chairman of the foreign relations department of the American Council of Christian Churches, in which latter capacity he led the work of preparation for this first congress of the International Council. Mr. Kok maintains offices at Tesselschadestraat 11, Amsterdam, the Netherlands, and may be contacted there. Treasurer of the Council is the Rev. Raymond F. Hamilton, of Philadelphia, who will use the address Suite

411, 15 Park Row, New York 7, N. Y.

### *For Unity of Believers*

The closing evening provided a wonderful climax, when the meeting was thrown open for testimonies. Perhaps the most moving and significant word was voiced by one of the Netherlands participants, who pointed out that the International Council had already been successful in bringing together for cooperation three true-to-the-Bible Dutch denominations which had heretofore pretty well steered clear of each other. He was so thankful that the International Council had brought them together. In all of the sessions cooperation with modernists was abhorred, but cooperation among true Bible-believers was held up as most desirable.

The formation of the International Council of Christian Churches comes as a significant and necessary step in the Christian world today. The threat of monopoly on the part of organized modernism was never greater than it is today, and unless the Lord's people arise and stand against it, the cause of the Gospel, especially in foreign missionary work, is going to be in for some unnecessary hindrances. The Lord's people need to be good soldiers of Jesus Christ, and the International Council provides a welcome channel for such soldiery on the world-wide level, as the American Council has provided such a channel in our own land.

### THE WORLD COUNCIL OF CHURCHES

It has already been pointed out that the World Council is many times as large as the International Council. It was established as a *provisional* organization in 1938, and has been functioning on that basis ever since, with headquarters in Geneva, Switzerland. It has been well financed, having received a very large grant in one lump from that wealthy champion of modernism, Mr. J. D. Rockefeller, Jr.

### *Believers and Unbelievers*

The World Council is the outgrowth of 40 years of conferences among liberal churchmen. Their goal has been to unite all branches of Christendom under one banner, whether fundamentalist, modernist, Eastern Orthodox Catholic, or Roman Catholic. They have been un-

able to get cooperation from Rome, however, and there is much lamentation on that account. It is unfortunately true that many thousands of truly Bible-believing, born-again Christians are yoked up with modernists and Orthodox Catholics in the World Council. But they certainly do not set the pace for the World Council; an observer from South Africa (of Dutch descent) agreed with me that he had not heard a single reference to the virgin birth of Christ or to His expiatory blood atonement. And while some spoke concerning the resurrection of Christ, there was a notable lack of words specifying that it was a real, bodily resurrection.

### *Barthianism*

Of the many messages given, not one championed the true Gospel message, and the clearly predominant note concerning the Bible was a frank rejection of the idea that the Bible is, and is in its entirety, the very Word of God. The old-fashioned blatant modernism was not much in evidence (although there were many men present who still hold to it, but their strategy today is to keep quiet about it for the most part), but Barthianism, the new modernism, is rampant. Let it be said that Barthianism is as far from true, historic, Biblical Christianity as is much of the old-fashioned modernism, and its current growth can bring no comfort to the true Bible-Christian.

### *Idol Worshipers*

One hundred and fifty denominations from some 40 countries have joined the World Council. Included among these are virtually all of the modernist-controlled bodies of the world, plus some denominations whose leaders seem to be undiscerning. But the chief pride and glory of the World Council is the goodly number of Eastern Orthodox Catholic groups. In fact, the World Council is so anxious to have more of these groups that they have left open eight places in the 90-man central committee in the hope that more Eastern Orthodox bodies will join, in which event the eight places will be filled by their representatives. These groups are almost as far from true, Biblical Christianity as is Rome. They practice the idolatrous mass, pray to the saints and for the dead, venerate images

(icons), believe in purgatory, and worship the Virgin. It is appalling to see any of God's true children tied into a Council containing such things, and those who are in that abominable yoke ought to do something about it.

### *Missionary Herald Excluded*

The meetings of the World Council were held in the large Concertgebouw (concert building) in the southern section of Amsterdam. Everything showed admirable efficiency and finesse. Press relations were big business, and were for the most part carried on in a wonderful manner. But it regrettably must be reported that much of the fundamentalist press, including *The Brethren Missionary Herald*, was not granted full press privileges, and this in such circumstances as to demonstrate clear discrimination against a free press.

Much was made of the fact that the basis of the World Council is acceptance of Jesus Christ as "God and Savior." That, of course, sounds very good, but when one surveys the doctrinal character of the leaders of the Council and the rank apostasy prevailing in most of its leading denominations, then the alleged basis becomes a laughing stock—and a vicious snare for the unwary. Even the book tables reflected the overwhelming unorthodoxy of that crowd. It would have been exceedingly difficult to find a single book on sale that was not, at the least, tainted with modernism, and, I dare say, impossible to find even one (except the Bible and "Pilgrim's Progress") giving the simple presentation of the glorious Gospel. One had to pinch himself at times to make himself believe that he was in a church gathering, for the great bulk of their business was far afield from the simple Gospel. I read one major message in which I could not find a single reference or allusion to God or deity in any way, shape, or form. They are a different crowd from us, and it makes the heart heavy to realize that the great bulk of modern churches have so badly and so sadly apostasized.

Much prayer is needed for the testimony of the International Council. The days that lie ahead will not be easy, but God will be faithful. He has promised, "Them that honor me, I will honor."



# The Stream of Sin---But God

By REV. D. F. EIKENBERRY, Yakima, Wash.

"Thy kingdom come. Thy will be done in earth as it is in heaven" (Matt. 6:10).

Sin it is; the child of Satan, the breath of his life—that debauchery seeping from the human heart. How immeasurably appalling! So terrible is sin in its inherent loathsome, pollution that our holy God hates it with a hatred unknown to man, and cannot look upon it until it is covered with the blood of His own chosen Lamb, bleaching the sin-sick soul into pure crystal whiteness in God's sight.

"The next day John seeth Jesus coming unto him, and saith. Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Yet, in sin's foulness men delight to live.

Sin is anarchy in heaven and on earth. It is more ruthless than the most depraved villain, more vile than is filthy the most loathsome thing. Yet men love to embrace it to their bosoms, for they enjoy its intoxicating affection. Sin is as ravenous in its demanding lust for its full gluttonous compensation as are fixed the changeless laws of nature. "For whatsoever a man soweth, that shall he also reap."

Its gory stains on soul and body never can be washed away by social endeavor, neither by self-attainment, nor ecclesiastical prelate's decree, notwithstanding man's brazen boasting claims born of proud arrogant disdain nurtured in the hopeless abyss of disbelief. It is the disease of the soul, and the cancer of human life. Yet in sin's filthy defilement men persist to wallow, for they love its sewage odor.

Sin gushes from the human heart. Satan placed it there the day man fell, thus disrupting the regulations of man's moral nature. Satan is the source of all evil, for he is the author of it. For said Jesus to a group of pretending, religious men, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his

own: for he is a liar, and the father of it" (John 8:44).

Sin fills reformatories, jails, and prisons. It breeds wars, famines, all crime, and scourging social pestilence. It empties churches and fills the blighting movies, the carnal dance hall, and fattens the coffers of the paralyzing taverns. It tramples underfoot the sanctity of the home and fills the courts of divorcement and delinquency. It cherishes the debauch of strong drink, nurtures the forces of darkness, doubt, sus-



REV. D. F. EIKENBERRY

picion, and hate, and holds to that which seemeth right as a wolf clothed in the garb of a sheep. Yet men cling to its deceptions and willingly pay the price.

Sin, the crystallized thought of Satan and demons, turns men's hearts from God the Father, from God the Son, and from God the Holy Spirit. It engenders arrogant presumption against the cross and defies man. It hates the true, the beautiful, and the good when used to express divine grace, love, and truth. But it loves dishonesty, suspicion, and confusion. It makes the good seem to be the best, and offers that which appears to be right as a substitute for the truth. It hates the Lord of Glory and all His saints. It disdains wholesome regulations of righteous law, and claims the Bible to be a book of ancient religious fables having only high-grade moral teachings—the evolutionary goodness of man's highest self.

Yet men willingly exchange righteousness for unrighteousness. They choose, rather, to endure the pains

of disastrous confusion, and prefer to blunder on in their self-imposed disrupted harmony and security of all sacred regularities. Men thus wish, choose, and act, because in their unregenerated nature they are sin-loving creatures. "They love darkness rather than light." Since man's nature and attitude in respect to evil are as they are, sin, therefore, is the beginning and the end of man's earthly problems. Solve the sin problem and the millennium is here, has often been preached. But the tragedy! To solve the problem man does not desire, neither can he, for its putridity is deeper than can reach the social, surface washings of the scarlet-stained hands of moral and spiritual cowards who, like perfidious Pilate, do mockingly dip abject hands into the basin, that a turbulent conscience might be quieted.

Sin's disdain and scorn, mockery and shame; its corruption and blasted hopes, villainy and bestiality; its broken bodies and homes torn asunder; its festering, blistered, sin-drunken souls—these measure only part of earth's sum of the sickening torment sin spews upon its hell-bound victims. Yet, in dearest esteem do men hold it, because they think it satisfies.

Sin! The heart of Lucifer—that rapacious, skulking, deadly deceiver, is so monstrous in its utter atrocious depravity that it turned the face of the holy Father God from the agonizing suffering seen one day out on a little green hill just outside the gates of the Holy City.

That little green-covered hill, each morning refreshingly bathed in the dews distilled from heaven's pure vespers, and each noonday cooled by the holy land breezes, was chosen by the Lord God of creation for the place of that dark scene, before created things were spoken into existence. It must have been a beautiful spot, for we are told a garden was there.

But sin, the living breath of Satan, has no respect for places of beauty, nor things sacred. For there sin caused the Son of God to die, and

on that cross sin burst the heart of my blessed Lord and Savior. It is sin that caused that agonizing, heart-breaking wail of the Son of God, the only-begotten of the Father, "My God, my God, why hast thou forsaken me?" That bitter cry, and sacrificial death, was the Lord's super-suffering, and super-cost; He suffered and paid that men from the curse of sin might be made free.

It was God's way to bring redemption. It was the supreme display of the love of God the Father, God the Son, for lost men. It was God's way to settle the sin question for every believing one, once and for always, for it is God's way to do away with a whole life of sin, be the years tender, or many in strength and labor. It is God's way to make possible for Him to give of His holy divine nature to whosoever willet to come unto the Lord, that it might be said of His blood-bought children, "Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (John 3:2).

And who is puny man that he would question the act of a holy God? For, demands the Holy Word, "Who art thou, O man, that repliest against God?" Yet, the multitudes and multitudes of unsaved peoples, the worlds of Christ-rejecting, sin-loving men and women, persist to pay the supreme price each for himself all alone. How pathetic! For without redemption, "the soul that sinneth, it shall die," says God's Word (Ezek. 18:4). "For the wages of sin is death," writes the inspired Paul. But in the next breath he also declares, "but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The holy God's supreme gift in Christ Jesus—boundless as the sea, fathomless as the unknown depth of

space, glorious as the secrets of heaven! But for the saved ones, by faith, it is grace upon grace, all the way, and shall be throughout the eternal ages.

There on the cross love met hate, and hate was defeated; righteousness met sin, and sin was washed away; holiness met guilt, and guilt was covered with blood. There on the cross holy God met Satan and Satan was conquered; His life met my life, and I died; His death met my death, and I lived; His suffering met my despair, and He flooded my soul with His abiding fullness of joy. There on the cross His cry, "It is finished," blended into my heart-believing cry of faith, "My Lord, my Savior, my Redemption!" And by grace through faith I became a son of God forever, "heir, and joint heir" with the exalted Lord of Glory because the cross was God's way to give His heirship to me.

My soul became satisfied in Him for He became the answer to every moral and spiritual problem in my life. My soul was filled with joy, my heart received a new nature, making possible that my conscience by His grace, being daily washed in the blood of Christ, does quiet every accusation of evil. Being made free from the condemnation of sin by the efficacy of His blood, I was given assurance, and boldness in prayer, having confidence in my Lord's faithfulness.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

It was God's matchless work of

grace, deluged upon me, a poor sinner, that, in response to my faith, Christ's righteousness might be reckoned to my account. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

And also another most startling fact is boldly declared by St. Paul, that the believer's salvation has been accomplished, finished, "once for all," in Christ Jesus. Therefore I have an assurance more stable than the enduring hills, and as greatly affirmed as the everlasting fact of salvation. For says Paul, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10, 14). This statement by St. Paul is most profoundly assuring to every believer in Christ Jesus as Lord and Savior. So, "Be not dismayed what-e'er betide." "For," says Jesus, "the Son of man is come to seek and to save that which was lost" (Luke 19:10). "And him that cometh to me I will in no wise cast out" (John 6:37b).

To the rich young ruler He said, "Come, take up the cross, and follow me" (Mark 10:21). To the hated publican "sitting at the receipt of custom" He said, "Follow me" (Luke 5:27). To the woman who was a sin-burdened, weeping sinner of the city, He averred, "thy faith hath made thee whole; go in peace" (Luke 8:48). To the paralytic borne of four, said He, "Man, thy sins are forgiven thee" (Luke 5:20). To the sorrowing Martha He affirmed, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11:25, 26). To an honored rabbi, blameless in the sight of the law, Jesus declared, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). But to an over zealous, presumptuous young Jewish philosopher, on his way to Damascus, He announced, "it is hard for thee to kick against the pricks . . . Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:5, 6).

Years later this same man who now is St. Paul, in Romans 10:9, 10, makes a startling statement which, when

## BIBLE-READING SCHEDULE

Monday	Oct. 4	Isaiah	7, 8	Acts	24, 25
Tuesday	Oct. 5	Isaiah	9, 10, 11	Acts	26
Wednesday	Oct. 6	Isaiah	12, 13, 14	Acts	27
Thursday	Oct. 7	Isaiah	15, 16, 17, 18	Acts	28
Friday	Oct. 8	Isaiah	19, 20, 21, 22	Romans	1
Saturday	Oct. 9	Isaiah	23, 24, 25	Romans	2, 3
Sunday	Oct. 10	Isaiah	26, 27, 28	Romans	4, 5



followed, leads to salvation, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Also in Ephesians 2:8, 9 we have the same assurance bestowed as a free gift upon every believer, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

## BOOK REVIEWS

(Continued from Page 854)

thing about books unfolding the truth of the Scriptures. Dr. Smith is eminently fitted to help students in their search for good books. He is not only a student, scholar, and author in his own right, but besides possessing a large personal library, knows the field of books, especially as they touch upon Holy Writ.

The various methods for studying the Bible as treated in this book make this volume worthwhile for all who may read it. But the general discussion of books, and the first 100 recommended for the Bible student's library, make this especially valuable. This work may be consulted again and again with great profit for anyone who desires to gather about him good books for the study of the Bible.—Reviewed by *Herman A. Hoyt*.

**THE CASE AGAINST THE  
FEDERAL COUNCIL OF  
CHURCHES.** By Dr. Chester  
E. Tulga. 68 pp. Price, 25c.

Many Christians are opposed to the Federal Council on general and well-founded principles, but lack documented proof for their opposition. Here is a little pamphlet written in plain words, naming names and quoting the exact utterances of the liberal leaders of the Council. The author gives a brief review of the circumstances leading to the organization of the Council, deals with its claims, religious, social, and economic viewpoints. Although some of the material deals especially with the Baptists' relation to the Federal Council, members of the Brethren Church will find it of value.—Reviewed by *Alva J. McClain*.

# THE STAYED MIND

By EDWIN RAYMOND ANDERSON, Hartford, Conn.

In a deceiving day when old errors are slyly reappearing in new dress, and when old heresies have been streamlined to conform to the spirit of the age, it is good and nourishing for the believer to turn once and again to the old promise from an old prophet contained in an old Book, and therein gather new strength and assurance for the way ahead.

Isaiah may not have known anything of the devious wonders of the religious world, and he was a stranger to most of the theological blights which have arisen upon the horizon, yet the Spirit of the Lord who spoke through His servant, was aware of them all, and thus inspired the needful word. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3).

An old word, but surely one that is "new" for much of what arises upon the scene; and inasmuch as what is new is not necessarily true, so that which is old may quite often contain the proper antidote for modern ills. And surely this is one of the marvels of this blessed Book, the manner in which it meets the things which arise and provides the most fitting and thorough answers. The child of the King could ask for nothing more nor better.

The people of the Lord should be a *rested* people, having settled the great matter of sin and the destiny of the soul; they should continually bask in that rest which is their holy right, having been purchased and provided through crucified blood. Nothing should turn the head nor upset the heart, and the people of the Lord are meant to maintain the good equilibrium as they pass through this present scene. They, of all the people upon the earth, are designated as heralds of peace, of that peace which has been provided through the blood of the cross, and bear the testimony of a peace which is to permeate every channel of life and being.

But it is evident from this Isaiah text, and from the observation with the personal eye, that such rest is not always possessed, nor are the people of the Lord bearing that tes-

timony which is required. They are spiritually jittery and upset, and touched by the jarring things of a decadent day. They are religiously unstable and run after the new and the startling as if the very novelty could provide the suitable resting place.

Many would run clear across the town to hear a "striking message casting new light upon the Book of Revelation," who scarcely would cross the street for a sweet, simple, soul-satisfying Gospel service to the exaltation of the risen and glorified Lord. There is such a fascination about those Four Horsemen of the Apocalypse, and about the grim tracings of Daniel's great world-image! The world-words such as "thrill" and "adventure" have crept into their concept of the Christian life, and for all of their emotional excursions, and their religious adventurings, they are never at settled rest, and become, alas, weakened as soft prey for some newly cloaked morsel of specious error.

But the stayed mind is the best portion, having learned the essentials fresh from the hand and heart of a crucified and risen Savior, and having those essentials branded into the framework of the intelligence by the ministration of the indwelling Spirit, there is the entrance into that "perfect peace" which is the gracious seal of such settlement. Never before in all the history of the world has Satan launched such subtle attacks upon the mind, nor arranged such sinister marshalings of error and heresy against the bulwarks of the intelligence. The devil has shifted from the "without" to the "within," from the coarse and the cruel to the soft and the silken and the smooth. The dish may be cleverly arranged to suit every type of religious palate, and well may we say concerning our own natural ability of discernment, "who is sufficient for these things?"

But discouragement there need not be! The devil had his ways and teachings even for Isaiah's day, but the prophet was settled concerning the divine solution. Note the frequent use of the personal pronoun in his word, attesting to his personal



knowledge concerning Him of whom it declares, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Oh, it was the realistic thing, just as real as the restless things which eddied about—and more so! For the prophet knew of a steadied peace settling upon the soul like unto a gracious garrison, and, best of all, this peace is a Person! And that makes all the difference in the world.

Surely it can be no less for us in this day of the full-orbed revelation of grace and truth in the Person of our adorable Lord and Savior. He had come down to earth, to the devil's domain, down to the depths of the unutterable agony and shame of the "death of the cross," and in the fierceness of that awful wrestling has broken the devilish power, and arisen with the tokens of a perfect and all-conquering peace. These are the great and vital truths upon which our minds, as well as our hearts, are to be thoroughly anchored.

And thus as we are occupied with Himself, will He provide all the "charm" and "fascination" which we crave and desire, for a "looking full" at the Lord Jesus will smother all else in the rightful dust. "Seeing no man save Jesus only," leaves room for naught else, and provides that steady sight which roots and grounds the whole of the Christian man in a devious and shifting day.

Let us attend therefore to the "looking" and permit Him to care for the guaranteed "keeping," even as He has promised—"Thou wilt

keep him in perfect peace"—and come to more fully and peacefully rest in that which His own sovereign hand of power could alone provide. Verily is the "stayed mind" a great and holy asset in this late, dark day, when the mind has been made the target for the many attacks of the great enemy, for it provides the one strength and support and solution, all to the praise of His worthy name.

#### PARABLE OF A PRODIGAL FATHER

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And now, many days hence, the father gathered all his interests, and aspirations, and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country, and they elected him as chairman of

the house committee and president of the club and sent him to Congress.

And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real companionship.

But when he came to himself, he said, "How many men of my acquaintance have boys—boys who understand them and whom they understand—who talk about their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart-hunger! I will arise and go to my son, and will say unto him, "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintance."

And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now, and let me be your friend." But the son said, "Not so; I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel, and to know things, but you were too busy. I got companionship, and I got the information, but I got the wrong kind, and now, alas, I am wrecked in soul and body; there is no more heart left in me. It is too late, *it is too late, IT IS TOO LATE.*"—Selected.



Congregation at Leon, Iowa, on Homecoming Day, 1948



# BOOKS, BOOKLETS, TRACTS

BY BRETHREN WRITERS

## Books

Bauman, Louis S. ....	The Faith Once for All Delivered Unto the Saints.....	paper 35c, 2 for 60c; cloth	\$ .60
Coleman, Frank G. ....	The Romance of Winning Children.....		2.00
Gingrich, Raymond E. ...	Outline and Analysis of the First Epistle of John.		2.00
Hoyt, Herman A. ....	This Do in Remembrance of Me..	paper 30c; cloth	.60
Hoyt, Ashman, Mayes....	The Brethren Minister's Handbook.....		2.50
Humberd, R. I. ....	The Book of Revelation.....	paper 75c; cloth	1.25

## Booklets

Ashman, Charles H. ....	Seven Great Aspects of the Holy Spirit's Work..		.10
Bauman, Louis S. ....	As in the Days of Noah—and Lot!.....		.20
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*The Brethren*  
*Missionary Herald*

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# EDITORIALLY SPEAKING



By LOUIS S. BAUMAN  
Editor, Foreign Mission Number

## AMERICA, BOW YOUR HEAD IN SHAME!

Harry Schwartz, Associate Professor of Economics at Syracuse University, who has compiled a mass of news items from recent Russian newspapers and periodicals for the *New York Times*, has brought forth from behind "the iron curtain" a voice that should make our once fair Columbia blush and bow her head in shame. He says:

"Under that heading ('The American Way of Life') *Trud* carries an essay starting with a description of Reno divorces, going on to examples of murders of children, touching on the more lurid contents of comic books and radio programs, and saying there are 600,000 women alcoholics in the United States. The *Literary Gazette*, organ of the Union of Soviet Writers, has contributed to this campaign articles on the buying and selling of infants in this country, and on the 'mass illiteracy' that exists here. An essay half a page long was devoted to racial discrimination in the United States."

While it is true that the Russian portrayal of "The American Way of Life" is somewhat overdrawn, and that the real aim of the Soviet dictators is to make "The American Way of Life" appear decadent and abhorrent in the eyes of, first, the Russian people, and secondly, in the eyes of all the world, yet there must lurk within the breasts of all fair-minded people a feeling that the Russian portrayal is, for the most part, only too terribly true! Turning the flashlight back upon the vile Russian den will not change the truth about ourselves.

Not only "Reno divorces," but Hollywood divorces, Spokane divorces, Chicago divorces, Philadelphia divorces, yes, and small-town divorces, is beginning to make America, in the eyes of all mankind, appear as a foul nest of free-lovers. Right at this moment, thinking educators and legislators are pointing their fingers at the blood-and-thunder comic strips as being guilty of raising a generation of bloodthirsty little pistol toters, whose crimes are not a few. An hour of research on any American radio should be enough to convince any clean-minded person that not only is America en route to the home for morons, if not the full-fledged insane asylum, but that the radio is fast becoming a sewer pouring its torrents of filthy slop and cesspool slime into every American home. All a child has to do is to turn on the faucet and he gets it! As for 600,000 female alcoholics, that number probably is a very conservative estimate of the number of female "bar flies" that are sucking the dregs that damn in our liquor mughouses today. And—*sh!*—be kind to us! Don't anybody tell those finger-pointing Russians about our ever-increasing number of

females that are outstripping the natives of Timbuktu in stripping out.

America, O America! Not so many years ago, yours was the moral and spiritual leadership of the whole world of men! What have you done with that leadership? When a nation as rotten as Soviet Russia is able to point the finger of scorn at your manner of life, isn't it about time that you go to your knees to pray as never you prayed, even in the dark days at Valley Forge or after Bull Run? Your danger is far greater today. You may stand erect in your shame, and sing and shout "God Bless America" until your lungs wear out, but the eternal God's ears will be deaf to your songs until you get down upon your knees before the God of your fathers, confess your sins, brush away the dust from your Bibles, and seek out the old paths wherein your fathers walked in those days when America grew great, and the tread of her marching feet was heard around the world. These were the days in which freemen could stand before the whole world, and, with faces unabashed, and without a feeling of guile, sing:

"Our fathers' God, to Thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might.  
Great God, our King!"

## HOW ABOUT YOU?

By LYNN D. SCHROCK, *Rio Cuarto, Argentina*

The future of the Gospel work here in the Argentine is indeed "unsure." Pressure is being brought to bear more and more upon the evangelical work and believers. Our children and young people meet opposition in the schools; they are ridiculed for their faith in Christ; they are accused of not being loyal to the government, as Catholicism is the religion of the nation; they are even forced, in some schools, to study the teachings of the Catholic religion.

Rome is revealing more and more clearly in this land the diabolical desires of her wicked heart. This has been evidenced here in Rio Cuarto recently by the publication and distribution of bulletins against the evangelical work. The low-down character of the accusa-

(Continued on Page 875)

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# THE ANNUAL REPORT OF OUR AFRICAN MISSION

1947-1948

By DR. ORVILLE D. JOBSON, Superintendent

In some respects the year 1947-1948 has been the greatest in the history of our African mission. For 31 years God has not failed to vindicate His calling to James S. Gribble, as a pioneer missionary to Oubangui-Chari, in providing, keeping, continuing, and extending this work of His own planting. . . .

One of the great blessings of the year was the visit of Dr. Kimmell and Brother and Sister Barnard. Dr. Kimmell was on the field 20 weeks, and Brother and Sister Barnard were with us six months to the day. 'As a missionary body, we have always expressed the desire that any delegation from the church should remain long enough to get an accurate and sympathetic impression of the field. On this score we are perfectly satisfied. We feel that in these brethren from the homeland we have counsellors who know the situation first-hand, and can advise us understandingly through the Board that sent them. . . .

The delegation was graciously received by government officials, and were shown every courtesy of the colony. And what is of more value, they have left behind them an excellent testimony from all with whom they made contact, local administrators, and the governor of the colony. This reveals how perfectly they understood the delicate matters which require wisdom and tact on the part of all who come as ambassadors of Christ to a foreign country. . . .

The Field Council meeting was held at Bassai, the conference station, with 32 missionaries and 13 children present, which, with the three representatives from the homeland, made a total of 48, by far the largest number ever to be assembled in the Oubangui-Chari mission. . . . For 17 days we enjoyed what has been termed "the greatest season of fellowship our missionary body has ever experienced." The messages from Board members and missionaries were deeply spiritual. The love feast was a time of heart warming. . . .

With the Board members we worked out plans for the early evangelization of the remaining parts of the field. We led off with the decision to open two stations immediately to care for the 115,000 people previously visited by long-range itineration from two of our older stations. Some of you will remember hearing us plead for missionaries, when on furlough, to make possible one or more stations where a hundred thousand people awaited resident missionaries. You will remember us referring to the joy that some young couple would have in becoming the spiritual parents to these thousands. Well, it is in two of these sections that we have now begun to establish missionary residences.

Brother and Sister Goodman, with the real pioneer spirit, have already taken up residence in the "case de passage" at Njoro, where they are building a temporary home, and beginning evangelization of the Pana and kindred tribes, numbering 50,000. Then far away to the south, Brother and Sister Dunning have already moved into the region of the Lobaye, where there is a population of 65,000, many still unreached with the Gospel.

Roman Catholicism has been in this section for years, but many, many villages remain untouched. There are great prospects for these fellow-workers to do a fruitful piece of work for the Lord. Some of the rest of us look at their opportunities with longing eyes. The Dunnings are temporarily living at Boda in a house badly in need of repair, entailing real sacrifice, which we were able to rent from a local mining company. The station for this district, however, is to be at Mbaiki, where Brother and Sister Balzer, faithful missionaries in the building industry, have parked their trailer home, and have begun operations on the missionary dwelling. With the establishment of these two new stations, the field is further subdivided into seven districts and nine stations, as follows:

## Districts

Bassai  
Yaloke  
Bellevue  
Bekoro  
Bouca  
Bocaranga  
Lobaye

## Stations

Bozoum, and Bassai.  
Bossebele, and Yaloke.  
Bellevue.  
Bekoro.  
Bouca.  
Njoro.  
Mbaiki.

Another move toward an early evangelization of the field was the decision to provide advanced Bible training for a greater number of our faithful native workers. Pending the approval of the Board of Trustees, which has now been received, we decided to move the Central Bible School, now located at Bellevue, to new and permanent quarters of its own. The site chosen for the future home of the school is located five miles east of our present Bozoum Station, on the automobile road to Bossangoa. Here we have asked the government for a grant of 37 acres (15 hectares), where we propose to erect two missionary dwellings and the school building proper, as well as dormitories for the students. For the most part the buildings proposed are to be memorial buildings; funds for some have already been promised or definitely assigned. With the creation of a president, dean, and faculty, and with the new quarters designed to accommodate up to a hundred students, the Central Bible School should move into a sphere of greater usefulness than ever before, in the training of leaders for the Brethren churches of Oubangui-Chari.

For the present the school continues at Bellevue. The graduation of 11 students last November, who completed the two-year course, was reported in a recent Foreign Missionary number of the Missionary Herald. For two years Brother and Sister Beaver and Miss Ruth Snyder cared for the oversight and teaching of the school, and it was very fitting that they should have the joy of seeing their first class graduate before taking their furloughs. The school reopened this year in March, a month later than schedule, due to a delayed Field Council meeting, with Brother and Sister Robert Williams as dean and teachers. There are 41 students



this year, the largest enrollment the school has ever had. . . .

Station Bible schools operate in some of the districts to give more Bible training to the large group of village prayer leaders, and prepare some of them to enter Central School. Our pastors' committee made provision to standardize the curriculum of these station schools to meet the entrance requirements of the Central School. Station schools operated last year at Bozoum and Bellevue, others had the workers in for shorter periods, while others gathered them together at several central points in the district. This year one school is operating at Bassai, and Bellevue was able to have a short session of theirs. Although not within the dates of this report, I cannot refrain from mentioning that, with the duties of building, Brother Goodman is also operating a station Bible school at Njoro.

For some time now a number of missionaries have felt that our native ministers should have more instruction in the French language, thus opening to them a wider field of Biblical literature for reading and study. . . . As a move in that direction, Mrs. Hamilton has reopened the French School at Bassai and enrolled the students whose education was suspended when she took furlough in 1942. Field Council also recommended the



*Chauncey Sheldon and his Junior Bible School men in front of their schoolroom at Bellevue. Brother Sheldon brings these chapel leaders in for one year of training.*

reopening of the French school at Yaloke, and the creation of a new one at Bekoro. Request has been filed with the administration to reopen the Yaloke school under the direction of Mrs. Taber in October, 1948. Because of the uncertainty of continuity, due to the lack of teachers, nothing has been done about the Bekoro school.

Vernacular schools have been given further liberty by a metropolitan decree, promulgated in French Equatorial Africa last year, permitting these schools to give rudimentary teaching in French reading and writing where no regular French school is operating. Wherever the native churches have young men who are qualified to give this instruction, it will be added to the curriculum of the vernacular schools. Also the rudiments of singing and the use of the "letter wheel" have been proposed as additional courses for these schools. Practically all of the stations are operating church schools, supervised by the missionary teacher in charge of the

vernacular work. There are some graded classes on the stations as well. Hundreds of children are receiving instruction in these classes taught and supervised by faithful missionary ladies.

During the Field Council meeting we had a number of meetings with the native elders and leaders who assembled at Bassai. Dr. Kimmell and Brother Barnard met with us, and brought several messages which were translated into Sango, which they all understand. . . . The Missionary Pastors' Committee authorized the ordination of several leaders, bringing the list of ordained elders to seven. These elders, with the stations under which they serve, are given here that you may become more acquainted with their names, and pray more specifically for them: Jean Noatimo, Bassai; Jacob Yase, Bellevue; Marc Volongou, Bossembele; Abraham Yalingue, Bouca; Noel Gaiwaka, Bozoum; John Mane, Bekoro; Silas Deakonou, Yaloke.

A number of other men were approved as ordained deacons in their own congregations to assist these elders at baptisms, love feasts, and marriages, and to perform these services elsewhere under the direction of the missionary pastor or native elder. . . .

The progress of the native church is the real barometer of our mission work, and we are happy to report that the Lord's blessings continue to rest upon its growth spiritually and numerically. Never was there greater hunger to learn to read than is now manifested. But never were we less able to supply material for the people to read. Our hearts have ached for the lack of printed Scriptures to sell to earnest seekers. Multi-graphs and mimeographs have worked hard to keep them in syllabaires, abridged song books and Gospels, but this has been far from adequate. However, as we write this report we are somewhat encouraged by the arrival of 400 Sango New Testaments, the first shipment of a promised 10,000 for 1948. Also a few packages of the Gospel of John in Sango have come through, being the first arrival of a promised 15,000. Ten thousand Sango song books are now being printed at Loizeaux Brothers in New York, and should be forthcoming soon. Besides these Sango Scripture supplies, 3,000 Gospels of John in Gbea have arrived. One thousand Karre New Testaments are en route, as well as separate Gospels. To encourage the use of French, and supply the demand, we have ordered 600 Bibles and 500 New Testaments in French. Translation continues in several sections of the field. The Gospel of John in Kabba has been completed and is now in the hands of the American Bible Society. The Gospel of Matthew in Gbea has just been completed, and translations in the Old Testament are being made in Karre.

Fifty-four baptismal services added 1,604 members to the church, bringing the total communicant membership to 5,548. Pre-baptismal classes report 5,957 converts enrolled and learning to read, either from syllabaires or the Gospels. The total number of native workers, including pastors, their communion center leaders, as well as village prayer leaders, now totals 845. . . . Of this number 76 are now enrolled in station Bible schools or in the Central Bible school. . . .

The offerings of the churches continue good. Last year the total offerings for the field exceeded 170,000 francs. This is more than is included in the following report, as some special offerings and money furnished



## GENERAL SECRETARY REPORTS

students for the Central Bible School is not included. At the present rate of exchange, that sum is less than a thousand dollars. But most of it was given when the prevailing rate of exchange would have made it equal to \$2,400. We hardly know how to make a comparison; suffice it to say that the churches are self-supporting, and are always ready to respond to special needs, and grasp opportunities to give to the Lord.

One glance at the statistical report given below will reveal that there are 82 points where communion services are being held, and 574 groups where daily services are held. That means that 574 villages, surrounding 82 central points where they meet on the Lord's Day and for communion services, must have the oversight of missionary pastors. This creates an enormous task for the missionary pastors upon whom fall the oversight, stated visits, Bible conferences, local training, and literary needs of his people. Besides these pastoral duties, most of our men are carrying other duties as well. However, we are glad to see this burden eased somewhat this year in the establishment of the two new districts. More personal attention can be given to the villages and workers, and great advance should be made in the coming year. Sections of the occupied field, little visited before, are already beginning to yield results, as at Bozoum among the Gbaya, for example.

The medical work done in the mission will be reported separately, but we desire to state here that this ministry continues to be honored of the Lord. Dr. Taber and the active nurses are doing a great service to the sick and suffering. Thousands of patients frequent our dispensaries in a year, and tens of thousands of treatments are given. A school for training nurses was opened at Yaloke this year, under the direction of Dr. Taber, looking forward to producing more able assistants for this branch of the work.

Then we want to say a word about the missionaries' children's school. This school, under the leadership of Miss Kent, has continued full time through the year, and has been a greater blessing to the children than we could possibly calculate here. The great advantage of this school is to keep the children with the parents, in the surroundings where their parents' lives are lived for the Lord, and that during the formative years of their lives. May God grant us some missionaries from the efforts of this school.

I believe it is fitting here to express, on the part of the missionary body, our appreciation to the church at home for the material equipment provided through the board to help us accomplish our task. We greatly appreciate the eight new Dodge pickups sent to the field to replace the old equipment which was taking so much time to keep in repair. The riding qualities are rough, but they have the makeup to take these African roads, and that is what we need. Then too they are pickups, and that is the life we live out here, "pick up and go." Together with these pickups we are receiving a goodly supply of extra parts, a shipment of building tools, paper for small print jobs, a multigraph from the Women's Missionary Council, all over and above the regular operational funds for the work. We trust we may be good stewards of these supplies and equipment, and use

*(Continued on Page 878)*

In our last report we were just ready to make the trip through the churches of Ohio and Pennsylvania. Now that trip is history—it lasted just a month. In the Miami Valley in Ohio, we visited with the churches at Camden, Clayton, Covington, Troy, North Riverdale (Dayton) and had the joy of attending the Sunday school picnic with our old friends at First Brethren in Dayton.

Next we spent four delightful days at Rittman, Ohio, in the district conference, speaking, I believe, six times in the interest of Foreign Missions. Mrs. Barnard, by the way, was speaking at the same time for the W. M. C. sessions of the district conference at Johnstown, Pa.

Leaving Rittman, Ohio, we spent two weeks in Pennsylvania, speaking at Baden, Johnstown, Kittanning, Meyersdale, Uniontown, Jenners, Listie, Conemaugh, Mundy's Corner, Altoona, where both the Altoona and Juniata congregations met together, and Leamersville. From these churches we hurried to Philadelphia for a meeting of the F. M. S. Location Committee. While in Philadelphia we visited with the Brethren in the First and Third Churches.

Now we have been back at Winona for three weeks and during two of the three weeks we have been in the annual board meetings and the National Fellowship of Brethren Churches. Minutes of our Board, as they are of interest to the general membership of our Society, are published elsewhere in this issue of the Herald.

Possibly nothing in recent years has so thrilled the membership of our Society, present at the annual meeting, as the recommendation of the Board of Trustees that we open two new fields of missionary endeavor—the one in Brazil, near the mouth of the Amazon River, and the other about half way down the 1,300-mile peninsula of Baja (Lower) California in Old Mexico. The J. Keith Altig family has been approved to pioneer in the Brazilian field, and Bro. Jack Ted Green in the Baja California field. Full announcement of the opening of these fields will be made in next month's Herald.

It has been many years since there was such a public presentation of missionary life as that on the Sunday morning of the closing day of Conference. Six furloughed missionaries and 11 new recruits who have been fully approved for foreign service, pending satisfactory medical examinations, were on the Conference platform at one time for the beautiful service of dedication, in which they were set aside for foreign service.

Our present plans are to remain with the residence at Winona Lake until about January 1st, when we will go to the West Coast for about four or five months. Following the West Coast trip, we will move the offices of the General Secretary to Winona Lake, Ind. We hope to visit every church in the east for at least one service before we make this western trip.

Bro. Joseph Foster is improving in health, so says a letter from Bro. O. D. Jobson dated August 28th. Continue to pray for a complete recovery.

Yours for a greater missionary endeavor,

Russell D. Barnard.

*Send Christmas Cards to Africa now! See Page 778 of the Sept. 4, 1948, issue of the Herald for addresses.*



# REPORT OF THE MEDICAL WORK

## *Of the Oubangui-Chari Mission for 1947*

By DR. FLOYD W. TABER

At the beginning of the year the medical work was at low ebb—only one missionary nurse carrying on, and that only in spare time in addition to her regularly assigned duties. During the year three nurses and a doctor arrived to take up the work which had been interrupted by furloughs.

BELLEVUE DISPENSARY was the only one which functioned normally throughout the year with a corps of four native nurses under Mrs. Beaver's direction.

In view of the fact that her assignment was to the Central Bible School and that she was able to give only stolen moments to the medical work, it is remarkable that the general work held up as well as it did, and that there was a real advance in work for small children. Each quarter they cared for an average of 740 patients, giving them 4,080 treatments.

Since Miss Bickel's return to the field at the end of the year, she is teaching a class for the native nurses. But she must crowd this class and all the medical work into the hours from 7:00 to 10:30 a. m., for then she goes to teach in the Junior Bible School for budding Christian workers. Even the time allotted to "medical" work is not entirely occupied with the body, for every morning an evangelistic message is given to the patients.

BASSAI DISPENSARY was served by the ever-faithful Moses, who kept it running to the best of his ability. But he does not have the equivalent of a fourth-grade education, and never had any medical schooling at all. His work consists mainly in treating colds and applying medicines externally. So when he faced harder cases, Mrs. Hamilton was consulted.

Since Miss Myers' return from furlough in 1947, she is taking again the oversight of this dispensary, along with her translation and teaching work. But she is under appointment to the new station at Bocaranga, so she is only filling in at Bassai until another medical worker is available to be appointed there.

BEKORO DISPENSARY was left without a missionary nurse and with no trained native worker, so Mrs. Balzer filled in while her husband was building a missionary residence there. Now that the Balzers have moved on to build elsewhere, and Mrs. Kennedy's time is filled with translation work, the Bekoro dispensary is closed, until the Lord provides a worker.

At the beginning of 1947 the YALOE DISPENSARY stood idle. The yard behind it, always swarming with patients, was deserted. The patients? A few went to the native nurse at the government dispensary. Most of them were receiving the tender (?) care of the witch-doctor, or none at all.

When Miss Tyson arrived in May, she had no time to unpack before they began pestering her to open the

dispensary. Since then the increase in the number of patients has been phenomenal, until during the last quarter 1,315 patients received 11,699 treatments, averaging over 150 treatments a day—nearly nine per patient.

Nine treatments per patient! That simple figure speaks volumes! It is the climax of years of persevering effort. For in the early days the patient came once, and if he was not cured the missionary's medicine was no good. If he could be persuaded to come back twice—thrice—that was the limit. Just long enough so the medical worker would begin to hope the treatment might have time to take effect—and they were gone. How often the cry goes up, "What's the use!"

Nine treatments per patient! That means the treatments that are given at so much cost (in many ways) have a fair chance. That means cured patients who go home with a testimony to the effectiveness of western medicine when administered with Christian compassion. That means patients who have stayed long enough to learn something of the Gospel.

The method by which it is brought about? On the surface, very simple. When a patient misses a day, he is forced to exercise himself with a hoe before receiving the next treatment. When a series of injections is begun, where continuity is of extreme importance, a cash deposit is required, to be reimbursed at the completion of the series. But why are people willing to work out their punishment? Why do they lay down their hard-earned money? It is because of the confidence that has been inspired through the years.

This method succeeds only at the expense of *apparent* hard-heartedness. Refuse treatment to someone who suffers because he will not take punishment? Refuse care to one who is wasting away with disease because he does not bring a deposit? Yes. Experience shows that the only way to be *effectively* compassionate is to exercise discipline.

Is not the wrath of God necessary in order to bring men to the place where they are ready to receive mercy? The natives in our territory have no conception of the righteousness of God. So, when we preach His love, they think of a wishy-washy soft-heartedness that overlooks sin lightly. Where better than in a well-disciplined medical work can they get a picture of the grace of God associated with truth?

To sum up this phase of our work, at the beginning of 1948 we have three dispensaries in operation, each in charge of a missionary nurse.

And what about the doctor? What does he do? He dreams!

He dreams of some way to protect the health of Christian workers. Nine out of ten of them are weakened in their ministry by some condition which should have medical attention, and most of them die before



passing what we would call middle age. When they should be in their prime for the Lord they are cut off.

Since the early days of the mission, every effort has been made to give them special care. But all we have been able to do has not been enough materially to improve their condition.

In 1944 a program was inaugurated to give them systematic physical examinations at least once a year. But due to furloughs and multiplied duties, it has been dropped.

He dreams of a school to train medical evangelists, first to assist the missionary nurses in mission dispensaries and to help in the health program of the mission; then to go throughout the length and breadth of the land proclaiming the Christ who always showed compassion for the bodily ills of those who came to Him,

without forgetting that their greater need was spiritual, and who says to us, "AS my Father hath sent me, EVEN SO send I you" (John 20:21).

He dreams of a church, strong for the Lord in spirit, soul, and body, because they know and observe God's laws for spiritual and physical health.

He dreams—but this was supposed to be a report of facts—of things done during 1947.

Permit him to go just far enough into 1948 to say that at the writing of these lines, the school for medical assistants has become a reality, although only a babe with six pupils, and that the systematic examination of Christian workers is being carried on this year in the Yaloke area.

Yaloke, July 7, 1948.

## HOW ABOUT YOU?

(Continued from Page 870)

tions against us served to prove one thing—the wickedness of the organization that published them.

A string of extravagant lies about the Yankees were the content of the bulletins. Without a doubt the readers of this article have not heard about it, but, according to these bulletins the evangelical Christians are "first cousins" of the Communists. We are "dirty mouth" because we deny the tradition of men about the Virgin Mary. The evangelical pastors are supported by "millionaire Yankees" who have formed great missionary and Bible societies in order to carry out their wicked plans. Therefore we all are condemned before the public authorities as one would condemn a thief or a corrupter of minors.

Such is the work, brethren, that the missionaries you have sent to the Argentine are doing—according to the interpretation of the Catholic clergy!

Well, thank God, it is all a lie. What we are seeking to do is carry the message of God's love and light to those who are now in the fear and darkness of Catholicism and other error, of which there is a great abundance here in the Argentine.

This is our desire and we need help. We're not giving up because of the strong opposition. We feel it a challenge to go ahead as never before. And it is our conviction that, if the Lord tarries and continues to give us an open door in this land to preach His message, that great days are ahead.

The possibilities are great beyond what one can imagine who has not been to the field. Towns almost without number and country sections remain without a



Missionaries gathered at Rio Cuarto for meeting of the Field Council (l. to r.)—Schrock, Maconaghy, Hoyt, Dowdy, and Sickel.

Gospel testimony. Many of our believers see the crying need and want to help in the work. Homes have been opened to the preaching of the Gospel. Visitation is being done by the believers in an attempt to win them for Christ. Young people as well as a few adults are studying in the night classes of the Bible Institute. Their desire is to hide the Word of God in their hearts in order to be more useful in His hands to the blessing of others. Some of these very students are ready and waiting to enter the Bible Institute of day classes.

Here, dear reader, we are at the place that touches you and me and cries to us of our great responsibility and of our failure to meet it, up to the time of this writing. The need is this—to have more prepared young men and women from the States. This is, I believe with all my heart, the most urgent need that exists at the present time. With help coming to us soon we shall be able, under God, to get the Bible Institute of day classes in operation. This would mean that before long the work here would have trained young folks to carry on the work and a great step toward an indigenous work would be taken.

But the great need right now is that we have help! How about you, young man, young woman, who recently graduated from the Seminary? A great, great field awaits you here. Can't you hear the call?



Birthday party for the Schrock twins, Argentina, 1948.



# ANNUAL REPORT OF ARGENTINE MISSION FIELD---1947-48

By REV. CLARENCE L. SICKEL, Superintendent

Members of the Foreign Missionary Society of the Brethren Church—

Greetings in the name of Him “whose we are and whom we serve.” We give thanks unto our heavenly Father for the great privilege of “holding forth the word of life” throughout another year. Truly our hearts rejoice in being able to report a banner year in the history of Brethren missions in the Argentine—a year characterized by greater interest on the part of the believers in general in their own spiritual welfare, a deeper consecration on the part of our young people, and a unity of heart and purpose on the part of workers and members of each congregation.

However, there has been opposition from the enemy. Satan has been busy. It is true that he has been defeated in his design to prevent souls being saved, but do not think for a moment that he is relaxing his efforts and allowing the present situation to go unchallenged. There has been a well-organized campaign against us through radio messages, pamphlets and literature, and house-to-house visitation, in which the evangelical worker and his message have been denounced, declaring we cannot be saved, accusing us of being guided by devilish spirits, and consigning us to hell. Such ravings, such threats and false charges do not disturb our peace of mind or make us at all afraid. We know in whom we have believed, Jesus the Son of God, who having made atonement for our sins by His death on the cross, called us unto Himself and received us into His church.

The sure Word of God has been given out each week in our preaching services and our Sunday schools, and there are those who week after week are being sealed of God for His eternal glory. Our daily vacation Bible schools have proven, once again, a means of reaching the hearts of the children, many of whom had never attended our services. Child evangelism classes, as well as classes for child converts, have been held with success, though this kind of work is becoming increasingly difficult, owing to compulsory religious teaching in the schools, and the opposition directed toward us by the teachers.

Throughout the year there has been an ever-increasing interest in the things of God on the part of our young people as they gathered week after week to pray and study the Word of God. The young people's camp, held during the month of January, was a time of real heart-searching and visible manifestation of the work of the Holy Spirit of God. We see its effect in our churches in more faithfulness at the meetings, a greater desire to search the Word and to make Him known to others. Each week groups of young people go out from our churches to distribute tracts and testify to the power of the Gospel. Child evangelism classes, as well as Sunday schools, have been started on their initiative.

The Bible Institute, which proved to be such a blessing last year, is being continued through the present

year. Its influence is already being felt and its testimony is reaching beyond the limits of our own immediate field and denomination. The registration is now 44. Present arrangements call for much traveling and sacrifice on the part of the teachers, who are carrying a heavy load in their own immediate field, but each testifies to the joy he experiences in this work. We are all looking forward to the day when a full-time, full-program Bible Institute will be a reality. We trust that it will be in the very near future.

The Annual Conference held in February proved to be a time of great blessing. There was a record attendance, a wonderful spirit of Christian fellowship, and a feast of spiritual blessings from the study of the Word. The highlight of the conference was the meeting of representatives from each congregation together with workers and missionaries, when plans were made looking toward a future autonomous church. This action, we believe, will serve as a foundation for greater things in the future.

This was a banner year also for the offerings of the local congregations. The total offerings of the past financial year represent the largest in the history of the Brethren missions in Argentina, \$11,415.54 Argentine pesos, an increase of \$4,811.91 over the previous year.

During the past year we had the joy of seeing 37 souls pass through the waters of baptism, the largest number over a period of several years. This number does not represent the number who made public confession of their faith in Christ as their Savior.

There are now three national building funds, that is, funds created by offerings made exclusively by the national believers, one for Rio Tercero, another started this year for the work in La Carlota, and the third to complete a fund already on hand for a church building in Laboulaye.

The Bible coach and tent were in the field for a limited time only, owing to the scarcity of workers. Much blessing was experienced in Corral de Bustos and La Carlota.

Yes, this has been a banner year in the work in Argentina, and we feel confident that it is a promise of even better things for the future, for plans are in the making for a greater Brethren work on the Argentine mission field. However, that this might be increasingly true during the years which lie ahead, one thing is necessary for you in the homeland and for us on the field. Paul acknowledged its necessity in all of his epistles—PRAYER, fervent supplication unto God. “The night cometh when no man can work.” Our freedom to spread the Gospel may be taken from us. At any moment the trumpet may sound for Christ's coming. Now, indeed, is the time to make our supreme effort. Brethren, pray for us! “The effectual fervent prayer of a righteous man availeth much.” “And whatsoever ye shall ask in my name, that WILL I DO, that the Father may be glorified in the Son.”



# MINUTES

## OF THE ANNUAL MEETING OF THE BOARD OF TRUSTEES OF THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

Winona Lake, Indiana

August 24 to September 3, 1948

(NOTE: Only such Minutes are herein published as are of general interest to the members of the Foreign Missionary Society of the Brethren Church.)

### 3. California Law of Annuity Reserves

A motion prevailed that the financial secretary consult Attorney Clyde Doyle with respect to the demands of California law as to the reserves necessary to protect annuitants, and that the treasurer be authorized to comply with such demands.

### 4. Ohio Law on Annuity Demands

A motion prevailed that the financial secretary consult Attorney Roy Patterson with respect to the demands of Ohio law as to the reserves necessary to protect annuitants, and that the treasurer be authorized to comply with such demands.

### 7. Treasurer's Report

A motion prevailed that the Board adopt the financial report as rendered by the treasurer with due recognition of the painstaking effort on the part of Bro. Dallas Martin and the services of Dr. Bauman.

### 12. Herald Editorship

A motion prevailed that Dr. L. S. Bauman be requested to continue as editor of the Foreign Missionary Number of the "Brethren Missionary Herald" for another year.

### 13. Easter Publicity

A motion prevailed that the Easter publicity be placed in the hands of the general secretary.

### 17. Location of Foreign Missionary Society Offices.

A motion prevailed that the Board locate the offices of the Foreign Missionary Society of the Brethren Church at Winona Lake, Indiana.

### 19. Magazine Subscriptions for Missionaries

A motion prevailed that the former practice with respect to magazine subscriptions for missionaries be continued this year. (To the limit of an amount of \$20.00 per family unit.)

### 20. Missionary Heralds for Colleges

A motion prevailed that we authorize the office to send out subscriptions to the "Brethren Missionary Herald" to schools and other organizations, up to fifty subscriptions.

The chairman introduced Dr. Hoyt, president of the Publication Board, who in turn presented Miles Taber, editor of the Herald Publishing Company, who spoke about the financial status of the company and what is needed from the four groups who are co-operating in publishing the Herald in a financial way. An hour was spent in this discussion with a further consideration of the matter promised.

Bro. Miles Taber presented a revised plan for financing the Brethren Missionary Herald to the effect that the Foreign Board pay \$500 per issue, the Home Council \$360, the Seminary \$120, and the W. M. C. \$85. Each co-operating board would be entitled to a total of nine pages, including the cover page.

### 24. Herald Company Proposition

A motion prevailed that we accept the proposition as presented by the Herald Publishing Company, and at the same time that we ask them for one more page without extra cost to the Society.

### 25. South American Salaries per Couple

A motion prevailed that the Board increase the allowance of South American missionaries to \$1,500 per couple to begin October 1.

### 26. Argentine Children's Allowance

A motion prevailed that the South American children's allowance be \$150 per year up to and including the 12th year and \$200

per year from the 13th year through the 18th.

### 27. Single Missionaries' Allowance

A motion prevailed that single missionaries in South America shall receive \$900 per year.

### 29. Sickel Approval

A motion prevailed that the Sickels be approved for return to the field pending satisfactory medical examinations just prior to their return.

### 30. Election of Officers

The following officers were elected by ballot to the Board of Trustees: Pres., A. V. Kimmell; treas., L. S. Bauman; recording secretary, H. A. Kent.

### 31. Work of Candidate Secretary

A motion prevailed that the work of the candidate secretary be committed to the general secretary for one year.

### 32. Appointment of General Secretary

A motion prevailed that the service of Brother Barnard as general secretary be continued for another year at the same salary and under the same conditions.

### 33. Appropriation to Foreign Missions Conference

Motion prevailed that, following the action of last year, we appropriate \$100 to the Foreign Missions Conference of North America for this year, it being understood that this does not involve us in membership in this organization, but in appreciation for services rendered in handling governmental affairs.

### 39. Baja California Field

Motion prevailed that we recommend to the Society that we enter the Baja California (Lower California) field for one year beginning January 1st, 1949, or as soon thereafter as Jack Green can go and that we employ him as a missionary there for one year. At the end of this time we will determine whether we will continue work in this field.

### 40. Brazil as a Possible Field

Motion prevailed that we recommend to the Society that we send a missionary party into the province of Amapa and adjacent territory near the mouth of the Amazon River in Brazil, for language study, evangelistic endeavor and further investigation, looking toward the establishment of a permanent mission field.

### 41. Jack Ted Green Application

Motion prevailed that the application of Jack Ted Green be approved and that he be recommended to the Society for appointment as a missionary under the Foreign Missionary Society of the Brethren Church to Baja California.

### 42. Jack Green Agreement

Motion prevailed that Brother Green be allowed whatever is needed for expenses and an allowance of \$100 per month with the understanding that the latter figure is subject to change by the Executive Committee next Board meeting.

### 44. Appreciation of African Report

Motion prevailed that the Board send to the superintendent of the African field its sincere appreciation of the fine work being done in Africa and that we promise them our continued interest and prayers.

### 48. Power Plant Project

Motion prevailed that the Board send a letter of appreciation to the Alexander Mack Brotherhood of Johnstown for assuming the responsibility of the purchase of the sawmill power plant up to \$800.

### 51. Altig Recommendation

Motion prevailed that Brother and Sister J. Keith Altig be recommended to the Foreign Missionary Society for service in the field of Brazil as members of the party to work in that field in harmony with Minute No. 40.

### 52. Brazil Financial Basis

Motion prevailed that the financial basis under which workers shall go into Brazil shall be the same as that under which the missionaries are working in Argentina.

### 53. Churchill Applications

Motion prevailed that pending a successful medical examination, we approve Brother and Sister Churchill to the Argentine field and that we present them to our Society at its annual meeting and instruct them to proceed to the field at the end of the school year.

### 54. Roy Snyder Applications

Motion prevailed that we inform Brother and Sister Snyder of our interest in their proposed missionary work in Africa and recommend their acceptance to the Society pending satisfactory medical examination and the submission of the regular application blanks.

### 56. Marybeth Munn Application

Motion prevailed that the Board approve Miss Marybeth Munn, R. N., as a missionary to French Equatorial Africa pending a satisfactory medical examination and her completion of her work necessary for carrying on the special work among the lepers.

### 57. Mary Elizabeth Cripe Application

Motion prevailed that the Board approve Miss Mary Cripe as a missionary in French Equatorial Africa pending a satisfactory medical examination and her completion of work necessary for carrying on a special work among the lepers.

### 62. Youth Council Appropriation

Motion prevailed that the Board appropriate for the assistance of the Youth Council ministry the sum of \$500 for one year with the understanding that such assistance is temporary and that we encourage the Council to become self-supporting in the near future.

### 68. New Prayer Booklet

Motion prevailed that a new prayer booklet be published by the general secretary in cooperation with the other boards, providing they so desire and bear their share of the expense, otherwise the board will finance it.

### 69. Gribble Book

Motion prevailed that we authorize the publication immediately of 2,500 copies of Dr. Gribble's book to sell at a price of not more than \$2.00 a copy.

### 73. Ruth Snyder Approval

Motion prevailed that the Board approve the return of Miss Ruth Snyder to the African field at the end of her furlough period, pending a satisfactory medical report.

### 77. Financial Secretary Employment

Motion prevailed that we employ Dallas Martin as financial secretary for another year under the same terms and conditions.

### 82. Unfinished Business

Motion prevailed that we commit unfinished business into the hands of the general secretary insofar as he feels able to deal with it and refer other matters to the Board by correspondence.

R. D. Barnard,  
General Secretary.



1. Minutes of the 1947 meeting of the Corporation of the F. M. S. were read and approved.

2. The results of the 1948 election of Trustees were read by the secretary as follows: Homer A. Kent, W. A. Ogden, and Bernard Schneider were elected for the regular period of three years.

3. The secretary read the recommendation from the Board as to nominees for the election of 1949. Motion prevailed that the Society approve the nominations of the Board, as follows: L. S. Bauman, A. J. McClain, C. W. Mayes (to succeed themselves). The president asked for additional nominations from the floor. Caleb S. Zimmerman, Bryson Fetter, and Phillip J. Simmons were nominated.

4. The general secretary presented the two new fields which have been agreed upon by the Board as fields for new endeavor, namely: Baja California and Amapa, Brazil. These were recommended to the Society.

*Baja California Approval*—Motion prevailed that we enter the Baja California (Lower California) field for one year beginning January 1, 1949, or as soon thereafter as Jack Green can go, and that we employ him as a missionary there for one year. At the end of this time we will determine whether we will continue work in this field.

*Brazil Approval*—Motion prevailed that we send a missionary party into the Province of

Amapa and adjacent territory near the mouth of the Amazon River in Brazil, for language study, evangelistic endeavor, and further investigation, looking toward the establishment of a permanent mission field.

5. The candidate secretary, Dr. McClain, presented the following candidates for missionary service:

*Jack Ted Green Approval*—Motion prevailed in a standing vote that Jack Ted Green be approved as our missionary in Baja California according to Minute No. 4, above, upon satisfactory medical examination.

*Keith and Vivian Altig Approval*—Motion prevailed by standing vote that we approve Rev. J. Keith and Mrs. Vivian Altig for service in Brazil according to Minute No. 4, above, upon satisfactory medical examinations.

*Jack and Miriam Churchill Approval*—Motion prevailed by standing vote that Mr. Jack and Mrs. Miriam Churchill be approved for missionary service in Argentina, following the completion of Mr. Churchill's seminary course, and after passing satisfactory medical examinations.

*Roy and Ruth Snyder Approval*—Motion prevailed by standing vote that we approve Mr. Roy and Mrs. Ruth Snyder for missionary service in French Equatorial Africa, following the completion of Mr. Snyder's seminary course, and after passing satisfactory medical examinations.

*Marybeth Munn Approval*—Motion prevailed by standing vote that Miss Marybeth Munn, E. N., be approved for missionary service in French Equatorial Africa, after passing satisfactory medical examination.

*Mary Elizabeth Cripe Approval*—Motion prevailed by standing vote that Miss Mary Elizabeth Cripe be approved for missionary service in French Equatorial Africa, after passing satisfactory medical examination.

*Charles and Pauline Sumey Approval*—Motion prevailed by standing vote that we approve Mr. Charles and Mrs. Pauline Sumey for missionary service in French Equatorial Africa, after passing satisfactory medical examination.

6. Dr. L. S. Bauman, the treasurer, was then presented to the society, who in turn called upon the financial secretary, Dallas Martin, to give the financial report for the fiscal year.

A motion prevailed that the financial report be accepted.

7. Dr. Kimmell made announcement concerning the Sunday morning service at which time all of the approved candidates for the mission field will be publicly introduced to the church and the general secretary will bring a missionary message.

8. A motion prevailed to adjourn the Corporation.

THE ANNUAL REPORT OF OUR AFRICAN MISSION  
(Continued from Page 873)

them for the Lord's glory in bringing salvation to hundreds more this coming year.

In order to make the new advances this year, opening two new stations, setting workers apart for the Central Bible School, and providing furloughs, we have spread ourselves very thin over the field. Right now we are just covering the work nicely, but furloughs are necessary, and right away a couple is taking furlough, which means we must begin doubling up again. And where are we going to double up? At the Central Bible School. We are going to ask the dean of the school, who with his wife has the responsibility of training the native leaders of the church, to take on a pastorate of 152 village groups, where communions are held at 20 centers, with a spiritual ministry to 2,120 church members! What is the answer? New missionaries this year

—1948. Then what is more, next year—1949—will find us doubling up again as another missionary pastor and his wife take furlough.

There will be some missionaries returning to the field, which will help the situation, but for the next several years we cannot possibly care for the work adequately unless there are new missionaries forthcoming. . . .

Our mission enjoys just now what seems to be almost unlimited favor from the French administration for the Lord's work. Never have we presented the requests we have this year, and every one so far has been granted, whether admission into the territory, property, or schools. May we grasp the opportunity before us to complete the evangelization of this vast territory while the doors are still open!



Catechists and workers at one of our conferences in Bekoro field.

District & Stations	Communion Centers	Leaders at Communion Centers	Village Groups	Leaders of the Village Groups	Workers in Central & Station Bible Schools	Total Workers	Offerings (frances)	Communicant Members	Converts in Pre-Baptismal Class	Number of Baptismal Services	Baptized in Report Year
Bassai, including Bozoum and Njoro..	24	27	86	113	32	172	38,601	1,586	1,998	19	412
Bouca-Batangafo ..	17	17	70	61	10	88	24,313	469	1,073	11	363
Bellevue .....	20	31	152	152	8	191	67,041	2,120	1,022	10	305
Bekoro .....	16	16	254	335	10	361	47,430	1,217	1,764	14	524
Yaloke, Bossembele, and Mbaiki not included .....	5	5	12	12	16	33	3,551	156	100	..	..
Totals .....	82	96	574	673	76	845	160,936	5,548	5,957	54	1,604

Bozoum, June 12, 1948.

# PRAYER POINTERS

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Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

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## "Pray Without Ceasing"

A month ago we all came home with that high tide of enthusiasm surging through us. Now, perchance, we have settled down to the every-day trend. We *must* not let down on our prayer life. The need is greater than ever. Every local prayer chairman should now be at her busiest enlisting more prayer warriors, and every prayer warrior should be praising God and praying for the interests of the Brethren Church, old and new. Brethren, *God answers prayer!*

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Argentina—

1. Pray for an expanded program for the Central Bible Institute of Argentina, and for many more students.

2. For the national church in Argentina, and especially for those who are going out in personal testimony.

##### Africa—

1. Continue to pray for Bro. Joseph Foster, who is reported greatly improved in health, and for the health of all missionaries.

2. For our great building program in Africa; for Brother Balzer as he completes his work at M'Baiki, and begins building for Central Bible School at the new location.

3. For the schools in Africa, and for a trained native leadership.

##### New Fields—

1. For Brother and Sister Keith Altig as they pioneer in the newly approved field in Brazil.

2. For Bro. Jack Green as he pioneers in the newly approved field in Baja California, Old Mexico.

3. For workers and funds for these fields, without taking anything away from our established fields.

##### At Home—

1. For those who have to do with the arranging of things in the permanent location of our F. M. S. offices at Winona Lake, Ind.

2. For the very large group of missionary volunteers who are now in preparation for their life of service.

#### HOME MISSIONS—

1. Continue to pray earnestly for the Thanksgiving Offering for Home Missions, that the largest offering for this work will be received at this time.

2. For Mr. and Mrs. Ward Tressler as they take up their work pastoring the new church at Chico, Calif.

3. That work at Cedar Rapids, Iowa, may soon be started on a full-time basis.

4. For the members of the Board of Directors to be given wisdom in their decisions, and that the men of God's choosing will be found to pastor several new fields.

#### GRACE THEOLOGICAL SEMINARY—

1. Give thanks to God for bringing us through the past year victoriously and for sending in provision to

meet all expenses, and pray that the Lord will continue His favor through the coming year.

2. Give thanks to God for sending us the many new students and pray that each one may be built up in the faith and find the perfect will of God for their lives.

3. Give thanks for the many opportunities which have come to both students and faculty members to preach the Gospel and bear witness to our Lord, and pray that God may increase these avenues of testimony in the months ahead.

#### GOSPEL TRUTH RADIO—

1. That those making the transcriptions for the Gospel Truth program will be led of God in choosing the songs and in the announcements made.

2. That as the Gospel Truth goes over the air souls will be saved and Christians edified.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray for the Sunday school classes that are using the Brethren Quarterly, that they may get a balanced understanding of the whole Bible.

2. Pray that the Herald may be used to unify the various interests and boards of the church.

#### WOMEN'S MISSIONARY COUNCIL—

1. That each officer may be used mightily of the Lord in her respective capacity.

2. That every woman in the Brethren Church may become a member of the W. M. C.

3. That each local council may be a spiritual force in its community.

#### SISTERHOOD OF MARY AND MARTHA—

1. That the girls who went to Conference may be a constant inspiration in their respective Sisterhoods.

2. For Miss Ruth Ringler as she prepares the material for the Herald.

3. That the Lord's blessing may continue to rest upon the work of the Jeep in Kentucky.

#### BRETHREN YOUTH FELLOWSHIP—

1. Entreat the Lord to supply the needs for the coming months on the enlarged youth program.

2. For our Brethren Boys Clubs, that the boys may really rally to the support of their project—an airplane for the work in New Mexico.

3. For the new Collegiate Division of Grace Seminary, and for the students, and that our students in other Christian schools will not be led away from the teachings and challenges of the Brethren Church.

4. Praise the Lord for a successful year, according to the fine reports presented by our National Youth Director, Rev. Ralph Colburn.

#### BRETHREN LAYMEN'S FELLOWSHIP—

1. Pray that every layman may be saved.

2. That every layman may be truly dedicated to the Lord.

3. That the laymen may see the need of evangelizing the Brotherhood and of a great harvest of souls.



# NEWS BRIEFS

Dr. Louis S. Bauman has accepted a call to become pastor of the church in Washington, D. C.

Rev. Russell D. Barnard's foreign mission office is located temporarily on the second floor of the Missionary Herald Building in Winona Lake.

Rev. William H. Schaffer, pastor at Spokane, Wash., returned home from St. Luke's Hospital on Sept. 20. No surgery was necessary, as his condition responded to medical treatment during the nine days he was there. Brother Schaffer wishes to thank the many Brethren who remembered him in prayer during his illness.

Ground-breaking services for the First Brethren Church of Troy, Ohio, were held Sunday afternoon, Sept. 19. Several local ministers and visiting Brethren ministers, including the Herald editor, had part in the services. Pastor Arthur Carey hopes to start building operations immediately.

Chaplain Donald F. Carter expects to be sent to the Far East within a few months.

The church at Glendale, Calif., has joined the growing list of 100% churches in Missionary Herald subscriptions. Rev. Archie Lynn is the pastor.

The church in Flora, Ind., broadcasts each Saturday morning from its own auditorium, by remote control. Tune in Station WIOU, Kokomo, 1350 Kc., 8:15 a. m. Rev. R. Paul Miller begins evangelistic meetings in the Flora church. Oct.

10. The Central District ministers will meet there for two days, Oct. 11, 12, for prayer.

Dr. A. V. Kimmell will be the evangelist at Grafton, W. Va., Oct. 25-Nov. 5.

Dr. Herman A. Hoyt will be at the West Virginia Bible College for a week's Bible conference early in November. Rev. Stanley F. Hauser, pastor of the Grafton church, is a teacher in this college.

Prof. Robert Culver's article, "How Does God Forgive Sin?" originally printed in the *Missionary Herald*, has been reprinted in two other magazines. First, *The Evangelical Christian*, of Canada, published it without giving credit to the *Missionary Herald*. Now it appears in the October number of *Christian Digest*, giving credit to *The Evangelical Christian*.

"The Jenners (Pa.) Brethren Church people are not permitted to use the school house for their services, and are now worshipping in the various homes in the community. Plans are in the making to break ground for the new building that a place will be made in which these people may meet to worship" (Waynesboro bulletin). The ground-breaking service was held Sunday afternoon, Sept. 26.

A bulletin from the First Church, Johnstown, Pa., lists the names of 13 young people from the church who are in training for full-time Christian service. Dingeman Teuling will hold youth meetings at the church, Oct. 3-6.

Donald Ogden and Miss Wanita Reeves were united in marriage on Aug. 22 at Ithaca, Mich.

Mrs. Jennie D. Walker, sister of Dr. Louis S. Bauman, died Sept. 2.

Is your Bible reading up to date? Will your name be on the list to be published in the Herald early next year? There is still time to "catch up."

The Brethren Day School at Long Beach, Calif., opened Sept. 13 for its second year. Classes are being held in the new building at 60th and Orange. All classes were full, except the ninth grade, with 100 pupils enrolled. Bible Institute extension classes opened Sept. 13 at the First Church. Dr. Charles W. Maves is teaching Bible Doctrine, and Typology; Dr. Ione S. Lowman teaches

Apologetics; Synthetic Study is taught by Rev. A. L. Flory.

Last year about 40 per cent of the offerings at the Ghent Church, Roanoke, Va., went to missions. They have a goal of 50 per cent this year.

The Bethel Church at Berne, Ind., will be having their annual Homecoming Day, Oct. 10. There were 153 in Sunday school Sept. 20.

Phil Saint, Gospel artist, will be at the Kittanning, Pa., church, Oct. 10-22. Members of the Kittanning church have redecorated the building being used by the branch Sunday school at Skinall.

Members of the Juniata, Pa., church meet at the parsonage for a season of prayer after the Sunday evening service.

Bro. Dick Burch was the speaker at the Miami Valley Brethren Sectional Youth Rally, Sept. 25, at the North Riverdale church.

The North Riverdale church, Dayton, Ohio, had a men's banquet, Oct. 1, with Leon Sullivan as speaker. Rally Day will be observed Oct. 3, with the same speaker.

Anniversary Day will be observed at the First Church, Los Angeles, Calif., Oct. 31.

The Northern Ohio District Laymen met at Canton, Sept. 20. Rev. Charles Thomas, of Akron, was the speaker.

Rev. William Clough will be the evangelist at Allentown, Pa., Oct. 12-24. The Eureka Jubilee Singers are giving a program at the church on Rally Day, Oct. 10.

A new feature page will be appearing in the Missionary Herald soon, written by Dr. Charles W. Mayes, who has kindly consented to become a contributing editor again. Due to the limits of space, the pages by Rev. Charles Ashman and Rev. R. I. Humbert will be discontinued for the present. We thank these brethren for the writing they have done, and especially for their promptness in sending us copy.

Rev. R. I. Humbert spoke recently at the McKee Brethren Church in Pennsylvania, and at the Calvary Baptist Church in Altoona. Later he gave his lecture on the Virgin Birth at the Bible Institute in Buffalo, N. Y., and held a Bible conference in the First Baptist Church of Fulton, Mich.



## EDITORIAL STAFF

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Grace Seminary.....Homer A. Kent  
Winona Lake, Ind.

## CONTRIBUTING EDITORS

Evangelism.....R. Paul Miller  
Youth.....Ralph Colburn



# YOUTH PAGE

RALPH COLBURN—National Youth Director



## NOT SOMEHOW—BUT TRIUMPHANTLY!

Some years ago, a fellow-student at the Bible Institute of Los Angeles signed his name under the phrase which has become the title of this article. And I believe that the phrase was the expression of his philosophy of life. And that's good Christian philosophy!

There are too many of us who are content to "get by, somehow." If troubles come, or other complications which disturb our complacency, we shrug our way through, with little or no thought for God's purpose and plan in these events. As long as we are well fed, entertained, and reasonably happy, we go through life unconscious of its purpose and meaning. We're getting through, somehow.

Some do fairly well in school, obtain positions, marry, raise families, grow old, and die, and the best that can be said of them is that they got through, somehow. I'm speaking of Christians now, who should know and do better.

Whether you are called or qualified for full-time Christian service or not, God has a plan and a place for you. And it is your Christian privilege and responsibility to find

that place and fill it to the best of your ability. And in doing what God wants you to do, "not somehow, but triumphantly" should be your aim.

Before we make *any* decisions, we ought to ask ourselves, "How will this affect God's plan for me? Will I be more able or less able to do His will after I have made this decision?" Then we'll not be slipping through life somehow, but on our way to triumphant living.

But triumphant living is not the automatic result of taking God into consideration. We must also take Him into partnership. Consult Him daily, in prayer, through the Word, that He may be able to guide you. The Apostle Paul did that, and his life is a record of accomplishments for God in spite of bitter opposition and numerous obstacles. He got through "not somehow—but triumphantly."

Don't be like the king on whose tombstone is engraved, "Here lies a king who, with the best of intentions, never accomplished a single thing." Be like the apostle, who said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown . . ."

But, "thanks be unto God, which always causeth us to triumph in Christ . . ." (II Cor. 2:14).

## TRAVELING DAYS ARE HERE AGAIN

After nearly four weeks in one spot, the youth director "hits the road" again, and may be found in—

Churches of the Altoona, Pa., area,  
Oct. 2-8.

Hagerstown, Md., Oct. 9-10.

Hollins, Va. (evangelistic meetings),  
Oct. 12-24; c/o J. E. Patterson, R.  
F. D. 1, Box 279, Roanoke, Va.

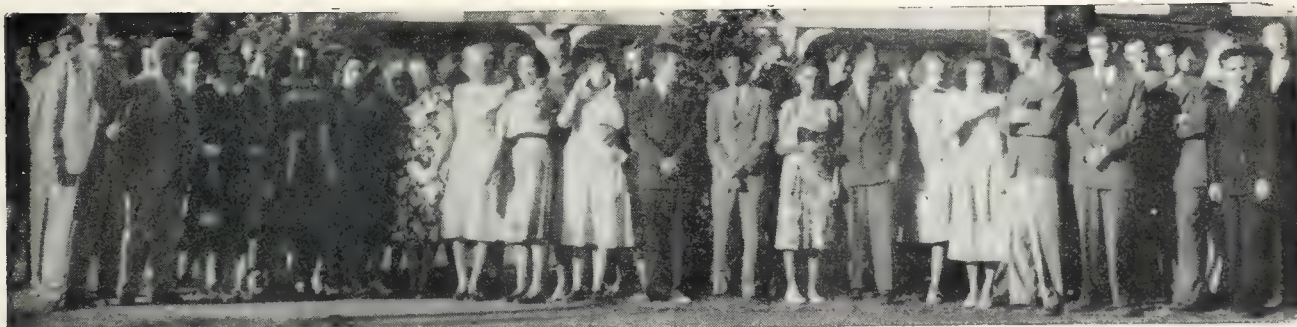
## MONKEY BANKS PAY OFF

If you attended the National Fellowship, and were "victimized" by one of the Bethany campers with a colorful tin "monkey bank," you'll be glad to know that the banks paid off—in the shape of an attractive new steel filing cabinet for the youth office. Nearly forty dollars was collected by the five "monkeys," more than enough for the filing cabinet. The balance will be used toward the purchase of a utility cabinet, still needed.

## DON'T FORGET . . .

To order your B. Y. F. handbooks and pledge cards from the National Youth Office. We welcome your inquiries concerning other helps in youth work.

## BRETHREN NUMEROUS AT BRYAN BANQUET



About seventy people were present at a Bryan Banquet, held at the Winona Hotel Tuesday evening of National Fellowship week. Approx-

imately half of the number present were Brethren, including alumni, friends, students, and prospective students. Eddie Miller was in charge of arrangements. President Rudd,

Dr. H. A. Ironside, and Dr. Raymond Edman were among the speakers. This picture was taken in front of the Winona just before the banquet.



# OBJECTIVES

## OF THE BRETHREN "SOULS FOR CHRIST" CAMPAIGN

By REV. R. PAUL MILLER, Berne, Ind.

The directors of the newly established Board of Evangelism have set the following basic objectives to be achieved as quickly as possible:

*First*—To promote evangelistic parties of the best talent as fast as possible, beginning this fall.

*Second*—All parties are to work on a free-will offering basis, but will be assured of a fair living by the Board. It is expected that offerings on the field will cover all the cost of a campaign but where the field is too small the balance will be made up from the gifts of God's people sent in to the Board of Evangelism.

*Third*—To send parties to all fields both large and small. To encourage union meetings when more than one Brethren church is in a community.

*Fourth*—To provide these parties with full-time schedules. As demands increase, parties will be added.

*Fifth*—To conduct summer tabernacle campaigns, using numbers of college and Bible school students and other capable persons as personal soul-winners and helpers.

*Sixth*—A thorough visitation campaign in every field.

*Seventh*—To extend the length of all campaigns to a minimum of three weeks and up to 10 weeks as the Lord may lead.

*Eighth*—To use every type of evangelism including youth rallies, children's meetings, shop meetings, street meetings, and life dedications.

*Ninth*—A day of prayer and fasting to be observed in every campaign.

*Tenth*—To begin at once to lay plans for providing efficient training in evangelism as essential to obtaining the needed workers.

*Eleventh*—The personnel of the workers in all parties is to be composed strictly of members of the Brethren Church.

*Twelfth*—That this work shall be strictly on the faith basis, utterly dependent upon the free-will, voluntary gifts of God's people. It is

believed that if God is in it He will move His people who love souls to prosper the work.

*Thirteenth*—To provide literature, guides, and handbooks on evangelism and how to win souls, to be placed in the hands of every member of our Brethren fellowship.

The directors felt led to make Winona Lake the headquarters for the board's work. Send all mail to—

Board of Evangelism,  
Box 15.  
Winona Lake, Ind.

For the publication of literature and obtaining equipment for sending out our first party, we are waiting on the Lord. In this work from start to finish we will advance upon our knees. We will not incur one cent of indebtedness. God always pays His own bills. There will be no designated offering day for the Brotherhood. If any of God's people have some of the Lord's money on hand, we know of no place where it can now be made to produce results in souls quicker than in this new field of evangelism.

## WORLD ASSOCIATION OF EVANGELICALS PLANNED

Last week's issue of the *Missionary Herald* gave an account of the formation of two world-wide councils of churches, the World Council (sponsored by the Federal Council of Churches) and the International Council (promoted by the American Council of Christian Churches). At approximately the same time, a third group of Christian leaders was meeting at St. George's School, Clarens, Montreux, Switzerland, to consider a world organization. This meeting was called by the National Association of Evangelicals.

A world organization was not set up at Clarens, but preliminary steps were taken in preparation for a convention of evangelical leaders and organizations to be held in Zurich, Switzerland, in the summer of 1949. A committee of 15 was made responsible for the planning of this convention.

Among American leaders who attended the Clarens conference were Dr. Torrey Johnson, Dr. Bob Jones, Jr., Dr. Harold J. Ockenga, Mr. George T. B. Davis, and Evangelist Clifford Lewis.

## UNDER THE PARSONAGE ROOF

By MRS. ROBERT E. A. MILLER, Martinsburg, Pa.

"Goody!" burst forth Sharon, soon 3. "cake for dessert. I eat it all. Mama, not just the frosting. I be a good girl." You see, our little brunette has had a terrific time learning she must eat the entire piece of cake, not just the frosting. The noble spiel she gave Mother about how good she'd be, how she would remember to eat the bottom first, saving the frosting till last, fell on ready ears, and mother-like I believed her. But as soon as I had turned my head, the frosting was gone.

How like so many Christians. Frosting? They love it. They never miss a Bible conference or a special service with an outside speaker or musical talent. They run here and there and everywhere. Yes, they promise God and often the pastor

that they'll eat the cake, too.

There is the cake of a difficult job in the church with no glory attached down here. There is the hardened cake—denial of self for Christ's sake; the mouldy cake of personally dealing with unsaved friends and acquaintances. It seems to be such a task to speak the words which will point the lost soul to Christ. Then there is the dried-up cake of prayer—how little of that we eat! Is it any wonder we are impotent? All frosting will give indigestion.

But some Christians want only to feast on the Word of God and never to feed others. They revel in the fellowship of the Gospel but offer nothing to further its advance. God help us to be growing Christians, eating more than frosting, and presenting our all to Jesus Christ.

# THE WORK OF THE CHURCH

## *In the Light of God's Faithfulness*

By REV. PHILLIP J. SIMMONS, Juniata, Pa.

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*Excerpts from the Moderator's-  
Address at East Fellowship of  
Brethren Churches — delivered  
July 27, 1948, at Johnstown, Pa.*

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Those of us responsible for choosing a theme for this conference have chosen that of "The Faithfulness of God." Surely there could be no greater tragedy than for an individual to lose his implicit trust in God's faithfulness. Your moderator is convinced that here is a reality that has become hazy in too many of our hearts. We have permitted the overcast of apostasy in hours of trial and discouragement to darken from our vision temporarily our glorious and sovereign Lord. We have failed to soar on wings of faith above this cloud of apostasy. Instead we have permitted ourselves to be enveloped by it. Our weaker brethren have been enslaved, being caught in its boggy quagmire. . . .

Faithfulness is one attribute of God that ought to be exceedingly precious to every Christian. It ought to be accepted as if he were the only person in the whole world. I would find little satisfaction in knowing that God is omniscient, with all knowledge, or that he is omnipotent, with all power, if I were not absolutely sure that His faithfulness causes Him to have me constantly in mind and directs His matchless power in the supply of my every need. Here I find assurance. . . .

There is a verse (II Thess. 5:24) which I discovered one morning in my devotions as a young Bible school student in Chicago. I have never ceased to praise God for this verse which promises, "Faithful is he that calleth you, who also will do it." Today, while serving in my third pastorate, I can assure you that I have found it as true as true can be in both pastoral work and in private life. Aren't you grateful that "great is His faithfulness," and that "He abideth faithful"?

But in our jubilation and enthusiasm for God's faithfulness we need to be cautioned lest we may presume upon this great attitude of God. In this address we propose to thrust forth this warning as our first consideration.

### WHAT THE FAITHFULNESS OF GOD DOES NOT MEAN

It does not mean that I have the right to presume upon God without waiting before Him in prayer and supplication for His leading. . . .

It does not mean that I can sit in



REV. P. J. SIMMONS

ease and expect God's work to go on regardless. . . .

It does not mean that I can cease praying for the salvation of souls. . . .

It does not give license to presumption in the place of faith, nor folly in the place of wisdom. . . .

It does not give excuse for neglect of the work of Christ, or of His church, or of the administration of His church. . . .

### WHAT THE FAITHFULNESS OF GOD DOES MEAN

Praise God, there are certain things that the "Faithfulness of God" does mean. It means that I can count on my Lord not to let me down if I am faithful. Yes, He permitted Paul to be stoned and dragged from the city as dead, but He gave Paul sufficient grace and made of him a better man, and a greater missionary because of the experience. He never let Paul down. He allowed Stephen to be stoned to death as a martyr, but He stood up to receive the spirit of this valiant soldier of the cross into His royal presence. He did not let Him down. He did not prevent the early Christians from being persecuted, but neither did He fail

them. He was with them and worked all things pertaining to them for their good and His glory.

It means that in my hour of trial or hardship I can trust and need not worry. God is still on the throne. Things are not out of His control. He is not a puppet God but a sovereign, faithful God. He is not one who is dead, but we worship a living Lord, One who is active with wisdom and power to help.

It means that when I am sure of His leading I need not fear to follow. The future may seem dark, and the way impossible, but if He leads He is faithful to provide and to go before.

And beloved, it means that your God merits your faithfulness. A God like this is worthy of our very best. Anything less dishonors His great name. Half-hearted service is not becoming you as one of His select ones.

### THE WORK OF THE CHURCH IN THE LIGHT OF THIS

A consciousness of this should spur us to 100 per cent effort for Christ. It should encourage us to 100 per cent surrender to Christ. Friends, it should cause us to expect 100 per cent fruitfulness for our service. One great reason for failure on the part of the church is that they have ceased to expect God's best, and blessing. Compromise and sluggishness are inexcusable in the light of God's promises and His faithfulness in fulfilling every one of them.

In the light of God's faithfulness, there is no divine reason for failure in any church in our district. Whether it be a city church, an urban church, or a strictly rural church we should be thriving, and can be thriving, if we, as Brethren, are willing to be in the place where God can bless us and look for His blessing. . . .

I am glad for the great forward step of our District Mission Board. It has been a great step of faith. It is a great step of challenge. Praise



God, there is a Brethren testimony going forth in two communities with resident pastors where there was no such testimony one year ago. . . . In still a third community, a pastor has been called, and is anticipating a move to the field in the near future. . . . You have never had such a large district mission program. Praise God, we know that He is faithful in these things. This is the result of your prayers for new works in this district. It is the result of a united effort for Christ, and a challenge to a 100-per-cent district mission support with both your funds and your prayers. . . .

To your moderator, one of the greatest steps forward this year has been the calling of a full-time national youth director. It is something your moderator has been enthusiastic about since his seminary days. Brethren, I believe this man is in a key spot in our brotherhood to thrust forth more young people into the Lord's work than any other man. I believe his work of guidance will have a large place in steering young people into Brethren leadership. . . .

As a district, we have a right to be proud that we are a part of a national brotherhood that is so solidly united doctrinally. We ought to guard that as churches. We also have a right to praise God that we are not in the clutches of some organization such as the Federal Council of Churches of Christ in America. We can be glad that our national organization believes in separation. We have a right to be proud of our national Home Missions Council, our Foreign Missionary Society, our Seminary and its new Collegiate Division, and our Brethren Missionary Herald Company. We need to stand back of our National Radio Board and pray for the Lord to lead and undertake here. Let us feel that each of these, and all the others are a very definite part of us, and that in the light of God's faithfulness, we can expect to move ahead through these agencies.

#### THE CHURCH LEFT WITHOUT EXCUSE FOR FAILURE

Failure can never be attributed to

God. "He abideth faithful." It cannot be attributed to human weakness because where He leads, and when He leads, He goes before and supplies. In our weakness He is made strong if we are yielded. The church is left without excuse for failure. The reasons for failure must either be worldliness, so that God cannot bless, or prayerlessness and faithlessness so that God will not bless, or a simple case of spiritual laziness so that we are not willing to be used. America is becoming a very lazy people national-

ly. It behooves us as Christians that we be not overcome with this, nor let it penetrate our spiritual circle.

It is not to be forgotten that the faithfulness of God compels Him to be faithful in chastisement if we insistently stray from His directive will. As Christians and churches, it is imperative that we find His directive will and remain therein.

Brethren, let us set ourselves to the work of this conference with a firm, unwavering determination to be our best and accomplish the most for our Lord. Let us return to our churches with the same determination, spurred by an ever-growing faith and an ever-increasing devotion to our lovely and faithful Lord, who we know will be just as faithful in His soon return for His own.

#### BIBLE-READING SCHEDULE

Monday	Oct. 11	Isaiah	29, 30, 31	Romans	6, 7
Tuesday	Oct. 12	Isaiah	32, 33, 34, 35	Romans	8
Wednesday	Oct. 13	Isaiah	36, 37	Romans	9, 10
Thursday	Oct. 14	Isaiah	38, 39, 40	Romans	11, 12
Friday	Oct. 15	Isaiah	41, 42, 43	Romans	13, 14
Saturday	Oct. 16	Isaiah	44, 45, 46	Romans	15, 16
Sunday	Oct. 17	Isaiah	47, 48, 49	I. Cor.	1, 2

## The Practical Handbook of BETTER ENGLISH

BY FRANK COLBY

Here is a practical book that tells you how to use correct English, and does it in language you can understand. Mr. Colby ridicules the armchair grammarians, and gives one the simple, common-sense rules that can be learned and followed easily. He tells you that sometimes a preposition is a good word to end a sentence with. He even says it is all right to occasionally split an infinitive. But he warns you against saying or writing, "Rev. Jones."

This book will be very helpful to pastors, teachers, and writers. The solution to your English problems is easily found in this little volume. It is being used in the Collegiate Division of Grace Seminary. And, believe it or not, here is a grammar book that is interesting reading; the wit and humor to be found in the well-chosen illustrations make it a pleasant way to learn good usage.

\$1.00 POSTPAID

THE BRETHREN MISSIONARY HERALD COMPANY

Winona Lake, Indiana



# The Brethren Missionary Herald

VOLUME 10—NUMBER 38

W. M. C. NUMBER

OCTOBER 9, 1948

## "WINGS FOR THE GOSPEL"

Aeronca Chief, two-place, two-way-radio-equipped light plane being purchased by the National Brethren Boys Clubs for the Spanish-American work.





# Evangelism and Home Missions

AN EDITORIAL

BY MILES TABER

## *Upsurge in Evangelism*

One of the most heartening facts concerning the Brethren Church today is a renewed emphasis on the importance of evangelism. This was evident in the theme which was stressed throughout our recent National Fellowship—"Separated for Souls." It may be seen in the theme chosen for next year's conference, "United for Soul-Winning." It is reflected in the creation of a "Board of Evangelism" by the conference, a new thing in the Brethren Church. That this new emphasis on evangelism is already bearing fruit, is apparent to anyone who takes the trouble to compare our latest statistical report with a report from any other year during the last decade. Last year's net gain in membership was 1,280.

While these facts are all encouraging, the fires of evangelism in our midst are still bonfires, not forest fires. Much praying, sweating, and sacrificial giving of self and substance is still ahead, and a great price must yet be paid before the Brethren Church is the evangelistic force that God intends it to be.

## *Is Evangelism Enough?*

It is often said that evangelism is the work of the church. The truth is that it is *part* of the work of the church. Listen to the statistician's report of a year ago: "We estimate the souls won to Christ at 7,500 . . ." yet in that year only 1,627 members were added to our church rolls by letter, baptism, and other means. Two years ago the statistician reported: "We estimate the souls won to Christ . . . at 8,000," but he reported only 1,777 additions to the churches. What is wrong when only about a fifth of our converts even unite with the Brethren Church?

## *The Great Commission*

We believe that the church today

is working under the divine order commonly known as "The Great Commission." Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20, R.S.V.).

There are actually four commands in this "Commission": "Go . . . make disciples . . . baptizing them . . . teaching them." In spite of all of our lack of evangelism, we have been going and making disciples of five times as many people as we have been baptizing (without mentioning the further teaching in the Word).

We cannot escape the condemnation in these facts by saying that evangelism is the important part of the Commission, and that what follows is secondary. Nothing is secondary in a soldier's orders. And the One who issued these orders knew that the continued success of even the evangelism depended upon a people who followed Christ in baptism and who were thoroughly taught in His Word. To the one who looks beyond the immediate present, the teaching is equally important with the evangelizing.

## *Finish the Job*

Is this being written to belittle evangelism? By no means. Rather it is written to help us to see the importance of finishing the job our Lord gave us to do.

When we have led a person to confess Christ before men, our task is only begun. The faith he has confessed should be tested immediately by an urgent invitation to

obey Christ by being baptized by trine immersion. Yet, with four-fifths of our "converts" we have failed to lead them even that far!

## *They Need a Church*

Having led a soul to faith in Christ, and to obedience in baptism, our responsibility is not yet discharged. Not until that person has been thoroughly taught in the Word of God so that he is "a workman that needeth not to be ashamed" is our job done. The "babe in Christ" must have a home in which to live and grow.

That is why the apostles founded churches wherever they led souls to Christ. These new-born children of God must be taught to do the will of their Father.

Herein lies the tragedy of much present-day evangelism, whether by tract, street meetings, personal work, or radio—there is no *home* provided for the new-born convert!

## *Evangelize Through the Church*

If we would avoid these tragic results, we must evangelize through the church. Other methods may have their place, but evangelism will be most effective where it can be followed up by fulfilling the rest of the Commission—by baptism and teaching. Don't permit Satan to lead you astray: concentrate your evangelistic efforts in your local Brethren church—and finish the job.

## *More Churches Needed*

Evangelism, when properly understood, is not a substitute for church-building; it creates a demand for it! Groups of believers must have churches established in their communities where they will be taught the Word of God, and where they may be trained to carry the message on to others.

The upsurge in evangelism calls for a great Thanksgiving Offering.

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50, foreign \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.

# NEWS BRIEFS OF NATIONAL INTEREST

Rev. Peter Bury's new address is 4800 N. E. 30th, Portland 11, Oreg.

Rev. Paul Mohler is the evangelist at *Aleppo, Pa.*, Oct. 4-17.

Pastor Phillip Simmons reports from *Juniata, Pa.*, that the contractor has the forms in for the foundation of the new church building. Brother Simmons says they hope to see the walls going up soon.

The *Northern Ohio District Laymen* have set a goal of 1,000 souls for Christ this year.

Rev. Charles H. Ashman will be the evangelist at *Martinsburg, Pa.*, Nov. 8-21. Miss Dorothy Dunbar and Rev. Ralph Colburn have spoken recently at the church. Pastor Robert Miller was the speaker at Tyrone Youth for Christ in September.

Three Brethren pastors are teaching in the *Altoona Bible Institute*. When the school opened in September, with over a hundred students enrolled, Rev. Robert Miller, of Martinsburg; Rev. Lowell Hoyt, of Leamersville; and Rev. Phillip Simmons, of Juniata, were on the faculty.

The North Riverdale church, *Dayton, Ohio*, has organized a "Riverdale Youth Club" for boys, ages 8-15. The boys meet weekly for Christian fun and fellowship.

Open house was held at the new parsonage in *Dayton, Ohio*, by Pastor and Mrs. Orville Lorenz, Sunday, Sept. 26.

*Union city-wide evangelistic campaigns* are being held in Fort Wayne, Ind., and Dayton, Ohio, with local Brethren churches cooperating. The evangelist at Fort Wayne is Dr. Jesse Hendley; at Dayton the speaker is Dr. Robert Wells. At Fort Wayne the entire Bible was read publicly on a downtown corner, with the final chapter being read at the opening service of the revival.

The *Peru, Ind.*, church observed Rally Day on Oct. 3, will celebrate Communion Day, Oct. 10, and Harvest Home Ingathering, Oct. 17. On the latter day it is hoped to add another \$1,000 to the building fund. Recent speakers in Peru include

Miss Louise Kimmel, Director of Child Evangelism for Fort Wayne, and Rev. and Mrs. Albert Kliever, Brethren missionaries to New Mexico.

The October issue of *Gleanings of Grace*, published by Rev. Arnold Kriegbaum, pastor at Waterloo, Iowa, is attractively printed in colors. It contains thrilling Christian testimonies from an athlete, a champion, a doctor, a linguist, a lawyer, an investment banker, an executive, a manufacturer, and an industrialist.

Rev. and Mrs. C. B. Sheldon and family have left Winona Lake to spend part of their furlough year near their La Verne, Calif., home. Rev. and Mrs. Clarence Sickel plan to go to California some time this month.

The Home Missions Council wanted a Jeep Station Wagon for their work in Taos, N. Mex., but could not find one. The Missionary Herald Company had a Station Wagon, but preferred a Panel Delivery. The Council located a new Panel Delivery. So a trade was arranged to the mutual advantage of the two interests. The Herald got a new Panel Delivery at no additional cost, and the Council got a nearly new Station Wagon for the price of a Panel Delivery.

Bro. Wesley Haller, of Dayton, preached at *Clayton, Ohio*, during a

recent absence of the pastor, Rev. Vernon Harris. When Brother Harris returned home he found that the men of the church had put in new sidewalks and steps at the parsonage.

The dedicatory service for the *Tracy, Calif.*, church was held Sunday, Oct. 3. Dr. Louis S. Bauman spoke at the morning and evening services. Rev. Thomas Hammers, former pastor, was the speaker at the afternoon dedicatory service. Others participating in the service were Rev. Harold Painter, Rev. Herbert Bess, and Mrs. Ralph Rambo. Rev. Ralph Rambo is the pastor at Tracy.

The fall communion service will be held at *Canton, Ohio*, Sunday evening, Oct. 10.

Oct. 10 will be Homecoming Day at *Homerville, Ohio*.

The *Whittier, Calif.*, bulletin states: "Nothing wrong with the Altigs that the doctor can find. We all were declared to be in excellent physical condition and ready for anything the tropics put out. We have already begun the study of Portuguese with a private teacher in Los Angeles. . . . Will you remember us before Him?"

The church at *South Gate, Calif.*, has purchased from the city the land on which the old annex of the church is located. Previously the church had been paying rental. Recent speakers at the church were Rev. Wayne Beaver, Rev. Basil A. Malof, and Rev. Harold McGee.

Rev. Ralph Colburn is the speaker at *Hagerstown, Md.*, Youth for Christ, Oct. 9, and Al Zahlout, violinist, will play.

The Bethel church at *Osceola, Ind.*, has set a goal of 100 souls for Christ this year.

Miss Dorothy Dunbar, Miss Ruth Snyder, and Rev. James Hammer were recent speakers at the *Cone-maugh, Pa.*, church. Pastor J. L. Gingrich is teaching in the *Johns-town Bible Institute*.

Remember the *Day of Prayer*, Oct. 15.



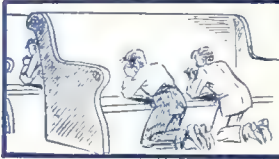
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Youth..... Ralph Colburn





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## DO WHAT YOU PLEASE . . .

That's exactly what most young people want to do—just what they please. And that's what a lot of them do. With little regard for others, they satisfy their selfish desires. And the Bible says you can do that! I read it right in Ecclesiastes 11:9: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes . . ." Yes, the Bible says you can do as you please, *if* you are willing to pay the price. For the verse doesn't stop where we stopped. Do as you please, "but know thou, that for all these things God will bring thee into judgment."

Yes, there is a price to pay for living as you please, for living unto self. You must be willing to pay in *lost blessings*. God has many choice blessings, both temporal and eternal, for those who do His will rather than their own. But He cannot bless the man who lives selfishly. If you want to be well remembered, do not live your life for self. The great men of the Bible and history are those who lost sight of self in the service of God and the service of others.

Then if you would do as you please, you must be willing to pay in *lost opportunities*. When we are concerned only with ourselves, we do not see God's golden opportunities coming within our grasp. We see only the opportunities to find pleasure, to gain wealth, to attract attention. We fail to see the opportunities to be of service to God and fellow man. We refuse to see the opportunities to make decisions of eternal advantage to our own souls.

Then you must be willing to pay in *lost souls*. Many have lost their own souls in the pursuit of selfish aims. And, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Jesus

asked. Selfishness so concerns the present that it has no eye for an eternal future. The instinct of self-preservation, said to be one of the highest and strongest of natural laws, if carried to its logical extreme, should lead every soul to Christ. For if we are to preserve ourselves for eternity, then we must "Believe on the Lord Jesus Christ."

But there are some who may have believed on Christ to the saving of their own soul, who still live selfishly. They receive God's gracious gift of eternal life, but are willing to give nothing in return. They will have to pay in judgment—perhaps for other lost souls. How terrible it will be to have an unsaved friend or relative point the finger of blame at you at the judgment seat of God, and say to you, "You knew the way of life, but you never told me." Yes, the person who lives to self may have to pay in the memory of souls he might have won, but who are eternally lost.

The price of living selfishly is too great. The cost is too high. It is cheaper, easier, to live for Christ, and not to fear the judgment which must surely come. Then we need not miss the blessings, lose the opportunities, and we may thus save our own souls, and lend influence to the saving of others.

## TO TRAIN EVANGELISTS

At the annual meeting of the International Association of Evangelists at Winona Lake, Ind., July 18-23, the group decided to inaugurate the Winona Lake School of Evangelism during its 1949 conference to train young men in the work of mass evangelism. The association also voted to cooperate with schools, institutes, colleges, and seminaries in organizing and conducting seminars on mass evangelism.

Evangelist Robert J. Wells, of Wheaton, Ill., is the newly elected president of the association.

## HERE'S AN IDEA!

To keep in closer touch with the young people of your church who may be away from home attending college or Bible school, why not see if they wouldn't enjoy receiving the home church Sunday school paper and church bulletin each week? It wouldn't be much work or expense to get these in the mail every week, so they'll be up to date, and it might mean a lot to them. Also, occasionally send them a collective letter, with each young person in the group writing a short paragraph. These touches from home often mean a lot, especially at holiday seasons like Thanksgiving and Christmas, when they can't come home.

\* \* \*

More and more of our B. Y. F. groups are ordering uniform song books for their group, and most of them are selecting "Youth Sings," the little red-white-and-blue one. Their handy size, excellent choruses, and spiral bindings all help to make them popular. Good song books do add pep to your song services, and uniform books in a district make for better district rally and camp singing. The East District is one that has adopted the book named as their official book, and every church has some. Others might profit by following their example. Order yours from the Brethren Missionary Herald Company.

## NEWS NOTES

The young people at Leon, Iowa, served as a volunteer choir most of the nights of the recent evangelistic meetings with R. Paul Miller and Ralph Colburn. A number of the nights the entire section of 20 seats was filled.

\* \* \*

Plans for starting boys clubs are under way at Dayton, Ohio, and Winchester, Va., among other places. It is hoped that at least 50 active clubs may be reported by the time of the next National Fellowship. Will your church have one of these?



# "WINGS FOR THE GOSPEL"

By RALPH COLBURN

Following the logic that if aviation can speed the destruction of lives in wartime, it can also speed the salvation of souls in our time, the National Brethren Boys Clubs are purchasing an airplane for the use of Brother Albert Kliever in New Mexico. And the story behind that purchase shows the hand of God, indeed.

For some months, existing Brethren boys clubs, and groups of Brethren boys who wanted to start a club, have felt the need of a national project of sufficient size and interest to capture the attention of the whole denomination. Some of us have talked with the boys about this, and more than once an airplane for missionary work was suggested. But we have attempted to discourage that suggestion, thinking it was too big for Brethren Boys Clubs. After all, there were only 20 or 25 existing boys clubs of any description among our 110 churches. But no other project seemed to appeal to the interest of the boys.

Then many who have visited our Spanish-American work in New Mexico have seen how wonderfully an airplane could be used there in Gospel work. Flat country, fair weather, bad roads, and great distances all contributed to the conclusion that flying was particularly



Rev. Albert Kliever, Missionary, Taos, N. Mex.

practical there. And Brother Kliever, our head missionary there, saw the need of a plane. But both the price of the plane and the flying lessons were out of his reach. And as enthusiastic as is the Home Missions Council about flying, it was not possible for them to help Brother Kliever realize the dream of airborne missionaries there.

But just before conference this year, an interested Brethren family presented Brother Kliever with a

complete course of flying lessons. That seemed the token from the Lord that was needed, and certainly it was the beginning of a chain of fast-moving events.

At conference, the Brethren Boys Clubs voted the project of a plane's purchase, thinking in terms of \$2,000 or more. The next day, a slightly used airplane in excellent mechanical and structural condition became available for \$1,400. The same day, another interested Brethren family promised the National Brethren Boys Clubs the loan of the \$1,400 for its purchase, interest free. And the closing Saturday of conference, the airplane was flown to the Victory Sky Pilots field, near Winona Lake, where these pictures were taken.

Everything fit together, and the boys rejoiced that God had so marvelously shown His hand, and had prepared the way. Now the plane is being thoroughly checked, licensed, etc., while Brother Kliever is finishing his flying lessons. Soon it will be flown to New Mexico by a veteran pilot, who will give Brother Kliever some additional training there. Then it will begin its duties on that field, giving "Wings to the Gospel."

Throughout this year, Brethren boys will be raising the money for this plane. Encourage them with

*(Continued on Page 890)*



National Brethren Boys Club Officers, with Brother Kliever



## THE LORD'S SUPPER—A LOVE FEAST

By REV. JESSE HALL

The table, spread with the bounties of God, and peopled by the children of God, pictures beautifully the doctrine of Christian love. It pictures the love believers have for one another. One cannot lightly mistreat his brother with whom he sat at the Love Feast at the Lord's table on yesternight.

It is a new feast, separate and apart from the Eucharist (the bread and the cup), since it was as they were eating at the Love Feast that Jesus presented the Eucharist. It is not the Jewish Passover, much as it may have certain points of resemblance, since it was at a different place, at a prior time, and under different circumstances than the Passover (John 13:1). This new feast is to the dispensation of grace a memorial feast in much the same way as the Passover was in the old, but with a different message and purpose.

It pictures or illustrates our glorification. As baptism pictures our justification, and the washing of feet our sanctification, so this great feast of love, looking to the marriage supper of the Lamb when "we shall be like him; for we shall see him as he is" (I John 3:2), pictures our glorification.

One cannot help but see the beauty of the picture as it looks with prophetic eye to the marriage of the Lamb. That's the table in glory, the great reunion of all believers of all ages. It is pay day and feast day for the child of God. Blessed are they that are invited to the feast, and blessed (happy) are they that in simple loving faith eat in communion at the Lord's table.

"Our fellowship is with the Father, and with his Son."

### "WINGS FOR THE GOSPEL"

(Continued from Page 889)

your support. If 50 boys' groups across the nation managed to raise only \$28 each for this plane, its purchase price would be met in full. If you wish to help them, make your gifts through the boys of your own church, or send them direct to Gene Weimer, treasurer, 133 Westwood Ave., Dayton, Ohio.

## BIBLE-READING SCHEDULE

Monday	Oct. 18	Isaiah	50, 51, 52, 53	I Cor.	3, 4
Tuesday	Oct. 19	Isaiah	54, 55, 56, 57	I Cor.	5, 6
Wednesday	Oct. 20	Isaiah	58, 59, 60, 61	I Cor.	7
Thursday	Oct. 21	Isaiah	62, 63, 64	I Cor.	8, 9
Friday	Oct. 22	Isaiah	65, 66	I Cor.	10, 11
Saturday	Oct. 23	Jeremiah	1, 2	I Cor.	12, 13
Sunday	Oct. 24	Jeremiah	3, 4, 5	I Cor.	14

## NO REGRETS

By DR. WALTER L. WILSON

In my experience through many years with the sick and dying I have never yet found any person who expressed regret for his failure to be a heavy drinker or smoker. I have, however, heard from many lips deep sorrow and remorse for having wasted time, money, and health on things which had absolutely no value and which destroyed the body and wrecked the mind. I have heard many people express grief for ever starting to use liquor and tobacco, for they make one an abject slave. This slavery costs money and time. At the end of life, when one looks back over this waste, his heart and mind are filled with remorse for his lack of vision and his waste of opportunity. Let us avoid coming to such an end in life and let us help others to avoid such a path.—Quoted from "The King's Business" in *La Verne, Calif., bulletin*.

## PRAYER-MEETING NIGHT

Where would I be on prayer-meeting night,

If my Lord should suddenly come?  
At church, in my place, or out with the crowd

Just having some innocent fun?

Where would I be? Getting food for my soul

And praying for those who are lost?

Or absent again—forgetting the One Who bought me at infinite cost?

Where would I be? I've excuses enough,

But how would they look in His sight?

Where would I want Him to find me at last

Should He come on prayer-meeting night?

*Hagerstown, Md., bulletin.*

## CAMDEN, OHIO

It was our privilege to be with the Camden, Ohio, Brethren Church in a "Harvest Time Revival" in the month of August. Years ago, Brother Lowman came to this church when it was about ready to close its doors. He has led the church through years of testing and growth until now they have a Sunday school of around 100 and a growing congregation. The Lord has blessed the Brethren testimony there.

In spite of various hindrances and the fact that the town was surrendered to a godless carnival the second week of the meetings, there was a real awakening within the church and over 20 decisions for Christ were made.

We believe that a vision of the need of personal visitation was received by some of the young married people of the church which will result in souls being won.

There was much genuine praying during these meetings. Prayer meetings were held after church each night. The Lord answered these sincere prayers of His people.

We praise the Lord for the privilege of being the evangelist for this harvest time. When we accepted His call to full-time evangelism, we promised Him we would go anywhere at any time the Spirit would lead.—*Evangelist Charles H. Ashman, 1051 W. 81st Place, Los Angeles, Calif.*

## BIBLE TRANSLATION CONTINUES

Ten new languages and dialects were added last year to the list of Bible translations, bringing the total to 1,090. The entire Bible has been published in 185 languages, the New Testament in 241 more, and a book or more in an additional 664 languages.

# As the Pastor's Wife Sees It

FOR ADULTS ONLY

This pastor's wife has heard some people ask a few pertinent questions about pastors. The trouble with their queries is that they were addressed to the wrong people. So I'll pass the questions on to pastors and they can answer as necessary.

Do all our pastors pray as they should and as they urge us to do? Of course we are sinning, and in the end are losers in this Christian warfare if we don't keep up our own devotional life. We are not trying to justify our own way of doing if it is wrong. We just wonder, pastor, if you are as passionate in your prayer for us and lost men as you know we all should be.

Sometimes, pastor, your sermons are—shall we say—lean. Now we do not expect you to always be at the peak of production in thinking and presentation. We know there are times when you are pressed in the many activities of and for the good of the church. Also, there are days when physically you are not up to par. There are late and sudden calls on the sick, some fierce struggle in dealing with that back-slidden Christian which has all but drained you of your vitality. Overnight youth rallies with all their attendant preparation and responsibility (and we do appreciate what you are doing for our youth for Christ's sake) are a big job. Helping your overworked wife in the care of visiting missionaries and ministers all takes its toll on your spiritual and physical being. But perhaps as we pray for you, pastor, and you ask God for strength and wisdom, you could spend a little more time in sermon preparation and a little less on reading for your own pleasure.

They call you the man with a smile. You are so friendly and likable. Even your enemies who preach a bloodless message admit you are winsome and have something they lack. But do you mind if we wonder if you are as pleasant at home, as forbearing and kind to Mrs. Pastor and the children as they need you

to be? A few hints, words, and looks have made us thus wonder. Sure, we know it's good to relax when you get home. We like to do so too. One can't wear a smile constantly. To relax, however, at the expense of your family which gives you unstintingly to the work of the Lord is not the way you've told us to act toward our families. Maybe your home manners are a good deal responsible for the attitude of your children toward things spiritual.

This is all for now, Brother Pastor. We want you to know we love you. As we look to you for direction and leading in the work of our blessed Lord we pray that the God "who always causeth us to triumph in Christ" shall be your portion and make you a power for God.

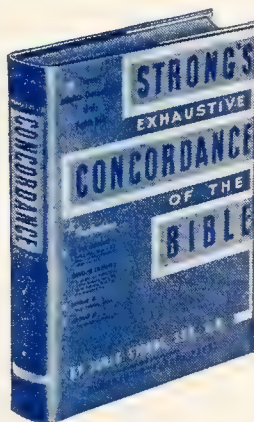
The chief handicap in religious work among young people is the lack of a good example on the part of adults. What can we do about it?

Set an example for our children, and others, by being faithful in attendance at the services of the church. Actions speak louder than words; your faithful attendance is a wonderful object lesson to the children.

Set an example for our children, and others, by being careful in criticism of the church and its services. Careless talk will drive children away, not just from the church service, but from the Lord Jesus Himself.

Think over what our Lord said about causing one of these little ones to stumble (Matt. 18:6).—*Bell, Calif., bulletin.*

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## SCRIPTURE TEXT CALENDAR

FOR 1949

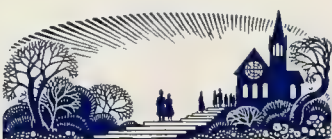
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## "To the Praise of HIS GLORY" EPH. 1:12

### BIBLE READING

The Bible reading goal is one of our most important objectives in the Women's Missionary Council. Instead of reading a chapter a day as in previous years, the goal is to read and meditate daily upon a portion of the Word. How much better it is to read and study six verses and learn something from them than to read 60 verses and not get anything out of them! Daily meditation on the Word is a good habit. **STUDY** the Bible instead of just reading it.

It is also suggested that our Bible reading correspond with our studies on Brethren practices and beliefs. This can easily be planned by appointing a Bible Reading Secretary in each local council. She would plan the reading for the whole council each month and keep this important goal before the women.

### THE GENERAL FUND

October is the last month of the quarter in which the major offering for the General Fund is being received. We trust that this will be the largest offering ever received for the General Fund. This offering is greatly needed for the running expenses of your organization.

### IMPORTANT NOTICE TO COUNCIL TREASURERS

The time limit for sending the major offerings has been changed. All major offerings must be sent to the national financial secretary-treasurer by the 10th of the month after each offering closes. The offering absolutely **MUST** be in by that time. *The offering for the General Fund should reach Mrs. Ashman by November 10.*

Be sure to designate the fund to which you are sending the money. Use the name of your church as it is listed in the Brethren Annual. If there are two councils in your church, specify whether yours is the Junior or Senior Council. Your cooperation in these things will make the work of the treasurer much easier. Thanks.

### ABOUT THOSE BIRTHDAY MESSAGES

We were surprised at Conference to learn from Sister Barnard that some of the missionaries in Africa receive birthday cards all through the year. Some of the cards do not reach the field until four or five months after they are mailed. In order to overcome this delay, we are suggesting that the local councils use 10c air-mail stationery and write the missionaries a letter rather than send a card. This stationery can be purchased at any first-class post office. Regular air mail (on ordinary stationery) costs 25c, so you can save 15c by using the special stationery! Allow 18 days for air mail to Africa and eight days to Argentina.

The missionaries enjoy letters. If your birthday secretary doesn't like to write letters, we'd suggest that you write a brief greeting at the top of the page and then copy some of the News Briefs out of the latest Heralds to fill up the rest of the space. It takes a long time for the Herald to reach Africa and the news is old before it reaches the field. Copied in your letters, it will reach them in 18 days.

The Missionary Birthday Reminder will be printed each month *for the air-mail schedule*. A complete list of the missionaries and their birthdays will be published next month.

### THE MONTHLY PROGRAMS

The monthly programs this year are being planned and prepared by Mrs. Robert Miller, wife of the pastor of the Martinsburg, Pa., church. Pray for her as she serves the Lord in this way.

### W. M. C. MAJOR OFFERING

August, September, October

GENERAL FUND

\$1,500.00

(This offering must be sent to treasurer by Nov. 10)

## PROGRAM FOR NOVEMBER

OPENING PRAYER—Local Council Secretary.  
VOCAL SOLO—"In the Secret of His Presence."  
PRAYER CIRCLE—Follow the Prayer Requests. Include special prayer of thanksgiving for past blessings, both individually and for the Council.  
HYMN (by all)—"Come Ye Thankful People, Come."  
LEADER'S TALK—(Below).  
MISSION STUDY—"Primitive Religions and Roman Catholicism."  
HYMN (by all)—"Am I a Soldier of the Cross?"  
BIBLE STUDY—"Christian Baptism."  
CLOSING PRAYER—The reading in unison of Psalm 107:1-22.  
BUSINESS SESSION.  
FELLOWSHIP HOUR.

### LEADER'S TALK

We've just sung, "Come Ye Thankful People, Come," but we have sung in vain repetition of words if we've lost the ability to be thankful. The Word of God tells us that the last days will be marked by unholy, unthankful people. Though this was spoken God help us as we pause this Thanksgiving to sing praises for His material care. Praise God this day and every day for spiritual blessings beyond this vale of tears. Thank Him for *your* salvation and for the privilege of witnessing for Christ in these days. May we ever "speak to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

### FROM THE TREASURER

Note in regard to the General Expense Fund and the Reserve Fund in the report printed in September.

An amount of \$760.12 will be transferred from the Reserve Fund to the General Expense Fund. This amount was in the Reserve Fund but was to be used for Publications. This transfer will leave the two funds as follows:

Reserve .....	\$1,145.18
General .....	1,066.80

Checks have been sent to the Home Missions Council and Foreign Missions, etc., as follows:

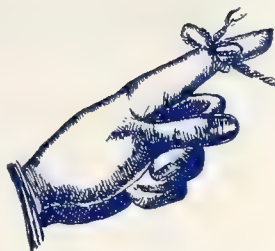
Herald Co. ....	400.00
Home Missions .....	\$2,896.29
Foreign Missions .....	1,862.14

—Mrs. Ruth Ashman.

### MRS. JOBSON WRITES

Dear Sr. and Jr. W. M. C. Members,

Our mail bag has really been "swelled" up the past few weeks with all your lovely birthday greetings for my husband and me. How did you manage so well as to have all of these cards here even before our birthdays? A few of the cards came via air mail, but many by regular mail. We want you all to know that we



## REMEMBER Our Missionaries' Birthdays

ARGENTINA (8 days via air mail)—

James Paul Dowdy (age 12).....November 1  
Rev. Hill Maconaghy .....November 25

UNITED STATES—

Charles Taber .....November 1  
(Bryan University, Dayton, Tenn.)

(Note: November birthdays of the missionaries in Africa were printed in the September W. M. C. Herald. Allow 18 days for air mail to Africa. Use 10c air-mail stationery.)

appreciate your prayers and love in remembering us. Thank you for the seeds, hankies, razor blades, and pins of different kinds. Back of all this we know that you are remembering us daily at the Throne and we do praise the Lord for each and every one of the W. M. C. members.

We rejoiced to see a number of Jr. W. M. C. members and our prayer is that many more of our young women will soon be full-fledged W. M. C. workers. What a blessed privilege is yours to be co-laborers together with Him! O yes, I almost forgot to tell you how much we enjoyed the little personal notes enclosed in the greetings. Now I am going to let you in on a secret. Some of you wrote on your cards with pencils, and the others left the card with no name on it but a note from you. These cards we can use in sending greetings here on the field to our fellow missionaries on their birthdays, so you see the cards serve more than one way! A big "thank you" and God bless you richly, is our prayer for you all. Philippians 1:3.

Yours in Him,  
Orville and Charlotte Jobson.

### NORTHWEST DISTRICT REPORT

We of this district have much to praise the Lord for. Two new councils were formed within the year in our district, one at Yakima, Wash., and the other at Albany, Oreg. We hope to have another one in Portland, Oreg., in the very near future. In addition to carrying out the national W. M. C. program, our councils met projects of their own. The Yakima council helped in the building and equipping of their new church building and also helped purchase a new piano. The Albany group gave a special offering to the Navajo Indian work. The Spokane, Sunnyside, and Harrah councils made monthly contributions to a young man of our district who is preparing for the ministry. Some of the councils canned food for the district camp, a local mission and orphanage. There are numerous other projects carried on by the women all through the year.

We of the Northwest District extend Christian greetings to all of our sister councils.—Mrs. Will Stover.



# Primitive Religions of Latin America and Roman Catholicism

By MRS. CLARENCE SICKEL

The old heathenism has left its mark upon the papal church of Latin America. Not only are there curious and interesting parallels between the most highly developed of the heathen cults and the ceremonies of Roman Catholicism, but there has been an adjustment of the requirements of the Roman Catholic Church to the level of the conquered people and in some cases an appropriation of the heathen idols and ceremonies. So many of the Romish ceremonies were already but adaptations of classical and other pagan forms, that a few more such compromises with heathenism made little difference to the minds of their missionaries. Then, too, these compromises helped to conciliate the Indians and draw them into the Roman Catholic fold. The great fiestas became fairs for barter, gaming, and penitential rites, giving the whole population fine opportunities for the happy union of pleasure seeking, religious worship, and commercial dealings.

**Sacred Shrines.** The holy city, the Mecca of pagan South America, was Cuzco. Romanism, like paganism, has its sacred shrines to which the devout make frequent pilgrimage, especially at the time of the great annual feasts. Papal America is full of just such shrines today at Guadalupe, Mexico; Copocabana, on Lake Titicaca; Andacollo, in Chile; Lujan and Reducion in Argentina, and scores of other meccas where the faithful rally every year.

**Penance.** The devout pagan worshipper relied upon self-torture to ward off the ills of life, and upon a kind of confession. It was a faith in penance, good works, and priestly absolution very similar to the attitude of the average Roman Catholic in all of that region today. After death the soul could be helped along its terrible journey by certain religious acts on the part of the

living, just as devout Romanists still try to shorten the stay of deceased relatives in purgatory.

**Marriage Ceremony.** The pagan marriage ceremony was elaborate and tedious. There were banquets, gifts, and speeches. The knot was literally tied by tying the man's mantle to the woman's dress. Four days were next passed in prayer and penance before the marriage was actually consummated. Then, at last, the priest conducted the pair to the nuptial chamber and on the following day they made a present of all of its rich furnishings to the temple. It was costly then, and it still costs to be suitably married by the Romish church in Latin America and now, as then, the ceremony is frequently dispensed with as being too troublesome and too expensive.

**The Priest.** The heathen priest played an important part in every event in the lives of the people from the

(Continued on Page 900)

## W. M. C. STATISTICAL REPORT—1947-1948

	Atlantic	California	Central	Iowa	Midwest	N. Ohio	Northwest	Southeast	East	Total
No. Councils in District....	10	21	18	5	5	19	5	9	24	116
No. Councils Reporting....	10	21	18	5	5	17	5	9	20	110
No. Members, 1947 .....	224	592	362	119	69	363	53	144	409	2335
No. Members, 1948 .....	263	596	442	147	81	390	91	193	497	2700
No. Following Bible Reading	9	17	14	3	5	16	3	7	16	90
No. Stressing Family Altar	9	17	17	4	5	15	4	8	15	90
No. Sponsoring Prayer Bd.	4	18	14	2	2	11	3	8	13	75
No. Sending Birthday Cards	9	17	15	3	4	16	4	6	17	91
No. Emphasizing Tract Dist.	7	12	12	1	2	13	3	8	16	74
No. Participating in Dist. Project .....	10	19	14	3	4	14	3	7	18	92
No. Contributing to Herald Offering .....	9	19	18	4	4	16	3	7	19	99
Number Contributing to 4 Major Offerings.....	10	18	17	4	5	16	2	8	18	98

## REPORT OF NATIONAL PRAYER CHAIRMAN

Districts	Prayer Warriors Enlisted	Day of Prayer Observed	Use of Prayer Pointers		
			Prayer Daily Meetings	W.M.C.	
Atlantic (8 churches) .....	112	2	2	1	2
California (16 churches) .....	286	9	4	7	7
Central (17 churches) .....	266	7	4	4	7
East (16 churches) .....	344	7	5	2	9
Iowa (5 churches) .....	64	2	3	1	3
Midwest (3 churches) .....	29	1	1	..	2
Northern Ohio (15 churches) .....	299	6	3	3	12
Northwest (3 churches) .....	70	3	..	1	2
Southeast (6 churches) .....	156	5	3	4	3
Totals .....	1,626	42	25	23	47

A gain of 97 Prayer Warriors for the year.

Respectfully submitted, Mrs. A. B. Kidder.

# The Ordinance of Christian Baptism

*(A Study Guide for "This Do in Remembrance of Me," by Dr. H. A. Hoyt. Prepared by Angie Garber, Leon, Iowa.)*

## (CHAPTER 3)

The first command after acceptance of Christ is baptism, which symbolizes salvation.

### I. Appearance of the words in the New Testament (p. 36).

#### 1. Usage of the words (p. 36).

a. "Bapto," meaning to dip in, is translated dip. There is no deviation from this usage.

b. "Baptizo" is the word "bapto" with the ending "izo" giving it the meaning of frequent dipping. The Greek Orthodox Church, from the beginning, practiced trine immersion.

#### 2. Various kinds of baptism (p. 37).

##### a. Water.

1. Jewish washings.

2. John's baptism.

3. Christian baptism.

b. Spirit. Contrasted with water—once for all at salvation.

c. Fire—once Matt. 3:11, 12.

d. Figurative.

e. Suffering.

These two may be repeated many times.

#### 3. Fundamental differences in baptisms (p. 38).

a. Spirit baptism is the work of Christ and brings men into His body (Matt. 3:11). An actual reality.

b. Water baptism is the work of the church and brings men into the local church (Matt. 28:19). Symbol of spiritual reality.

### II. Water baptism in the New Testament (p. 39).

All baptisms are administered from without except water baptism. There is a personal obligation of believers to obey.

#### 1. Institution of ordinance—formula and mode given (Matt. 28:19) (p. 40).

a. New dispensation announced and disciples were witnesses.

b. Gospel message given for all people—message never changed.

c. Instituted for believers—new message calls for new forms. Shadow of Old Testament became substance.

#### 2. Perpetuation of ordinance (p. 43).

a. According to the command of the Lord.

b. Apostles obeyed it.

### III. Purpose of water baptism (p. 45).

1. Must be either to save or to symbolize—no middle ground.

2. Three-fold command of Matthew 28:19, 20.

a. Evangelization—"make disciples." Unsaved brought to Christ.

b. Initiation—"baptizing them." Introduction into local church.

c. Edification—"teaching them." Building up in the faith.

3. Symbolizes salvation—faith is the saving element (Mark 16:16).

4. Not essential for salvation and is no assurance we are saved (Acts 10:44; 8:13, 22).

5. Symbolical as were all Old Testament washings—Jesus' baptism is best example of this.

6. Peter warns against the teaching that it is a cleansing ordinance (I Pet. 3:21).

### IV. Form of baptism (p. 50).

Three are now in use.

1. Sprinkling or pouring—"baptizo" means only immersion (p. 50).

#### 2. Single immersion (p. 51).

a. Does not satisfy requirements of Biblical language—sentence construction demands trine action.

b. Does not satisfy requirements of Biblical history—trine immersion taught by apostles.

c. Does not satisfy requirements of Biblical doctrine—Trinity not recognized.

#### 3. Trine immersion satisfies requirements of (p. 51):

a. Biblical language—"baptizo" means dip repeatedly "eis" (into) demands trine action.

b. Biblical history—Paul and Barnabas complied with command (Acts 14:21).

c. Biblical doctrine—symbolizes union with Christ and recognizes the three persons of the Godhead.

### V. Meaning of baptism (p. 55).

#### 1. Symbolizes (p. 56):

a. Triunity of God and work of Godhead in salvation. Father—source; Son—channel; Spirit—agent.

b. Union with Christ in His death (Rom. 6:3).

c. Experience of believers at salvation.

#### 2. A public evidence of the believer's (p. 57):

a. Dependence on God for salvation.

b. Faith.

c. Obedience.

d. Dedication of life.

e. Entrance into local church.

#### 3. Practical value (p. 57).

a. Safeguards the truths of the Gospel.

b. Safeguards the believer by reminding him of salvation.

#### 4. Danger of error (p. 58).

As a religious ceremony it may become a meaningless form, a meritorious work, or a mystical grace to those who do not know the Bible.

### VI. Subjects for baptism (p. 58).

1. Christ's command—only those who profess faith in Him (Matt. 28:19; Acts 14:21).

2. Apostolic practice—only those who professed faith (Acts 2:38, 41; 8:12).

3. Biblical meaning—sign of faith only for those who believe.

4. Unbelievers and infants excluded as the one requirement is personal faith.



# REPORT OF OFFERINGS FROM COUNCILS

## SOUTHEAST DISTRICT

Church	Gen.Exp.	Grace	F.Miss.	H.Miss.	Publ.	Total
Buena Vista, Va. ....	\$9.00	\$7.31	\$9.00	\$11.54	\$42.13	\$78.98
Covington, Va. ....	6.00	21.36	18.75	32.13	13.63	91.87
Hollins, Va. ....	10.00	25.00	20.00	20.00	15.00	90.00
Limestone, Tenn. ....	9.00	11.00	12.50	19.60	11.00	63.10
Roanoke, Va. ....	28.67	43.60	43.00	93.60	54.25	263.12
Radford, Va. ....	..	5.00	5.00	5.00	7.00	22.00
Total .....	62.67	113.27	108.25	181.87	143.01	609.07

## ATLANTIC DISTRICT

Alexandria, Va. ....	5.57	..	9.49	17.41	12.75	45.22
Allentown, Pa. ....	13.00	12.00	14.00	30.75	15.00	84.75
Hagerstown, Md. ....	11.12	11.30	23.30	27.30	20.00	93.02
Philadelphia, Pa. (1) ..	10.00	10.00	40.00	10.00	5.00	75.00
Philadelphia, Pa. (3) ..	5.00	5.00	10.00	5.00	24.55	49.55
Seven Fountains, Va. ....	16.70	13.10	..	..	..	29.80
Washington, D. C. ....	23.00	20.15	27.80	35.46	31.00	137.41
Winchester, Va. ....	25.55	27.18	25.98	41.89	71.62	192.22
Total .....	109.94	98.73	150.57	167.81	179.92	706.97

## CALIFORNIA DISTRICT

Bell .....	10.00	10.00	10.00	20.00	31.73	81.73
Bellflower .....	5.00	10.00	5.00	..	6.55	26.55
Compton .....	5.00	5.00	10.00	15.00	10.00	45.00
Fillmore .....	15.00	40.00	55.00	15.00	20.00	145.00
Glendale .....	23.23	40.64	46.59	86.34	26.03	222.83
La Verne .....	40.00	75.00	75.00	105.00	20.70	315.70
Long Beach (1) .....	12.86	21.84	17.93	44.64	11.97	109.24
Long Beach (2) .....	28.00	40.00	35.00	55.00	25.00	183.00
Los Angeles (1) .....	20.00	20.00	20.00	43.00	15.00	118.00
Los Angeles (2) .....	10.00	10.00	10.00	15.00	10.00	55.00
Los Angeles (3) .....	15.00	5.00	15.00	30.00	16.00	81.00
Modesto .....	46.63	27.20	16.25	13.35	7.36	110.79
South Pasadena .....	..	..	..	..	..	..
East Pasadena .....	20.00	20.00	20.00	51.85	..	111.85
San Diego .....	5.00	5.00	5.00	5.00	6.23	26.23
Santa Barbara .....	10.00	5.00	15.00	5.00	..	35.00
Seal Beach .....	10.00	15.00	20.00	20.00	10.00	75.00
South Gate .....	4.08	..	1.46	7.92	11.34	24.80
Tracy .....	31.24	48.30	48.53	57.23	13.85	199.15
Whittier .....	..	..	..	..	..	..
Total .....	311.04	397.98	425.76	589.33	241.76	1965.87

## CENTRAL DISTRICT

Berne, Ind. ....	15.00	23.50	25.50	63.46	39.80	167.26
Camden, Ohio .....	..	..	..	4.00	..	4.00
Clay City, Ind. ....	4.30	10.00	12.35	9.55	15.80	52.00
Clayhole, Ky. ....	..	..	..	..	..	..
Clayton, Ohio .....	..	20.15	11.23	11.16	19.50	62.04
Dayton, Ohio .....	29.34	61.41	43.65	136.41	64.65	335.46
Dayton, Ohio (N.Riv.) ..	..	..	..	..	..	..
Flora, Ind. ....	7.65	14.13	16.43	35.40	13.05	86.66
Fort Wayne, Ind. ....	..	26.00	19.15	42.24	..	87.39
Huntington, Ind. ....	6.85	17.25	7.10	13.00	7.50	51.70
Indianapolis, Ind. ....	..	..	..	5.50	..	5.50
Lake Odessa, Mich. ....	5.00	..	10.00	15.00	..	30.00
New Troy, Mich. ....	10.75	8.00	8.00	18.60	23.50	68.85
Osceola, Ind. ....	5.00	7.50	5.00	5.00	6.00	28.50
Peru, Ind. ....	25.28	30.72	33.30	66.77	68.86	224.93
Sharpsville, Ind. ....	6.16	8.85	5.60	13.14	4.50	38.25
Sidney, Ind. ....	..	..	..	..	..	..
South Bend, Ind. ....	3.68	5.35	18.25	13.53	13.85	54.66
Troy, Ohio .....	..	5.00	5.00	5.00	..	15.00
Winona Lake, Ind. ....	30.44	20.91	25.59	19.52	34.43	130.89
Leesburg, Ind. ....	5.00	..	10.00	10.00	5.50	30.50
Total .....	154.45	258.77	256.15	487.28	316.94	1472.59

## EAST DISTRICT

Altoona, Pa. ....	11.61	10.88	12.05	15.27	15.55	65.36
Aleppo, Pa. ....	12.87	26.20	25.17	50.72	45.99	160.95
Conemaugh, Pa. ....	3.00	3.00	10.00	19.00	..	35.00
Grafton, W. Va. ....	..	..	..	..	..	..
Jenners, Pa. ....	100.00	100.00	160.00	225.00	138.40	723.40
Johnstown, Pa. ....	6.40	14.53	15.17	14.52	14.00	64.62
Junata, Pa. ....	10.00	10.00	10.00	25.00	52.60	107.60
Kittanning, Pa. ....	8.45	16.00	18.00	28.75	19.00	90.20
Leamersville, Pa. ....	6.00	10.00	10.00	19.00	23.00	68.00
Listie, Pa. ....	8.25	15.65	15.85	36.55	13.60	89.90
Martinsburg, Pa. ....	..	..	..	..	..	..
McKee, Pa. ....	10.00	10.00	15.00	20.00	23.03	78.03
Moversdale, Pa. ....	20.16	35.03	34.86	54.71	44.43	189.19
Mundy's Corner, Pa. ....	10.00	15.00	15.00	25.00	42.29	107.29
Singer Hill, Pa. ....	13.90	18.00	14.00	26.65	16.64	88.29
Summit Mills, Pa. ....	15.00	8.00	19.33	35.75	15.50	93.58
Uniontown, Pa. ....	24.16	12.55	19.36	34.39	24.00	114.46
Wynnesboro, Pa. ....	3.20	4.00	..	5.25	7.10	19.55
Yellow Creek, Pa. ....	..	..	..	..	..	..
Yaden, Pa. ....	..	..	..	..	..	..
Vicksburg, Pa. ....	..	..	..	..	..	..
Total .....	262.10	308.84	393.79	635.56	495.13	2095.42

## IOWA DISTRICT

Dallas Center .....	19.65	26.50	24.00	49.00	19.75	138.90
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Church	Gen.Exp.	Grace	F.Miss.	H.Miss.	Publ.	Total
Garwin .....	4.21	8.00	11.60	13.37	17.26	54.44
Leon .....	5.14	5.37	7.55	4.18	16.31	38.55
North English .....	2.97	10.20	9.00	4.00	..	26.17
Waterloo .....	25.00	25.00	25.00	25.00	..	100.00
Total .....	56.97	75.07	77.15	95.55	53.32	358.06

## MIDWEST DISTRICT

Beaver City, Nebr. ....	7.35	6.10	10.00	13.62	16.35	53.42
Cheyenne, Wyo. ....	10.13	8.76	9.37	4.60	7.22	40.08
Portis, Kans. ....	38.15	25.84	27.75	18.15	31.19	141.08
Total .....	55.63	40.70	47.12	36.37	54.76	234.58

## NORTHWEST DISTRICT

Albany, Oreg. ....	..	..	..	5.00	..	5.00
Harrah, Wash. ....	6.32	5.50	18.00	15.30	..	45.12
Spokane, Wash. ....	5.00	10.00	5.00	..	..	20.00
Sunnyside, Wash. ....	10.00	..	5.00	..	..	15.00
Yakima, Wash. ....	..	..	..	..	3.27	3.27
Portland, Oreg. ....	..	..	..	..	..	..
Total .....	21.32	15.50	28.00	20.30	3.27	88.39

## NORTHERN OHIO DISTRICT

Akron .....	23.00	20.00	25.00	30.00	8.10	106.10
Ankneytown, ....	6.68	10.00	10.35	20.28	4.35	51.66
Ashland .....	27.06	67.69	43.39	86.51	32.20	256.85
Canton .....	38.55	25.25	35.00	62.03	26.10	186.93
Cleveland .....	..	30.00	..	..	..	30.00
Cuyahoga Falls .....	10.00	25.00	25.00	20.00	30.00	110.00
Danville .....	9.35	13.76	5.96	22.25	11.74	63.06
Fremont .....	15.18	26.03	26.83	62.34	36.57	166.95
Hayesville .....	..	..	..	..	..	..
Homerville .....	7.00	15.00	16.87	21.68	..	60.55
Mansfield .....	13.32	25.31	19.61	28.52	7.46	94.22
Middlebranch .....	5.00	10.00	10.00	10.00	15.00	50.00
Rittman .....	25.75	32.20	28.38	54.37	30.34	171.04
Sterling .....	21.47	20.15	15.05	18.45	..	75.12
Wadsworth .....	..	2.00	2.00	14.60	20.46	39.06
Wooster .....	31.56	36.84	33.67	83.88	10.24	196.19
Total .....	233.92	359.23	297.11	534.91	232.55	1657.73

## LITERATURE SECRETARY'S REPORT

Psalm 100:2—"Serve the Lord with gladness . . ." We have enjoyed serving you as your Literature Secretary this past year, for you have exercised the Christian virtue of patience many times when material did not reach you when it should have. Perhaps I should explain a little. As some of you know, we ran out of devotional booklets before Conference was over, due to the misfortune of many of them sticking together, and we had to have them reprinted. There was a much longer time of waiting for the new ones to be available than we had expected. Then came the mite boxes. We ordered them from one company and after some time of waiting one box of them arrived open and the second box of them never arrived. The company ran out of mite boxes so could not replace the lost ones. An order was immediately sent to another company. Thus two different kinds of boxes were used this year.

Membership cards were sent to all councils requesting them. During the year new memberships cards were printed with a place marked on them for the stars to designate the W. M. C. membership years. New stationery was also printed for the national officers' use.

One hundred forty-two packages of material were sent to the different councils, and 34 cards and letters mailed. The postage amounted to \$16.41.

We are recommending the following reading circle books: "Reaching Arabs for Christ," by Ralph Freid; "Great Missionaries to China," by J. Theodore Mueller; "An Irish Saint," by Helen E. Bingham; "Under a Thatched Roof in a Brazilian Jungle," by Rosemary Cunningham.—Mrs. Miles Taber, *Literature Secretary*.



# "BRETHREN HARVEST FIELDS"

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

## S. M. M. PROGRAM FOR NOVEMBER

"... Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises to his name" (Psa. 68:3, 4a).

Rejoice and praise Him with your favorite hymns and choruses of praise intermingled with testimonies of praise.

"Let my prayer come before thee: incline thine ear unto my cry" (Psa. 88:2).

Use Prayer Requests.

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end" (Psa. 119:33).

"The Preparation of the King's Daughters"  
or

Chapter 2 of the "Epistle of Jude," by Dr. H. A. Ironside.

Theme Chorus—"I Hear Thy Call."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

"A Little Girl in Navajo Land," Dorothy Dunbar.

"Missionary Letter," Mrs. Sewell Landrum.

S. M. M. Benediction.

Business.

## NOTE BURNING

"Jim" is paid in full!!! This is one of the many things for which we Sisterhood girls can praise the Lord. As you know, the money for the jeep was financed by some Christian friends, and at conference we were able to pay them back the entire amount. It is not uncommon for churches to have a mortgage-burning, therefore, why should we not have a note-burning? Just write on a slip of paper, JIM IS PAID IN FULL. Then some time during your praise service, burn it.

## PRAYER REQUESTS

Pray that S. M. M.'s all over the country may become more missionary-minded.

Pray for Dorothy Dunbar and her work among the Navajos, especially for the Navajo girls.

Pray for Mrs. Landrum and the other helper in the work in Kentucky.

Remember the requests of your local Sisterhood.

## THE PRESIDENT WRITES—

Greetings, Sisterhood Girls,

"The harvest truly is great but the labourers are few: pray ye the Lord of the harvest, that he send forth labourers into his harvest."

Our hearts were filled with praise as we saw the 11 new missionaries as they gave their testimonies at National Conference. As we consider the fields which the Lord has given to the Brethren Church we rejoice for the many souls who have been touched and made new by the Gospel in Argentina, Africa, and the homeland. And how happy we were to hear that we have two, not one, new foreign fields with missionaries for each willing and ready to go!

But do you realize there are yet thousands who have never heard of the Lord Jesus Christ even once—many others who have heard but have had no further instruction? How great the harvest is was forceably brought home by our missionaries—and the labourers are few.

We have our largest staff in Africa, yet hundreds of villages have yet to hear of Jesus the first time. Argentina is filled with towns and cities where there is no Brethren church. France—how my heart ached as Rev. Barnard told of the needs there—for three years this field has been open and not one volunteer. Girls, isn't there one of you who will say, "Here am I, send me"? Yes, I was happy to hear we have missionaries to send to Baja California and Brazil—but what can one on the field do when there are thousands to reach?

As we consider "Brethren Harvest Fields" this year will each of you girls search your hearts to see where the Lord would use you? If you hear His call, answer.

Here is something we can all do—PRAY—and God will answer! He will send forth labourers if you and I ask daily—yes, many times daily—for Him to fill this great need. How I do pray the needs of our Brethren fields will be so heavily laid on your hearts that you will pray without ceasing.

Yours because of Calvary,

June Bowser.

## SUGGESTIONS FOR SCRIPTURE READING FOR NOVEMBER MEETING

Bible "Thank You's"—Dan. 2:23, Matt. 11:25, John 11:41, Rom. 1:8, I Cor. 1:4, I Thess. 2:13, I Tim. 1:12, Psa. 100:4, Rom. 6:17, Col. 4:2, Psa. 7:17, Psa. 9:1, Psa. 18:49, Psa. 30:12, Psa. 52:9, Psa. 109:30, Psa. 118:21, Psa. 118:28, Psa. 139:14—From *Intermediate Expressional Services*, by Nevada Miller Whitwell.



# A Little Girl in Navajo Land

By DOROTHY DUNBAR

Can you imagine what your life would be like if you had never gone to school? In this part of the country there are many girls your age who have never been to school, who do not know how to read or write, and many of them do not know any English. Do you remember your first day at school? Your pretty dress, nice hair bow, and new shoes? You weren't very old and you didn't have much responsibility those days.

Let us look at a little Navajo girl about that age. The sun comes up very early and her father picks her up off her sheepskin and sends her out to pray to the sun. The sun comes up so very early, too. How can she concentrate on her praying when the sheep are bleating so much, anxious to get out and look for food. She must hurry and drink her coffee and eat her fried bread because the later she is the hotter the sun is.

This routine continues year after year with few variations. During the summer she tries to keep cool and during the winter she shivers in the too few clothes. She is too young to go to the ceremonial but stays home with grandmother. Maybe next year she can go and little brother will stay home with the sheep. Before next year arrives little brother took cold and his cough got worse and he died.

There was one happy spot in the middle of the winter. She had led her blind grandmother to the Mission for the Christmas celebration. She had been very interested in seeing so many people and the present they gave her, but paid little attention to the story they told. She had never heard of Jesus before and couldn't understand the strange things they told about Him. She soon forgot all about it.

One evening the next fall she saw an automobile near the hogan when she came home with the sheep. Her mother called for her to come in quickly. A strange white man was telling how her father had been in an accident and was killed. He was riding in a truck and the driver was drunk and had run into another truck. The white man went on and told about this Jesus she had heard about at the Mission last year. Her mother was saying, yes, she would like to know more about this One who could help now in this awful trouble. They listened very attentively while the missionary told the story of creation, how man had sinned, and God in His great love had provided a Savior, and that He wanted to be their Savior. This was such a different story than the one they had always heard. They needed time to think. Would the missionary come back again and tell them more after they had thought about his story?

There are so many camps, and some are in places so hard to reach and all must hear the Gospel. It was almost a year before the missionary returned. Yes, the mother wanted this Jesus to be her Savior, and now when they go to the Trading Post they go to the missionary's home and hear more of this wonderful story. This little girl is growing up in a Christian home and perhaps some day will go to the Mission school.

There are so few schools that all the little girls cannot go; most of them go on year after year herding sheep.

They never learn to read or write; they go on in their heathen religion and never know the joy of salvation or have the peace of the blessed hope of some day being with Christ forever.

Will you pray that we will soon have a Mission station so we can reach more Navajos for the Lord before He comes? The fields are white now; would He use you to harvest these souls?

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## MISSIONARY LETTER

Dear Sisterhood Girls:

"Jim" is still on the job and doing good work. During the summer months we have been using him to visit the sick and help carry the boys and girls to the services at the church. The boys and girls enjoy riding in "Jim" if the trip is not too long. Finding a place to turn on the highway is sometimes difficult if in the S. S. bus or a car, but not so with "Jim." He can either turn or park 'most anywhere. He will soon be back at his regular job of carrying the girls to visit the various schools.

Your president suggested I mention some of the needs at Clayhole. Perhaps the first real need is more room for S. S. classes. One class of girls has an enrollment of 40. They meet in a small room just off the pulpit. Some have to sit on small backless benches while the rest stand up during the class period. During the summer months the room is very uncomfortable, due to heat and lack of space. An addition on the back of the church would provide more classrooms. This could also be used for junior church, young people's meetings, and social activities. The living room of the parsonage is the only place for social activity, and it is far too small, not to mention the wear and tear on the floor as well as my disposition. Sliding doors or curtains would be a wonderful substitute in the main auditorium for the present. Our attendance at S. S. averages about 125. Most of these are young people and children.

We are still giving the layettes to the Christian mothers, and they really appreciate them. Just last week we had the privilege of dressing a new baby with some of the things that you girls had sent to Kentucky.

May God richly bless each one of you.

Mrs. Sewell Landrum.

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## AFRICA

Does your Sisterhood have anything to be sent to Africa? Has your Sisterhood made something for the work there or for some of the missionaries? Miss Ruth Snyder is leaving for Africa again in January. It would save expense if she could take these things with her. And she is willing to do this for us. If you have anything to send, send it to her at her home some time before January. Her home address is 160 Third Street, Conemaugh, Pa.

# The Preparation of the King's Daughters

By MRS. ARTHUR CAREY

Were we to follow a princess into her various activities, we would no doubt be surprised at the way she spends her time. Many of us think of a princess changing into several new costumes each day, lying in bed and being waited upon, or attending endless parties. Now a princess is able to do all these things some of the time. But do we think that the king is going to allow his daughter to be lazy, selfish, ignorant, and useless all her days? Not at all! He loves her and wants her to be the sweetest, smartest, and most accomplished girl in all the land. Therefore, he determines to do all he can to make her that way. She has schooling, moral training, duties, and rules the same as you or I.

Not only that, she is punished for disobedience the same as other children. If this were not so, her life would be unhappy and discordant. She would be a terrible example for all the children of the land.

Your father used to spank you and still does reprove you, not because he hates you, but because he loves you and must guide you from the evil to the good. A king spans his little girl for the same reason. Therefore, God who loves us more than any human father can love, spans us, so to speak, not for His pleasure, but for our refining.

Sometimes a parent will allow his child to go on in the wrong way for a while, because the child is willful and must learn through experience. Then it will get hurt or frightened as a result of its disobedience, and be ever so glad to obey from that time on.

Often we wonder why we find ourselves in such a mess and everything seems to be against us. Have we disobeyed our heavenly Father and brought sadness to His heart and troubles upon ourselves from which He would have been glad to protect us? If you come to the place, girls, turn and run as a little child back to the understanding embrace of your loving Father. Tell Him you have sinned and want to trust Him the rest of your life.

But better still, let me tell you a wonderful way to keep away from these hard places. Returning again to our theme, "A King's Daughter," we will borrow a little from the viewpoint of the sons of the king.

All the king's sons are trained, not only in the ways of the court and of being rulers, but they are also taught all there is to know in the military and naval realm. From the time they realize who they are, they understand that it is theirs to protect and preserve the king and kingdom. They are taught to be familiar with the implements of warfare and know how to use them. They tell us that Princess Elizabeth, being in line for the throne of England, is required to train for this office. She must spend much time in court learning "the ropes." This is in the company of her father so that she can absorb his attitude and knowledge and thus fit herself to some day fit the royal palace.

So as the daughters of the king need to know and understand their duties, so we as daughters of the King need to spend quiet time alone with our heavenly Father that He may speak and train us for service.

Our main job is to defend Christ and the church and we need to know how to use the Sword of the Spirit which is the Word of God. Supposing I should hand you a beautiful, sharpened, polished sword with an engraved and jeweled handle and say, "Go out quickly and drive off that dog which is attacking some children," you probably would be so frightened you couldn't grasp it properly. You would doubtless not realize that it was in a sheath and needed to be removed. You wouldn't know how to hold it nor which edge to use nor how to protect yourself while using it. Why? Because you don't know anything about a sword. You have never handled one nor learned about using one effectively. The enemy would do his deadly work and the children would be lost.

That is a crude picture of what happens when we try to defend Christ and the church without knowing how to use our weapons. Our sword is the Word of God (Eph. 6:10-18). But the enemy does his deadly work and the children are lost. Why? Because we can't handle our weapon. Is there anything wrong with the weapon? No! But we have never been able to grasp it, have left it unopened like in a sheath, so could never learn to handle it effectively. Now we all need a quiet time with the Lord. We are not strong enough in ourselves to go on day after day. I believe there are three parts to the time we spend with Him. (1) We should read a portion of His Word. (2) We should talk with Him for a few minutes. (3) Then we should sit quietly meditating on what we have read and said, letting it sink into our hearts.

Here is one trouble I have contended with, and perhaps you have too. When I am reading, Satan snatches away the thought, and I have to go back and read it again. Then when I am praying, the same thing happens, and I have to jerk my thoughts back to the realization that I am talking to the great and mighty God. Of course in the meditation it is worse than ever. But we must not get discouraged but remember that other Christians have the same trouble. Therefore it is a good thing to take this time alone, by yourself, and get as far away from noise and distraction as possible. Then ask God to deliver you from this trouble, and He will if you are willing.

I would like to tell you of an experience I had this morning. I awakened at 5:30 with the realization that I would like to write something really helpful for you, girls. So I took my Bible into the back yard to read. As I am reading in the Psalms at present, I chanced to read Psalms 41-46, not realizing that I would be reading the chapters that give us the theme for these studies. A tiny rim of the sun was just rising, partly obscured by the morning mists. It was a beautiful sight with the trees and fields also hazy with mist. How the glory of it harmonized with the beautiful words of the praise I was reading, and the description of what a king's daughter should be.

Little by little the day brightened and no longer could I gaze directly into the splendor of the "King of Day."



Suddenly the rays began to feel hot on my face, the mist was gone, my meditation was over, and it was time to take up the duties of another day, fortified by the spiritual food and drink I had received from my Maker and His Word to me.

Family and neighbors were beginning to stir, and I thought self-righteously, "Just think what they have missed by sleeping so late." Then the condemning truth flashed back at me. Hundreds of mornings like this have passed and I have not been up taking advantage of them. Thus the first thing I had to do was wield my sword by repeating to myself, "Judge not, that ye be not judged."

### S. M. M. EMBLEMS

These emblems are still available and can be purchased for awards from the Literature Secretary, Miss Donna Moine, 611 Sandusky Street, Ashland, Ohio. Remember, they are to be used only for awards.

### S. M. M. PINS

Have you ordered your Sisterhood pins? The sooner you order them the sooner everyone can have their pin. As soon as our president receives sufficient orders from Sisterhood girls, she can order them from the company. So send your order *today* to Miss June Bowser, R. D. No. 2, Box 135, Brookville, Ohio.

## *Primitive Religions of Latin America and Roman Catholicism*

(Continued from Page 894)

cradle to the grave. Just as the power of the keys, baptismal regeneration, confessional, penance and purgatory, the mass, extreme unction and indulgences give the Romish clergy a firm hold on the will of the faithful, so also, though perhaps in a lesser degree, the rites of paganism put the people in the power of the priest.

The pagan ceremony of the "eating of the god," the religious festivals, the luxurious temples, painted idols, solemn processions, and sacred chants all have their counterpart in the Roman Catholic religion.

*Pagan Idols and Roman Catholic Worship.* The Roman Catholics did not, as a rule, attempt to wipe out the heathen customs of the Indian, but turned them into new channels and finally made the most important of them a part of the authorized festivals of their own church.

"Our Lady of the Valley" is the patron saint of the province of Catamarca, Argentina. The image, a tiny statue carved from wood, was first worshipped by the Indians in a Choyo cave to the noise of dances and by the light of the fires in their pagan ceremonies. In 1600 it was taken to Valle Viejo by the Roman Catholic priest and from that time on has had a part in all of the principal events of that region. Many churches and temples have been built in her honor and her worship has spread from one end of the republic to the other. Great miracles are attributed to her and pilgrims to her sanctuary wish but to touch her chain in order to receive, as they believe, the fulfillment of their greatest desire.

Copocabana, on the shores of Lake Titicaca, holds a similar shrine. We are told that "upon the ruins of the pagan temple which existed there, and with the same materials, the astute missionary monks erected a mag-

nificent edifice, one of the most beautiful on the continent." This is the scene of annual festivals which bring in a multitude of people from the Andean region.

The shrine of Guadalupe is another proof of the diplomacy of the early Catholic missionaries. To win the devotion of the Indians, the story was circulated that on a spot once sacred to Tonantzin, a heathen mother of the gods, the "Mother of God," in the guise of an Indian maiden, appeared to a poor Indian, Juan Diego. A spring of water bubbled up at her feet and roses bloomed upon a hillside where nothing had ever grown before. When Juan picked some of them to carry to the bishop, he found to his surprise that they had imprinted an image of the Virgin in their own colors upon his blanket. A shrine was erected and the Indians, grateful for the honor shown to them, flocked to her sanctuary. They often went for miles upon their knees, torturing their bodies in other ways as well. In 1895 with the sanction of the Pope and the presence of an American ambassador, a costly crown was placed upon the image, ushering in a new era of popularity in her worship. The Indians, dressed in native costumes, have often danced their old sacred dances before the altar within the temple and today men and women, prominent in governmental and educational circles, kneel at this shrine in a beautiful chapel. Yet, the story, like that of hundreds of others similar to it, is but a cunningly devised fable.

Yes, Latin America is still in the lap of paganism. Only the simple Gospel of the Lord Jesus Christ will lead the women to take the medallions of Guadalupe, Luján, and scores of others from their necks and blow out the candles which now burn before the images in their homes and cemeteries and shrines. Christ alone is the answer to their need and the longing of their hearts.

*Brethren Home*



*Mission Fields*

*Are Ripe Unto*

*Harvest. Pray*

*For Them!*



*Give To Them!*





# As the Editor Sees It



By L. L. GRUBB

## CHRIST OR CATASTROPHE

Our nation is today facing some of the gravest issues in her history. Not the least of these is the moral decadence which is evident in every realm of American life. Our newspapers tell a daily story of murder, rape, burglary, larceny, manslaughter, adultery, divorce, etc.

Every indication points to the fact that France collapsed as a military power and first-line nation because she first collapsed morally. The resultant terrors and sufferings in starvation, revolution, and rampant immorality should constitute a vivid object lesson to others. Yet, we in America continue to allow this virus to eat away at the vitals of our economy and spiritual structure.

What shall we do?

Politics are so corrupt that selfishness, greed, and grasping at the expense of others have become a "must" to assure success. Especially during times of election politicians are afraid to move lest they lose some coveted votes. The unfortunate fact is that many decisions which are made by our Congressmen are made with a political aim in mind and not entirely for the general welfare of our nation. This is a serious charge, but true. We certainly cannot look for help from men who frequently participate in the sins which are gradually leading us to catastrophe.

The average American of this day, when compared with his forefathers, is weak and soft, selfish, and loving ease, luxury and pleasure. This is a far cry from the staunch Puritans and early Americans who, with their families, braved the dangers of desert, Indian massacre, illness, and uncertainties in a new and largely unknown land. One can recall that in the days of Rome's decadence, members of her legions who once marched long and weary miles and suffered untold hardships without complaint, whined when a glint of sunlight penetrated their silken tents where they feasted in luxury. Thus average America has even less power within itself to meet these needs today than it did in the early years of its history.

All the efforts of social agencies to stem the tide of delinquency and sin have miserably failed because they do not strike at the heart of the problem.

*It is Christ or catastrophe!*

No issue was ever plainer in its outline and meaning. Men and methods have failed. We must resort to divine power and wisdom in solving our moral problems. The church must increase its power and scope of influence among the teeming millions in America who need the cleansing, sin-defeating power of Jesus Christ. But first the church must be cleansed and revived. Then she must see the revealed vision of great need, and give of her sons and means in order that it may be met.

*This is the only way America can be saved from complete disaster!*

If the stark reality of this fact lays hold upon us as it should and we remember that we have children to rear who need the protection of a Christian nation, and that no other nation on this earth provides such freedom and blessings as our own, then we will do everything within our power to bring the Gospel impact where it is needed here at home.

Various powerful agencies are already at work in this task through radio and church expansion and evangelization and we rejoice in the work of each. We have our part to play in this important drama through Brethren Home Missions. The Thanksgiving season affords a special opportunity to meet these needs by giving generously of our money and praying earnestly that God will make possible the establishment of many more churches where we know the pure, unadulterated Gospel of our Lord Jesus Christ will be preached and souls will be saved from lives of sin. What we give will determine the amount of progress made during the coming year!

## WHY AM I A STEWARD OF GOD?

The motivation for Christian stewardship is something which is deeply spiritual and an integral part of the being and service of each child of God.

To argue that a Christian should practice the principles of stewardship is, in some respects, like contending that a man should support his family because it is a legal obligation. There are laws which must occasionally be brought to bear on those who have failed in their family responsibilities. But this should be unnecessary. The very love and devotion of a man for his family should provide sufficient motive for his complete support.

It would appear even more imperative that a Christian should, out of his personal love and devotion for Jesus Christ, give unstintingly of his means without pressing or preaching.

However, this is not true. The average Christian must have his pastor preach two or three sermons per year on the subject of stewardship in order to remind him of his privileges in this. Giving is as much a part of Christian service as praying. Bringing our tithes and offerings to the Lord is as important as loving Him. In effect it is one of the most conclusive evidences of our love for Him. Giving is more than a mathematical approach to budget statistics. It is a basic Christian virtue and one of the "fruits of the spirit." The happiest and most sacrificial individuals in Christian service are not those who have entered into a cold calculation as to how much they should give toward the budget, but

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are those whose hearts are overflowing to Christ with a vital sense of what it means to be a Christian.

"Have this mind in you which was also in Christ Jesus." This admonition certainly strikes at the heart of the problem. When one has the mind of Christ he will see his stewardship obligations in their true perspective.

#### MOVED WITH COMPASSION

The Scripture informs us that when Jesus saw the multitude He was moved with compassion. What was it that moved the soul of the Son of God with compassion for the multitudes? As He looked out over the thousands gathered before Him, He saw sheep without a shepherd, wandering aimlessly. He saw a multitude of souls lost under the guilt of sin. Jesus saw more than heads and bodies and numbers. He saw their sorrows and spiritual poverty, and the possibility of their redemption through God's grace. It was what Jesus

saw in the needs of the vast multitudes that moved His great heart with compassionate mercy.

How easy it is for us to go on living unconcernedly, indifferently, to the sufferings and spiritual needs of those about us. Yet, if we look, no matter where we live, we may see what Christ saw, multitudes without Christ, and treading just as surely on to eternal perdition.

The call of the hour is for Christians to face their obligations in the light of Christ's clear command, "Go and teach all nations!" Christ designated the field of our labors—the world! We must consider those in spiritual need everywhere.

If this is to be done effectively we must expand the church at home by increasing her numbers and spiritual power to reach into the vast reaches of the earth with the message of redemption.

If you would be moved with compassion—LOOK!



## Home Missions Travelog

BY THE SECRETARY

#### FINE HOME MISSION BOARD MEETINGS

One of the great blessings of our National Conference was our fellowship in Home Mission Board meetings. The Council Board of Directors does not meet simply to transact business, but also to have fellowship and prayer and rejoice in the victories won.

As our Home Mission pastors came before the Board one by one and reported the spiritual victories in the salvation of precious souls and growth of the churches, we frequently saw the members of the Board with misty eyes. Only when we came to the Board meetings and began to systematically recount the blessings of God on Brethren Home Missions during the past year did we begin to realize what He had really done for us.

We believe that the unity of thought among the Home Mission Board members and their complete fellowship one with the other, will induce the bountiful flow of God's blessing upon the work for the coming year.

In every single angle of the Home Mission work real progress has been shown during the past year. In spite of the decrease in the Home Mission offering, the Lord supplied every really pressing financial need. Only those who are close to the work can realize the tremendous financial problems which constantly face the Home Mission Board in securing thousands of dollars to build churches here in America.

New and progressive decisions were made in connection with each point for the coming year, and an initial budget of \$105,000 was officially passed by the Board. Thus we are asking God initially for \$18,000 more than we received in last year's offering. In addition to this we are praying that the Lord will send us another \$25,000 to build more new churches where opportunities are ripe for the grasping even now.

As the requests for new churches were brought before the Board, again we were confronted with the fact that there is a supreme need for more funds to use the work-

ers who are already available. Before the 1949 Home Mission offering is in there will be men and workers graduating from our Seminary who will be ready to fill Brethren pastorates. We must have the funds to put these men to work in the field building new Brethren churches.

The members of the Brethren Home Missions Council, as one man, are praying for a great increase in the vision of our Brethren people during the Thanksgiving season and continuously in this basic aspect of our missionary program.

#### VISIT TO FLORA, INDIANA

Fellowship with the Flora Brethren is always excellent. In a recent morning service we presented the challenges of Home Missions for the coming year and noted a splendid response. Flora is a fine example of a former Home Mission church which is doing a real job for the Lord in its field.

During an afternoon session the pastor, Bro. Mark Malles, baptized some new converts and Bro. Don Bartlett, of Sharpville, also baptized some newly born-again folks.

#### PERU FILLING ITS BUILDING

Not only do Home Mission churches need new buildings but some of our established churches are in the same position of need.

It was our privilege to fellowship with Bro. Robert Ashman and the Peru Brethren recently and at that time noticed practically every seat in the auditorium filled. With this excellent site for a church, every Brethren should pray that Peru will soon be enabled to construct its building.

#### FELLOWSHIP AT LAKE ODESSA, MICHIGAN

As we drove north into the State of Michigan toward Lake Odessa, our northernmost church in the State, we



were again reminded of the fact that there are several large cities such as Kalamazoo, Battle Creek, Muskegon, Port Huron, Detroit, Hastings, Lansing, and others where there should be Brethren churches.

Our fellowship with the Lake Odessa Brethren was fine and we appreciated the opportunity of presenting our Home Mission work before the congregation.

Here is a church in a field which is fruitful and also a parsonage ready to be occupied, yet without a pastor. We trust that the Lord will lay this field on the heart of some Brethren pastor.

#### MEETING IN NEW TROY

After a hard drive in the afternoon we arrived at New Troy, Mich., for a service in our mission church.

A fine group attended the evening service manifesting the fact that the ministry of Brother and Sister Leslie Moore has been greatly blessed, and a fine Home Mission emphasis meeting was enjoyed.

It appears that in conjunction with this work a new Brethren church may be born in Michigan during the coming months. Watch for this announcement.

#### BAPTISM AT FLORA



Rev. Don Bartlett, pastor at Sharpville, Ind., baptizes a convert in the baptismal at Flora, Ind.

## HOME MISSIONS COUNCIL LAUNCHES JEWISH WORK

For a number of years the directors of the Council have been seeking the will of the Lord in regard to Jewish evangelization and we now feel that He has given us some evidence of His leading in answer to multiplied prayers for wisdom.

Several times it was thought that workers were available from our own group. But each time something intervened to change our plans. Now, through a series of circumstances the Home Missions Council feels that the Lord has raised up Mr. and Mrs. Bruce Button to begin this task of representing the Brethren Church and its message in Israel. These folks come from our Kittanning, Pa., church with a splendid spiritual background of teaching in the home church. Brother Button is graduating from our Grace Theological Seminary shortly with a diploma for a complete course in the graduate school. Mrs. Button has spent some time working in an office devoted to Jewish evangelization and thus has become familiar with procedures and methods used in the work. On the whole these fine Brethren young people appear to be admirably suited and qualified for the task ahead.



MR. AND MRS. BUTTON

We know that this announcement will bring great joy to the hearts of thousands of Brethren people who have been praying earnestly with us that a Brethren Jewish work should be established. There is still much hard work and planning ahead, but we believe that God is now leading us onward to the goal which He has set in His own Word.

Through the years many of our Brethren churches have contributed to the support of various Jewish missions. For this we praise the Lord. The establishment

of our own Jewish work is not to be construed as an attempt to divert funds from other missions to our own, but comes as the result of a desire on the part of thousands of Brethren from coast to coast, to carry the message God has given us also to the brethren of Christ according to the flesh. We believe the Jew should be taught the distinctive doctrines of the Brethren Church, including our threefold communion service and other features of doctrinal position. If they are right and necessary to gentile blessing, they certainly are so for the Jew. However, the Council is anxious above all things that each individual and church should be led by the Holy Spirit in their ministry to Israel, sending gifts wherever they might be directed.

There is a very small amount of funds on hand at present for Jewish work. Brother and Sister Button will be under the employ of the Council beginning January 1st, and at that time additional funds will be needed to launch into this work. *It is to be remembered that no funds are to be taken from the Council's regular offerings to finance the Jewish work, and that the project is an entity in itself.* It would be most unfortunate if funds were taken from our regular Home Mission offering and given to Jewish work. This would automatically circumscribe the work of the Council nationally and also ultimately limit what could be done for the Jew through us. *No separate or distinct time will be set aside for a Jewish offering, but churches will give throughout the entire year as they may be led.* This will also be true of individual donors. Deputation work will be planned by the Council and either our own missionaries or others will be available for the Jewish evangelization emphasis.

We solicit the prayers of Brethren everywhere that God's rich blessing may be upon this new venture for His glory.





FLORA, IND.: No. 1—Pastor Mark Malles and family; No. 2—The Young Married People's Class; No. 3—Juniors; No. 4—Pastor Malles baptizing his daughter, Peggy; No. 5—Beginners and Cradle Roll; No. 6—Grace Brethren Church at Flora; No. 7—Adult Class; No. 8—Young People; No. 9—Group of Adults.



# NEWS OF HOME MISSION NEEDS

Clothing of all kinds is needed now, before winter comes, to help Brethren Home Mission folks in three special fields.

Send your clothing for the Clayhole, Ky., mission to Rev. Sewell Landrum, Jackson, Ky., if express or freight, and direct to Clayhole if parcel post.

Clothing for the Navajos should go to Miss Dorothy Dunbar, Farmington, N. Mex.

Gifts in clothing for the Spanish people should be sent to Rev. Albert W. Kliever, Taos, N. Mex., via Santa Fe by freight.

Gifts in clothing, shoes, and all types of wearable apparel are greatly appreciated by Home Mission folks and often provide us with an opening into their homes and an opportunity to testify of Christ. We trust that every Brethren church across the nation will send these much-needed items in quantity to our needy mission points.

**CHRISTMAS IS NOT FAR AWAY!** Yet there will be thousands of boys and girls in the above fields who will not so much as know it is Christmas, not to consider having some little Christmas gift to remind them of the Savior. Perhaps you boys and girls and young people have some toys or gifts that you would like to give to some less fortunate ones at this Christmas time. Think it over and send them now before it is too late.

A word of caution should be added. It is not worth while to send badly torn or completely worn-out clothing, shoes, or toys to the various points for the cost is too great and the items cannot be used when they arrive.

Let us sacrifice to send some things that *we might still use ourselves*.

Churches closest to these various missions may save express and postage expense by sending items to the closest of the three mission points mentioned. Please do not send them to the Winona Lake office!

## SHOWERS OF BLESSING

Folks at all our missions are always glad to have Brethren people drop in and fellowship with them. The best way to become deeply interested in Home Missions and to see its needs is to visit our various points. We urge you to do so!

When you do, why not put a box of canned goods or non-perishable foods in the back of the car to help foot the bill of entertainment for our missionaries? They will appreciate food showers at any time.

## FOLDING ORGAN FOR JOHNSON CITY

A new Bible class will be under way shortly in Johnson City, Tenn., with Earle Peer, of our Limestone church, teaching and leading. In order to make these services what they ought to be we need a folding organ for this work.

## MISSION STATION FOR THE NAVAJOS

Due to political and religious influences in our nation, especially in the west, it is necessary for us to establish a permanent mission station on the edge of the reservation in a community where hundreds of Navajos may be reached for Christ and where we still have access to the reservation. This is a crying need at this time. Write for more information.

## THE GOSPEL TRUTH

Report of Receipts for Quarter Ending September 30, 1948

Akron, Ohio	\$9.00	Los Angeles, Calif. (3d)	\$80.00
Ankenytown, Ohio	22.00	Leon, Iowa	7.00
Ashland, Ohio	147.50	Mansfield, Ohio	2.00
Allentown, Pa.	30.00	McKee, Pa.	56.00
Aleppo, Pa.	2.00	Meyersdale, Pa.	30.00
Albany, Oreg.	4.00	Middlebranch, Ohio	80.00
Artesia, Calif.	33.00	Modesto, Calif.	38.01
Beaver City, Nebr.	28.00	Mundy's Corner, Pa.	79.72
Berne, Ind.	30.00	New Troy, Mich.	29.35
Home Missions Council	40.80	N. Ohio Dist. W. M. C.	27.92
Canton, Ohio	126.00	Osceola, Ind.	100.00
Cheyenne, Wyo.	3.00	Peru, Ind.	5.00
Clay City, Ind.	3.00	Philadelphia, Pa. (1st)	3.00
Clayton, Ohio	23.25	Portis, Kans.	21.00
Compton, Calif.	10.00	Rittman, Ohio	19.00
Conemaugh, Pa.	50.00	South Bend, Ind.	1.00
Cuyahoga Falls, Ohio	6.00	South Pasadena, Calif.	64.83
Covington, Va.	15.00	Spokane, Wash.	4.00
Dallas Center, Iowa	57.00	Sterling, Ohio	15.00
Danville, Ohio	59.00	Summit Mills, Pa.	66.77
Dayton, Ohio (1st)	20.00	Sunnyside, Wash.	112.50
Flora, Ind.	5.00	Sidney, Ind.	10.00
Fort Wayne, Ind.	46.75	Uniontown, Pa.	25.00
Fremont, Ohio	164.00	Wadsworth, Ohio	17.80
Glendale, Calif.	3.00	Waynesboro, Pa.	72.83
Hagerstown, Md.	20.00	Whittier, Calif.	1.00
Homerville, Ohio	5.00	Winchester, Va.	14.00
Harrah, Wash.	15.00	Winona Lake, Ind.	12.00
Indianapolis, Ind.	12.00	Waterloo, Iowa	8.00
Johnstown, Pa.	195.88	Yakima, Wash.	25.31
Juniata, Pa.	3.00	Miscellaneous	112.00
Jenners, Pa.	14.00		
La Verne, Calif.	8.00		2,570.22
Leamersville, Pa.	20.00	Direct Payment—	
Limestone, Tenn.	21.00	WJEY—Hagerstown	\$86.00
Long Beach, Calif. (1st)	24.00	Waynesboro	86.00
Long Beach, Calif. (2d)	115.00	WINC—Winchester	65.00
Los Angeles, Calif. (1st)	40.00	KFBC—Chevenne	149.50

## BADEN, PENNSYLVANIA

The new pastor and family moved on the field on Friday, September 10. At present the family is residing at Apt. 211, Anthony Wayne Terrace, Baden, Pa.

The first Sunday's services were very encouraging in every respect. There were 105 in attendance at Sunday school, 41 attended the morning worship service, 32 met in B. Y. F. meeting, and 35 attended the evening service. The total offerings for the day amounted to \$34.64. The spiritual interest is also a source of great encouragement.

Pray that the Lord will continue to bless the testimony in Baden.

## OSCEOLA, INDIANA

Praise to the Lord for the baptism of several who have not previously been able to see the trine-immersion teaching of the Word of God!

Praise God for the appearance of the first family in our immediate church locality in the services! This is truly the answer of a five-year prayer.

Praise God for the radio program sponsored by the Osceola and South Bend churches. God is blessing.

# THE CHALLENGE OF HOME MISSIONS

## *As Seen by a New Board Member*

By REV. JOHN M. AEBY

I have only sat in three days' sessions of the Brethren Home Missions Council, but those three days intensified my interest in Home Missions greatly. I have been challenged in four particular ways.

**First, I HAVE BEEN CHALLENGED TO PRAY.** Yes, I have remembered Home Missions in prayer many times prior to my election to the Council. But my praying has been general for the most part. As I sat for hours on end with the other members of the Council who have served through the years and saw their interest in the various works as they were reviewed, their deep desire to know the mind of the Lord with respect to every problem, I got a new conception of our responsibility as Council members. I have been moved to pray for the members of the Council by name that the Lord would grant us all the needed wisdom and burden for this work. As I have listened to a few of the problems (spiritual, financial, personal, and material) faced by our pastors and workers in the field, I have determined to pray for them personally as I have never prayed.

**Second, I HAVE BEEN CHALLENGED TO LEAD MY CHURCH TO PRAY.** In one of our first prayer meetings following Conference, I distributed cards for each Home Mission point with pastor's name and one or two definite problems faced in these works. Every card was soon taken by a person present who promised to pray daily for these points and pastors that the Lord would pour out His blessing on His work. Already the blessing has flowed back to us. The prayer meeting attendance has been the largest in months. There is a new interest in Home Missions among our people. Each one is looking up what he can find regarding these points in the Heralds of the past. We plan to expand this program of definite prayer until eventually each home and foreign missionary has been the special project of every praying person in our church.

**Third, I HAVE BEEN CHALLENGED TO GIVE.** It is my firm conviction that if we could somehow make every pastor a member of the Council Board for a conference session that our Home Missions offering would easily pass the budget requirements and leave a sizeable nest egg for the opening of new works as they arise. I believe further that if every member of the Home Missions Council (those giving \$5.00 a year or more) could sit for one day in the board sessions, the national offering would be doubled or tripled! Yes, we have given good offerings compared with what has been given in the past. But we have not given sacrificially! And these Home Mission pastors and churches serve and give sacrificially!

**Fourth, I HAVE BEEN CHALLENGED TO GO!** As I have had a glimpse of some of the challenging fields where there is a dearth of Gospel testimony in whole new areas of some of our cities, my feet have itched to

go. I believe that I am where God wants me in my present work, but my heart is in home missions. I should count it a joy if He should lead me into this kind of ministry. I want to do all I can to encourage my young people to look forward to giving their lives to going into some of these needy fields right here in pagan America where the Gospel is just as unknown as it is in South America or Africa. There is a crying need for the personal and pastoral touch in many of these neglected places. I want to encourage our people as a whole who must move away from communities where our church and its testimony is established into fields where it is unknown to begin Bible classes in their homes with a view to seeing a strong church in the near future. That is the story of Mansfield. That church began with two or three in the front room of the Guthries. That's the story of Wooster, of South Bend, and a host of others. We want to see the story repeated again and again!

I believe that the Brethren Church will grow with Home Missions! More churches of the right kind will mean more missionaries for the fields abroad and more pastors for the churches at home. More churches of the right kind will mean more consecrated givers to all interests which are Christ-centered. More churches will mean more young people for our Seminary and College (some day) to train and send back to serve. Brethren, the expansion of our home base will mean the expansion of His work around the world!

### RESULTS OF GIFTS

#### *Was Yours Included?*

The following is an excerpt from a letter received from Bro. George Richardson, pastor of our Home Mission church at Bellflower, Calif.:

"We have been reaping a real harvest during the past few weeks—morning attendance increasing to the point that we have had to bring in extra chairs and the evening services running it a close second. I can't tell you why this has happened. We have not put on any extra program, just keep on preaching to the best of our ability the Word without dressing it up with a lot of fancy bait. It is just a case of the Lord graciously honoring His Word. I think it was three weeks ago, at the close of the morning service, that one family presented themselves for church membership. Then there was a fine young man, 17 years old, and a young girl, 15. Then in the evening there were five first-time confessions. Two of these were in sailor's uniform. Then a week ago we baptized six and took one into membership by letter. There are many fine prospects waiting. Pray for us that we may be kept humble before the Lord in all of this."



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# YOUR HOME MISSION GIFT DID THIS LAST YEAR!

*Brought 655 Souls to Christ*

*Made Possible Building of  
10 New Church Build-  
ings and Additions*

## **Is This Worth While?**

BRETHREN HOME MISSIONS COUNCIL

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# ✻ ISRAEL CALLS! ✻

## A PLEA FOR THE JEW

By B. L. BUTTON

The heading of this page is a misnomer. Israel is not calling in the sense this heading intimates any more than the rest of the world is calling. Man, as a whole, for all his present uncertainty and unstableness, is not interested in the Lord Jesus Christ or anything pertaining to Him. The Prophet Isaiah is still correct in the statement, "All we as a flock have gone astray, each to his own way has turned." Israel, as well as the gentile nations, appears to be too busy effecting its own salvation to have time to listen to a message regarding Him whose arrival they awaited at one time with great anticipation. To realize this you need but to talk of Christ to any Jew that has never accepted the salvation which Christ offers, or listen to the "Message of Israel" (the radio presentation of the United Jewish Layman's Committee). The Israel of today is not interested in Christ. These people that we designate as Israel are blind to His glory; even more blind, if that were possible, than nations that never realized that there was to be a Messiah and Savior.

After seeing the blindness of the Jew it would seem that the answer to Paul's question of Romans 11:1, "Hath God cast away his people?" would be "definitely yes!" However we know that it was only through the stumbling of Israel that, "Salvation has come to the Gentiles." For this we should thank God and humbly seek His leading in "calling Israel," for if we read further in the Roman Epistle we find that Israel is not cast away but merely set aside to be redeemed at a later time with the result of greater good following her restoration.

This promise in itself should be enough to cause each Christian to press onward in the task of "calling Israel" notwithstanding the countless other promises and commands of God's Word with respect to this portion of His work. But there are other reasons why we, as children and sons of God should be ready and eager to lend our support to such a movement.

It is because of Israel's faithfulness that God's Word in all its purity was preserved for us. Regardless of their many failings; regardless of their many shortcomings; regardless of their evil ways, the people of Israel did preserve God's Word with such care that we may be sure the revelation contained in our Bible is the Word of God. True, there were times when it seemed that the nation had done away with all thought, respect, and regard of the Word and even with the Word itself. However, there were always those within the ranks of Israel who preserved the Word of God. It is through the pages of Holy Writ that God now speaks to His children. Were it not for Israel's faithfulness in the preservation of that portion entrusted to them (viz., the Old Testament) we would be sadly lacking in our conversation with God; we would be sadly lacking in our knowledge of God; and worst of all we would be sadly lacking in our understanding of the grace of God.

Yes, there are other reasons why we should be "calling Israel."

Then too it is through specific Israelites that we have received God's written revelation. All of the Bible writers, whether those of the Old or New Testament, are of Jewish origin. From Genesis to Revelation God has seen fit to use the Jew as a channel of written revelation. The Bible is a book of Jewish origin, containing Jewish thoughts, expressions, and phrases which even when translated into other languages than those in which originally written, still retain the Jewish peculiarities. These men have been faithful in setting down accurately those words given to them by God. They have been faithful even to death in this task. Yes, there are other reasons why we should be "calling Israel."

Nor may we forget that God's "Son Revelation" was through Israel. Granted that Israel did not receive Him; granted that Israel persecuted Him; granted that Israel saw to His death; nevertheless Jesus was a Jew. Your Savior and mine is of that race of people which since the time of Pharaoh and even before him, have been persecuted in all the earth. On that Great Day when we see our Savior and King we shall look into a Jewish face. Tell me, beloved, how shall we answer Him if we have not had our part in the evangelizing of the Jew? Yes, there are many reasons why we should be "calling Israel."

It is true that it is difficult to evangelize Israel as a nation. You cannot send missionaries to Israel as you would to China or Argentina. The people in these countries are within one specific area whereas Israel is scattered to the four corners of the earth in many countries. Thus to reach all of Israel it would be necessary to touch all countries. There are Chinese Jews, African Jews, American Jews, French Jews, Jews of all nations. The task of reaching all Israel as a nation is at present too great for a denomination. However, this should not be used as an excuse for not doing that which we are able to do. There are many cities in this great land of ours without a testimony to the Jew. It is here that missions should be established under competent, trained heads, workers sent out, an aggressive program of Jewish work started. This type of work may be started in a small way and may be enlarged as God blesses and leads. The challenge now is not "where shall a work be started," but rather "when?" It calls for action. We have talked about it, prayed about it; now just what are we willing to do about "calling Israel"?

## ALBANY, OREGON

God is teaching us something about walking in faith. It is wonderful to walk that way, even though it be small. How much more wonderful it must be to walk entirely by faith.



# Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

## HEREIN IS SALVATION

1. I Looked (Isa. 45:22).
2. I Came (John 6:37).
3. I Called (Rom. 10:13).
4. I Believed (Acts 16:31).
5. I Received (John 1:12).
6. I Confessed (Rom. 10:9).
7. I Trusted (Acts 10:43).

(Jenners, Pa., Bulletin)

## HAVING DIRECT ACCESS TO GOD

(I Peter 2:5, 9, 10; Rev. 1:6; 22:17)

1. We have access because we are children (Gal. 4:6).
2. We have access because we are priests (Heb. 4:16).
3. We have access because we are servants (Luke 19:13).
4. We have access because we are saved (Jas. 4:8).

(Dr. Walter L. Wilson)

## FINDING ASSURANCE IN CHRIST

(Rom. 14:5, R.V.)

1. His Word assures (John 5:24).
2. His work assures (John 19:30).
3. His way assures (Ex. 33:13-14).
4. His will assures (John 6:30, 40).

(Dr. Walter L. Wilson)

## PAUL, THE SOUL-WINNER

(I Tim. 1:19)

1. The constraining power (I Cor. 9:16).
2. His willingness to give himself (I Thess. 2:16).
3. His surrender of all his "rights" (I Cor. 9:12, R.V.).
4. His way of winning souls (I Cor. 9:19).
5. His abundant love (II Cor. 12:15).
6. His yearning over their spiritual growth (Gal. 4:19).
7. His one desire for each (Col. 1:28).
8. His jealous watching over them (II Cor. 11:2).
9. His gentle dealing with them (I Thess. 2:7).
10. His way of rebuking them (I Cor. 3:2).
11. His wise teaching of them (II Cor. 2:4).
12. His poured-out life (Phil. 2:17, marg.).

(J. P. L.—Fishin' Tackle)

## TEACH ME THY WAY, O LORD

1. Christ, the way (John 14:6).
2. A perfect way (Psa. 18:30).
3. Way of truth (Psa. 119:30-31).
4. Profitable way (Isa. 48:17).
5. A good way (Jer. 6:16).

(Triumphant Life Calendar)

## WHY WE NEED A SAVIOR

1. All have sinned (Rom. 3:23).
2. No peace . . . to the wicked (Isa. 57:20-21).
3. The servant of sin (John 8:34).
4. The wrath of God (John 3:36).
5. Condemned already (John 3:18).
6. The second death (Rev. 21:8).
7. How much sorer punishment (Heb. 10:28-29).
8. Ye shall die in your sins (John 8:24).
9. None righteous (Rom. 3:10).
10. Wages of sin is death (Rom. 6:23).
11. Under the curse (Gal. 3:10).

(Fishin' Tackle)

## IN CHRIST I HAVE—

1. Love that can never be fathomed.
2. Life that can never die.
3. Righteousness that can never be tarnished.
4. Peace that cannot be understood.
5. Rest that can never be disturbed.
6. Joy that can never be diminished.
7. Hope that can never be disappointed.
8. Glory that can never be clouded.
9. Happiness that can never be disrupted.
10. Strength that can never be enfeebled.
11. Purity that can never be defiled.
12. Beauty that can never be marred.
13. Wisdom that can never be baffled.
14. Resources that can never be exhausted.

(Martinsburg, Pa., Bulletin)

## NOTE OF APPRECIATION

For almost one year Miss Elaine Polman served in our Kentucky mission field in many different ways. The most important of her tasks had to do with reaching almost 1,000 school children each week with the Gospel of Christ in conjunction with the other missionaries. Her ministry was well received everywhere and the boys and girls very reluctantly watched her follow the call of the Lord elsewhere.

Not the least of Miss Elaine's contributions to the Clayhole work are such things as a stove, bed, venetian blinds, linoleum, etc., for the new apartment recently added to the mission home.

The Home Missions Council expresses deep appreciation to Miss Elaine for her splendid service and gifts while at Clayhole.

## SOUTH BEND, INDIANA

A very wonderful ten-day meeting with "The Teulings," chalk artist-evangelist, has just closed. There were several real victories.

# NEWS BRIEFS

Dr. George S. Baer, business manager of the Brethren Publishing Co., Ashland, Ohio, died at his home in Ashland, Oct. 2. Dr. Baer, who was 65, had been ill for some time. He was formerly editor of the *Brethren Evangelist*.

Dedication Day attendance at the West Tenth Street Church, Ashland, Ohio, was 357 in Bible school, 335 at morning worship, and 276 at the evening service. Rev. Eddie Wagner began Ashland for Christ meetings in the church Sept. 26.

The Yellow Creek, Pa., church has enjoyed recent visits from Miss Dorothy Dunbar and Rev. Russell Barnard. Communion was observed Sunday evening, Oct. 10. Rev. Sheldon W. Snyder is the new pastor of this church.

Rev. William H. Schaffer, pastor at Spokane, Wash., entered St. Luke's Hospital, Oct. 4, for a major surgical operation the following day.

Rev. George O. Peek, new pastor of the Second Church, Long Beach, Calif., is still unable to take up his duties there, on account of illness.

A new attendance record was set at Rittman, Ohio, on Rally Day, when there were 209 in Sunday school.

The Sunday school at Kittanning, Pa., reached 198 on Sept. 26, with offerings for the day totaling \$386.53. The work at Skinall has been re-organized into a Brethren Sunday school. And it was the Skinall folks who redecorated their own building.

not the Kittanning folks, as erroneously reported in this column.

Bible school attendance reached 150 at Fort Wayne, Ind., recently, with 126 at the morning service.

The Berne, Ind., Sunday school attendance was 154 on Oct. 3, with only 87 a year ago. Dr. Alva J. McClain was the morning preacher for Homecoming Day, Oct. 10; Pastor Ord Gehman spoke in the afternoon; the evening speaker was True Hunt, Grace Seminary student from Berne. The Girls' Trio from the Seminary furnished special music. The recent communion service had an attendance of 93.

A great prophetic conference is being planned for Washington, D. C., Oct. 25-31. Meetings will be held concurrently each evening at the Grace Baptist Church and the Wallace Memorial United Presbyterian Church, with morning sessions at the Washington Bible Institute. Speakers include Dr. Louis S. Bauman, Rev. Theodore H. Epp, Evangelist Gavin Hamilton. Dr. J. Palmer Muntz, Dr. Paul W. Rood, and Dr. Moreton F. Scruby.

Dr. Louis S. Bauman will be the evangelist at the North Riverdale church, Dayton, Ohio, beginning Nov. 1. Sixth Anniversary Day will be observed Sunday, Oct. 31, with Miles Taber as speaker.

The Men's Magnify of the First Church, Long Beach, Calif., conducted a service at the First Baptist Church of Eagle Rock, and eight decisions were made for Christ. Nineteen of the men gave testimonies before a packed house. Bro. A. H. Kent, of this church, was elected president of the Long Beach Gideon Camp for the coming year.

Dr. Alva J. McClain will preach at the Sunnyside church, South Bend, Ind., Sunday, Oct. 17, at both services. On Oct. 24, Dr. Herman A. Hoyt will conduct a one-day Bible conference there, with three services. Pastor William Clough will be engaged in evangelism in Allentown, Pa.

The First Church, Los Angeles, Calif., is combining the events of Rally, Anniversary, Homecoming, and Home Base days in one great day, Oct. 31.

Rev. Norville J. Rich, pastor at San Diego, Calif., has been called to serve the church another year.

Rev. Charles H. Ashman will be holding a two-weeks Bible conference at the First Church, Dayton, Ohio, beginning Oct. 24.

Chaplain Floyd Shiery was the guest speaker at the Northwest District Conference at Sunnyside, Wash., Oct. 7-9.

The California District mission board is moving ahead. At a recent meeting they decided to enter the West Los Angeles field at once, and are purchasing lots for that purpose. It was also agreed to start a class in Oakland, with Rev. Herbert Bess as leader.

Bro. Samuel L. Roberts, of the Spokane, Wash., church, died last month, just one week after he and Mrs. Roberts had celebrated their sixtieth wedding anniversary.

The Mansfield News-Journal states that of the 662 students enrolled in Ashland College this fall, 11 are in the seminary.

Rev. James Hammer preached in the churches at Meyersdale, Pa., Oct. 3, while Pastor Gerald Polman was enjoying a sightseeing tour of the New England States.

Cornerstone laying at Fremont, Ohio, Oct. 3, marked another step in the construction of the church building there. Dr. Paul R. Bauman was the speaker.

A Brethren Bible class was started in Johnson City, Tenn., Sept. 30, with Rev. Earle Peer as teacher. The class meets on Thursday evenings at the home of Mr. and Mrs. Stanley Edgar, 109 W. Watauga Ave.

The ground-breaking service at Jenners, Pa., attracted an attendance of more than 200, and the offering for the day in cash and pledges amounted to \$1,220.70.

The Indiana Rural Bible Crusade reports 14,314 children enrolled last year, and the children memorized 154,229 verses of Scripture.

A letter from Miss Grace Allshouse tells of trips to several small towns near Helena, Mont., to establish Sunday schools and child evangelism classes. In spite of indifference and opposition, children were saved. She could use your old copies of *My Counsellor*, *Power*, *Juvenile Pleasure*, and *Young People's Delight*. Send them to Box 6, Helena.



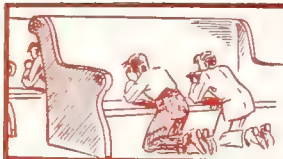
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# YOUTH PAGE

RALPH COLBURN—National Youth Director



## READY

"Have thy tools ready, and God will give thee work," a wise man once advised a youth. And that advice is still good. God has work for you to do, a witness for you to bear. But God's opportunities, like most others, do not linger long. You must be ready. Your tools must be prepared.

What are your tools? You have the potentiality for many—more than you realize. A clean life, a consecrated heart, a keen mind, a conquering spirit, a consciousness of your obligation to God and the world—these are your tools. God gives them to you, and will help you to keep them clean, sharp, and usable.

Don't let the rust of neglect, the abuse of worldliness, or the deliberate malice of Satan damage your tools.

How shall I get my tools ready? A clean life requires care and prayer. We must keep a constant vigil against things that stain. What you are to be, today you are becoming.

A consecrated heart is one that is wholly the Lord's. Too often we reserve the greater part of our heart for ourselves, and only a fragment for the Lord. We fail to realize that the more we love Him, the more capacity we have for love to others.

A keen mind is a trained mind. It is a mind that demands a higher level of interests and intelligence than that found in comic books and pulp magazines. It is a mind that is often turned to the Word of God, and is open to the leading of the Spirit of God.

A conquering spirit is one that remembers, "I can do all things through Christ which strengtheneth me." No obstacle is too great for such a one, for He is there to help.

A consciousness of one's obligation to God grows when one lives close to God, when one reads God's Word. And with that consciousness comes the companion consciousness of obligation to men and women who are lost and dying in this old world. We

## CONCERNING B. Y. F. TOPIC MATERIAL

We were unable to make suitable arrangements for the publishing of B. Y. F. topics under our own name. So we are recommending good sources for topic material. Union Gospel Press youth topics may be secured through the Missionary Herald Co. Their quarterly contains Junior, Intermediate, and Senior lessons, and is good. The name of the quarterly is *The Christian Service Quarterly* and it costs 14c. Order directly from the Missionary Herald Co.

*King's Business Magazine* (558 S. Hope St., Los Angeles, Calif., \$2 year) carries young people's topics, and there are other sources.

We hope to publish occasional special lessons and send them to you, and we also hope to have missionary lessons on kodachrome slides available soon. We'll advise you on this page when these are ready.

cannot shun it nor forget it completely.

Don't miss God's blessing by being unprepared for God's work. Do the little things He gives you well, and He will give greater tasks, greater responsibilities, and greater blessings. "Have thy tools ready, and God will give thee work." He can use every talent, every ability you possess. Yield it to His hand, and see for yourself.

## HERE'S AN IDEA!

For a Halloween party that's really fun, see if you can borrow a barn for the evening. You might make the guest enter through a window, dropping in a pile of straw in the darkness. If the barn is some distance away, get a truck or a wagon, and have a hayride to and from the party, to add to the fun. A "ghost walk" through a part of the barn, in which props and people simulate the dead, look or act like ghosts, make strange noises, etc., is a lot of work, but can be very effective if well planned and executed. There are many appropriate games for such

an occasion, and suitable refreshments might be sweet cider and doughnuts, or maybe hot cocoa would be better!

*Thanksgiving is coming soon*, and there are many ways you can show your thankfulness to God for His countless blessings. Why not see if you couldn't arrange to have a group visit some nearby hospital, poor and aged home, or orphanage, and conduct a morning service of mostly old hymns and special numbers for the folk there? They'd enjoy it immensely, and the holiday makes it conducive to receive the permission from the authorities. Your B. Y. F. might arrange a Thanksgiving breakfast with a short program, then go to the place of the service, and still plan to be all through before time for dinner. And say, that dinner will taste so much better if you've spread a little cheer and blessing to others less fortunate than you, first!

## DR. KETCHAM IN NEW POSITION

On October 1, Dr. Robert T. Ketcham, pastor of the Walnut Street Baptist Church, Waterloo, Iowa, became National Representative of the General Association of Regular Baptist Churches (GARBC). He will reside in the Chicago area, but will spend much time among the churches. Dr. Ketcham will also be editor of *The Baptist Bulletin*, official organ of the association.





# LAYMEN'S PAGE



Edited by O. E. HACKER

It has been a long time since we have had a page in the Herald—lack of material to write about handicapped us before Conference, too much business on our schedule since Conference, but we are back into the harness again and if it is the will of the Lord we will stay there.

5000

We all had a glorious time at Conference . . . being filled with inspiration to do bigger and better work for our Master, the Lord Jesus Christ . . . the Laymen meetings were better attended than ever before and the business transacted was very encouraging. Rev. R. Paul Miller held very inspiring meetings each morning except Tuesday and Saturday; Mr. Jesse Deloe, the printer from the Herald, spoke to us on Monday, and Rev. William Clough on Saturday.

Brother Miller's theme of "5,000 Souls Led to Christ During 1948-49 in the National Brotherhood," led to the establishing of a new board in the national church. This new board is called the Board of Evangelism. The Laymen voted at one of their meetings to back this movement in the local churches. You will read more about this movement as time permits and new plans develop.

5000

Our aims this year are:

Every Layman Born Again;

Every Layman a Soul-Winner;

5,000 Souls for Christ in 1948-49;

Read the Bible through this year;

Pray daily; and

Each layman to win at least one soul for the Lord Jesus Christ this year.

5000

The laymen at the First Church of Dayton met in September, at which time about 15 men were present. A report of the activities of Conference was given and this group

have pledged to back the Board of Evangelism with their effort and their pocketbook, and most of all, their prayers. They have also accepted the aims set forth by the Conference. Dayton First laymen, thanks for your cooperation.

5000

The new officers for the National Brotherhood for 1948-49 are as follows:

President—John Johnson, Wooster, Ohio.

Vice President—T. R. Henning, Middlebranch, Ohio.

Secretary—Earle R. Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Boys Advisor—Rev. Lyle W. Marvin, 199 Clover St., Rittman, Ohio.

Editor of Laymen's Page—O. E. Hacker, 1621 Benson Dr., Dayton, Ohio.

## THE BRITISH LOAN

We kindly loaned Britain two or three billion dollars to help her out of a serious financial condition. She used it so quickly that it took our breath. . . . The British press says that more money is being spent on beer and tobacco than ever before, and gambling and betting have reached unprecedented bounds. We suggest that we lend her no more, at least until she reforms.—*United Presbyterian*.

The Grace Brethren Laymen of Cuyahoga Falls, Ohio, are an active group. With a membership of 16, they had 12 members present at their Sept. 10 meeting. The Gospel Orchestra of the Nazarene Church, Kenmore, Ohio, played special numbers. R. A. McGuire was the speaker. Bro. Earle Cole reported on the district meeting held at Rittman, Ohio. There is a movement on foot to invite the Northern Ohio District meeting to Grace Church, November 22.

5000

North Riverdale Church of Dayton held their Men's Fellowship "Kick-Off" Oct. 1. There were 60 men present. A fine banquet was served by the women. Mr. Dennis and his male quartet from the Christian Missionary Alliance Church, sang special numbers. Mr. Robert Hoover acted as toastmaster. Mr. Leon Sullivan, a layman banker from Philadelphia, Pa., urged the men to speak to the lost about our lovely Lord and Savior Jesus Christ. We know these men will do their share in the national program. Thanks for the fine feed and the spiritual uplift we received here.

5000

Don't forget to support the national Evangelistic Board this year in your church. We need every man working for Christ in 1948-49

5000 Souls for Christ

## BIBLE-READING SCHEDULE

Monday	Oct. 25	Jeremiah	6, 7, 8	I Cor.	15
Tuesday	Oct. 26	Jeremiah	9, 10, 11	I Cor.	16
Wednesday	Oct. 27	Jeremiah	12, 13, 14	II Cor.	1, 2
Thursday	Oct. 28	Jeremiah	15, 16, 17	II Cor.	3, 4
Friday	Oct. 29	Jeremiah	18, 19, 20, 21	II Cor.	5, 6
Saturday	Oct. 30	Jeremiah	22, 23, 24	II Cor.	7, 8
Sunday	Oct. 31	Jeremiah	25, 26, 27	II Cor.	9, 10





# BRETHREN OF TODAY

*Biographical Sketches of Our Leaders*



## GORDON W. BRACKER

The life story of nearly every man of God has in the background a faithful, godly woman. Though Gordon Bracker did not know it for many years, his mother gave him to the Lord to be a preacher before he was born. That is why she named him after the saintly S. D. Gordon. And that is why she devoted herself to the training of her only son, especially after the death of the father, when Gordon was four years old.

Brother Bracker readily acknowledges his debt to another woman—his wife. When he felt the call of God to prepare himself for the Christian ministry, he had a wife and two small children to support. But Mrs. Bracker was willing to go along on faith, asking only that the children might have enough milk and food; she was willing to sacrifice everything else.

But there were times when the casual observer might have thought that his mother's prayers would never be answered. For example, there was the time when he was taken to the hospital with arthritis, colitis, eyeritis, ulcers, blind in both eyes, and having lost about 50 pounds in weight. Or there is the time when, as a youth of 19, he went to a church service in the Trinity

Evangelical Church in Berne, Ind., with but one purpose—to scoff! But God . . .! God raised him up from that hospital bed, and God brought him to faith in Christ through that very church service.

The preacher at that service was a local young man named Harold Kattman, just home from college,



GORDON W. BRACKER

and he was telling the story of the great revival at Wheaton College. Bracker and Kattman had played football together, and the message made a deep impression on Bracker, but he left the church unsaved—only to return later in the evening to give his heart to Christ. The pastor sensed the working of the Holy Spirit, and called a special

praise meeting for Monday night, and the meetings continued spontaneously for 10 days, with 83 people making definite decisions. Kattman did the preaching and Bracker sang and gave his testimony.

Brother Bracker received his training at Asbury College and Grace Seminary. In his senior year at Asbury he traveled 50,000 miles with the glee club and quartet. He held several student pastorates, including the Dunlap Evangelical Church in Elkhart, Ind. While at this church, his denominational leaders told him that he must either leave Grace Seminary or give up the church. Because of conviction he stayed at Grace, and the Brethren Church soon gained an able preacher of the Word.

His first Brethren pastorate was at Cleveland, Ohio; from there he moved to Kittanning, Pa., where he is now located.

The Brackers have four children: Amy Lou, 13; William Hugh, 12; Benjamin Albert, 5; and Sarah Jane, 3. Mrs. Bracker was also from Berne—Miss Agnes B. Amstutz.

Gordon Bracker was born June 28, 1915, weighs 180 pounds, stands 5 feet 9, has blue eyes and red hair.

## *Not a Question of Interpretation*

By REV. H. E. COLLINGRIDGE

Obedience to our Lord and Master is not a thing of personal determination. Christians are to obey, without a question or a murmur, the Captain of their salvation.

For instance: "Seek ye first the kingdom of God and his righteousness," or, "Be anxious [worried] for nothing," or "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." *We must obey*

God, and let Him take the consequences of obedience.

One of the first acts of obedience to our Lord is the obedience in the waters of baptism. It is one of the first evidences of the reality of our profession of faith, for in it we identify ourselves publicly with the death and resurrection of our Lord. This is done symbolically by going into the baptismal fount, kneeling, and immersing the head three times, acknowledging the Father, the Son, and the Holy Spirit, in the work of salvation. We are by symbol united

in the death and resurrection of Christ, baptism being only an outward indication of the reality which has already been accomplished.

That believers should be baptized is set, not by the whims of man, but by the command of our Lord Himself: "Go ye therefore and teach all nations, baptizing them . . ."

The question is not one of interpretation, but of the obedience of a heart which loves to follow the slightest desire of the One who died for a lost sinner.—*Sunnyside, Wash., bulletin.*



# DAILY VACATION BIBLE SCHOOL AT WEST HOMER BRETHREN CHURCH, HOMERVILLE, OHIO



Left-hand column, upper—Third Grade, Mrs. R. Hopkins, teacher; center—First and Second Grades, Esther Wuthrich and Ruth Trapp, teachers; lower—Beginners, Bertha Wuthrich and Shirley Correll, teachers; right-hand column, upper—Seventh and Eighth Grades, Mrs. H. McDaniel, teacher; center—Fourth Grade, Mrs. N. Hall, teacher; lower—Fifth and Sixth Grades, Mrs. E. Hastings, teacher; bottom—The whole group of 109 pupils as they lined up to march into the church.

## BIBLE SCHOOL AN OUTSTANDING SUCCESS

The folks in the West Homer Brethren Church, three miles northwest of Homerville, Ohio, have shown that a successful Bible school can be conducted in a rural church. This was the result of the cooperation of teachers, drivers, children, and the whole community, and the blessing of the Lord.

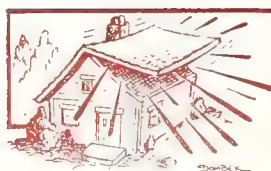
The average attendance at the school was 98, in a church with only 60 members. The lowest attendance was 81, on the first

day, but this was higher than the highest attendance last year. Ninety-five of the children were present to give the closing program for their parents and friends.

That the school was a success from a spiritual standpoint too, is evident from the fact that 24 boys and girls confessed faith in Christ when the opportunity was given.

Rev. Nelson Hall is the pastor of this thriving rural church.





## UNDER THE PARSONAGE ROOF

By MRS. ROBERT MILLER

Jerusalem has nothing on us. This parsonage has a Wailing Wall. Our wall is the davenport, but it serves very well. 'Twasn't new when presented to the parsonage and if it could talk this rather hard-used and ancient piece of furniture could tell many a tale. The lady who gave the davenport to the parsonage has long since gone to her reward (so should the davenport) but we think of our benefactor with affection. What other gift could take so much abuse and yield so much solace?

Since our friend davenport can't speak for itself, I thought I'd tell a few tales which may warm your heart and make you feel "at one" with the parsonage "tribe." Actually, you know, much of what goes on under the parsonage roof could, and does, happen under your own. Have you ever had a 10-year-old stamp through the house and throw himself on the davenport, really giving vent to his feelings in tears of rage? Did you do the same as I, after words seemed inadequate in the disciplining, namely, apply the rod? There are times when youngsters will not listen, hence they must feel.

Our davenport has known the sobs of heartbreak, both childhood's and adult's. Our five-year-old's tears over the loss of a cherished toy have been as poignant as my tears over the failure of a friend or the slipping of a saint. Tears of repentance and rebellion have watered the velour of this "wailing wall." In the quiet of the early afternoon when babies are napping and children are at school many a prayer has been whispered there through tears. Why was that deed or word misunderstood? Do friends or loved ones know me so little as to read wrong or unkind motives into what I blunderingly meant for good? Shall

I be vindictive? Do tears of rebellion avail?

Tears of rejoicing have flowed when one of our children has opened his heart to the Savior, and when another has given his life to the Lord for full-time service. Blessed tears, these.

Tears, sent for our cleansing, profit nothing if we do not listen to the still small voice of the Lord as He speaks in each experience. Tears of rage, rebellion, repentance, heart-break, yes, even rejoicing, are for this life. The promise of His Word is, "God shall wipe away all tears from their eyes." Oh glorious day when the "wailing wall" shall be done away and the halls of Glory shall resound with gladsome praise: "Unto him who hath redeemed us and hath bought us, is the song."

## A. C. C. C. CONVENTION IN PHILADELPHIA

The American Council of Christian Churches will hold their seventh annual convention in the Fifth Baptist Church, Philadelphia, Oct. 28-30. The Sunday afternoon closing session will be at Philadelphia's Town Hall.

Featured speakers include Dr. William L. Pettingill, Dr. W. O. H. Garman, and Rev. Carl McIntyre. All seven local radio stations have agreed to cooperate.

## IS YOUR HERALD LIKE THAT?

The department of journalism at Oklahoma Baptist University made a survey of 70 religious magazines, reaching the conclusion that most of them cannot be understood by the average adult. In fact, they found that some articles were so hard to read that not one person in 20 could understand them.

Dr. William F. Tanner, head of the department, blamed big words, long sentences, and an impersonal approach as the reasons for poor readability.

## "Communism and the Church"

By Alfred Martin Rehwinkel

"The purpose of this book is to arouse the Church of America, particularly the clergy, to a more active realization of the menace of Communism . . ." It gives a history of Communism, and tells what Communists believe and what they intend to do, in the words of the Communists themselves. Then it shows how this affects the Church. The closing chapter, "What Can the Church Do About Communism?" is a challenge to the Church to be about its business in these critical days.

Dr. Rehwinkel is Professor of Church History and Christian Ethics, Concordia Theological Seminary, St. Louis, Mo.

Price, \$2.50, postpaid

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THE BROTHERS MISSIONARY HERALD CO.

Winona Lake, Indiana



# The Brethren Missionary Herald

Vol. 10, No. 40

Educational Number

October 23, 1948

## The Anvil of God's Word

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the Anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet, though the noise of falling blows was heard,  
The Anvil is unharmed, the hammers gone.

Ray Burch



# Grace Theological Seminary



Editorials by

PRESIDENT ALVA J. McCLAIN



## Grace Seminary and Home Missions

This Educational Issue of the Herald is being dedicated especially to the important cause of Home Missions. Several graduates of the Seminary, now serving in Home Mission pastorates, have been asked to contribute articles emphasizing the great importance of Home Missions. Both the faculty and our student body urge the readers of this issue to pray and work to the end that our Thanksgiving offering for this purpose may be the greatest in the history of our brotherhood. And we know that whatever helps the missionary cause, both at home and abroad, will also help the Seminary. Likewise, any injury to the cause of missions will also bring injury to the Seminary. We are members of the same body.

## Students at Grace Seminary

The complete figures for registered students this year are as follows: In the Seminary there are 78 undergraduates and 4 graduate students, making a total of 82. In the new Collegiate Division there are 29 students, making a grand total of 111 in all divisions. One of the remarkable things about this student body in the Seminary proper is that no less than 24 (or just about one-third) of the 78 students will be members of the graduating class next spring. This will be the largest class ever graduated by Grace Seminary. Another unusual feature of this class is that about one-half of these graduates are committed to foreign missionary service, and for the most part are already accepted for service in various fields. Surely, the Lord has been answering prayer.

## Many Schools Represented

Thirteen universities are represented as follows: Princeton, Indiana, Johns Hopkins, Pittsburgh, Buffalo, Maryland, Ohio State, Nebraska, Dayton, Miami, Notre Dame, Valparaiso, Pennsylvania State, and Bob Jones.

Fifteen colleges are represented as follows: Wheaton, Westmont, Westminster, Dayton Technical, Geneva,

North Manchester, Iowa State Teachers, Goshen, Columbia, Bryan, Wartburg, Fullerton Junior, Augustana Franklin and Marshall, Minersville State Teachers.

Four Bible Institutes are represented as follows: Moody Bible Institute, Bible Institute of Los Angeles, Philadelphia School of the Bible, and Bible Institute of Pennsylvania.

## Denominations

Eight denominational groups are represented as follows: Brethren, Baptist, Presbyterian, Methodist, Disciples, Church of the Brethren, United Presbyterian, and Plymouth Brethren. Besides these groups, several independent churches have students in Grace Seminary. Brethren students are first with 64 members, and the Baptists are second with 28 members.

## Geographical Origin

The students come from 15 States, the District of Columbia, and one foreign country, Ireland.

The four leading States are Pennsylvania with 32 students, Ohio with 19, Indiana with 15, and California with 13.

## Veteran Representation

Over one-third of the entire student body is this year composed of veterans, with 25 in the Seminary and 15 in the Collegiate Division. With this number it is quite probable that we have reached the peak, and that in the future the number of veterans will rapidly decrease, at least until we experience the aftermath of another war.

## National Brethren Fellowship

The Seminary was again honored by the National Fellowship of Brethren Churches by the election of a faculty member to its moderatorship, Dr. Paul R. Bauman. . . . One of our national organizations serves the church in many needy fields in a quiet way, permitting other organizations to have most of the credit and publicity. I refer to the Women's Missionary

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.

Council. Like Phoebe of the early church, these women have been helpers of "many." Instead of launching projects exclusively under their own jurisdiction, they watch over the needs of the whole church and pour their gifts into any place where there is a lack. Regularly each year they give substantial aid to foreign missions, home missions, seminary, and publications. In addition they do something that is more important than any other ministry: they conduct a circle of prayer which blankets all our churches on behalf of all our needs. If any reader of this paragraph wants to know more about what these women have been doing, let him read the brief report on page 896 of the Herald issue of October 9 and thank God for the faithful ministry of these women. . . . Inquiries have come to us regarding the report that the Seminary Board has decided not to build the new building next summer. This is not strictly accurate. The Board only referred the matter to the Building Committee with instructions to report back to the Board. It was felt, as I have already explained in former editorials, that the exact relation of the new Collegiate Division to the Seminary must be determined before we could know what type and size of building would be needed. There is no reason why this matter cannot be determined within the next few weeks. If this is done, the way will be open at once for the Building Committee to proceed with recommendations to the Board, and the building then could be started in the spring as originally planned. Pray for committees charged with these responsibilities. The students we have now are crowding our present quarters.

### What Is Sin?

An article in a magazine which comes to my desk reads in part as follows: "Let me carefully warn you to be afraid of any doctrine which treats sin lightly. Sin in its very nature is deadly and destructive. In any form it destroys spirituality. Sin cannot be tolerated or condoned except at the price of one's soul."

And I thought, as I read the above quotation, how true and clear this is. But then I read on and to my astonishment found the following paragraph: "*I do not mean by 'sin' the ordinary, common mistakes we make day after day because of physical or mental infirmities. I am talking about wilfully choosing to do that which one knows to be wrong and out of harmony with the holiness of God. To me, that is sin.*"

Well, if the writer quoted will only read his Bible, he will discover that God means a great deal more than this definition when He talks about "sin." The so-called "wilful sin" is only one kind of sin. Some of the worst sins are what David called "*secret faults*"; not hidden perhaps from other people, but sins which exist without the sinner himself being aware of their existence. In the Old Testament there is a sin which is called "unwitting," that is, a sin of which the people were not conscious. And it was counted as genuine sin because a sacrifice had to be offered for it. The man who thus sinned was guilty. And our Lord reminded His hearers that the man who *knew not* his Lord's will and failed to do it would be beaten, although with few stripes, thus teaching clearly that any want of conformity to the will of God, whether committed wilfully and knowingly, or otherwise, is sin.

Without doubt there are many sincere Christians who

believe they have reached a place where they no longer commit sin. But they can never fall into this error until they first have redefined the nature of sin in a way which is not only un-Biblical but also leaves out a multitude of things which they are pleased to call "mistakes." The closer we come to a holy God, and more we know of His written revelation, the more we shall be horrified with the things in our lives that are called "mistakes." It was not Judas who called himself the "chief" of sinners. It was the Apostle Paul.

A wrong definition of sin is the beginning of moral and theological confusion. If we go wrong in our notions of sin, we shall soon be going wrong in our ideas of God, of His holiness, and of the salvation which He provides. In fact, a wrong definition of sin, if followed logically and consistently, will not only land us in theological confusion, but worse than that, if not corrected in God's mercy, it can land us in the pit of hell itself. Let us follow the Word of God, not the word of man, in this crucial matter.

### Child Killers

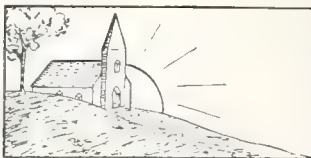
The morning newspaper reports that in a city of Pennsylvania a six-year-old boy shot and killed his brother, aged 10. The killing was done with a shotgun, as the result of an argument between the two boys. If you are wondering what kind of an argument it was that led to the killing, the answer is "an argument over a comic book." The older boy wanted to trade comic books with a neighbor boy, and the younger boy objected because he had not yet seen the one his brother wanted to trade. So this six-year-old got his father's shotgun, loaded it, and proceeded to kill his brother.

The important thing about this tragic affair is not that the boys got into an argument. Boys are always doing that, without any very serious results. The significant thing is the cause of the argument. It was over a "comic book." If you have ever glanced through one of the thousands of these modern comics, it will not take you long to find out how this six-year-old got his ideas about how to deal with people who stood between him and his desires. A very definite connection between the comics and many of the current crimes of children has been established by competent authorities. Many parents, who would never leave poisonous drugs within the reach of their children, will even provide them with money to buy comics which in terms of moral and spiritual disaster are a thousand times worse. You will find many extremely young children who have literally become addicts to the comics, just as older people become addicts to alcohol, tobacco, and drugs. If you doubt this, you can be convinced by watching around the places where the comics are purveyed, where you will find boys poring over these vicious publications hour after hour utterly oblivious apparently to anything except the seamy and sordid world pictured in the strips. We who are Brethren have rather prided ourselves that we are opposed to the movies. But bad as the movies are, at the worst they cannot come into our homes. It is high time that the parents should clean this poison out of their homes, lest they find too late that the poison has accomplished its moral disaster in the minds and actions of their children.

One cannot help wondering about two other things

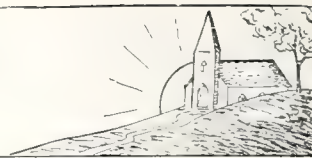
(Continued on Page 925)





# SEMINARY NEWS

HOMER A. KENT, JR. Reporter



## CONVOCATION

Grace Seminary officially opened the 1948-49 school year with the Convocation Service, Monday morning, September 13. At this service were gathered the members of the student body, the faculty, and a number of guests. Rev. Russell D. Barnard, general secretary of the Foreign Missionary Society, delivered the stirring and thought-provoking message to the group on the Christian's responsibility toward doctrine. Students and faculty alike were filled with the desire to realize to the fullest extent the opportunities which the new year affords to become better ministers of the Word of God.

## CLASS OFFICERS

At the start of school, classes must select the officers who will guide them through the activities of the year. Officers chosen for this year for the various classes are as follows: *Senior Class*—President, True Hunt; Vice President, Lewis Hohenstein; Secretary, Mary Cripe; Treasurer, Ernest Arloff. *Middler Class*—President, Lee Jenkins; Vice President, Ken Marken; Secretary, Jeanette Newbrander; Treasurer, Gerald Phipps. *Junior Class*—President, James Stauffer; Vice President, Wayne Flory; Secretary, Ellen VanderMolen; Treasurer, Buford Karraker. *Collegiate Division*—President, Richard DeArmedy; Vice President, James Markel; Secretary, Ruth Landrum; Treasurer, William Johnson. Rev. Ralph Colburn, National B. Y. F. Director, is the advisor for the Collegiate Division.

## FACULTY RECEPTION

Monday evening, September 13th, found the students of the Seminary and their families, together with the Seminary trustees and other guests, being entertained by the faculty in the Rainbow Room of the Westminster Hotel. On this occasion the students were made acquainted with the professors and their wives, and also learned to know one another a bit better. The program was conducted by Dr. Paul Bauman, new vice president

of the Seminary. Charles Sumey, president of the student body, welcomed the incoming class, and Dick Burch responded to the welcome for the Junior Class. Bob Neff responded for the Collegiate Division. Group singing was led by Charles Ashman, Jr., and special numbers were presented by the Seminary Quartet. The new students were introduced to seminary life by the showing of movies taken the preceding year depicting the activities of Grace students in and out of the classroom. A devotional talk was given by Dr. McClain. To conclude this enjoyable evening, refreshments were served buffet style by the faculty wives. Thus from the very start, Grace Seminary students were made to feel at home.

## CONGRATULATIONS!

Kathy Jean, daughter of Mr. and Mrs. Michael Korlewitz, arrived at the Korlewitz home on September 10th, just in time to register for the opening of school. We offer congratulations to these new parents. "Mike" is a senior in the Seminary.

## FALL RETREAT

Friday, September 24th, saw classes dismissed, and students and faculty journeying 16 miles to Camp Alexander Mack for the annual Fall Retreat. Approximately 230 enjoyed the day's festivities. The outing began at 9 a. m. and included lunch and dinner at Camp Mack. The budding "theologs" showed themselves adept to a more or less degree at volleyball, softball, horseshoes, and croquet. In the main softball game of the afternoon, the upperclassmen beat the juniors, the winning run being knocked in with a timely single by Lee Jenkins in the last inning.

The program after lunch included group singing, and a devotional talk by Professor Culver. Movies were shown by Rev. L. L. Grubb and Dr. Bauman. Especially for the children and Eddie Miller the entertaining film, "Woody Woodpecker," was presented. Judging by the rapt attention given to the picture, it seems that there were more children present than at first supposed!

## TRANSFER STUDENTS

The students of Grace Seminary welcome into their number two who have transferred from other schools. Jim Marshall comes as a member of the Senior Class, having spent two years at Dallas Theological Seminary. Jim is the brother of Dave Marshall, of the Class of '47. Elmer Neff comes from Northern Baptist Seminary to join the Middler Class.

## SPECIAL CHAPEL SPEAKERS

The student body has been fortunate in hearing excellent messages during the chapel hour each day. Rev. Albert Kliever, of Taos, N. Mex., presented the challenge of missionary work here in the homeland, as he told of the labors and victories experienced among the Spanish-Americans in the Southwest. Another interesting chapel hour was provided by Dr. Harold C. Mason, formerly of Northern Baptist Seminary, and at



ACTION at one of the softball games played at Camp Alexander Mack during the Fall Retreat, Sept. 24.

present head of the Department of Religious Education at Asbury Seminary. When Grace Seminary first came to Winona Lake, Dr. Mason was the pastor of the local Free Methodist Church.

STUDENT PASTORS

A very busy group of young men are those who, in addition to their seminary studies, are also pastoring nearby churches. These men are putting to immediate use what they learn in the classroom. John Stoll is pastor of the Christian Church, North Webster, Ind.; Fred Fogle, Grace Bible Church, Syracuse, Ind.; Milton Dowden, First Baptist Church, Wabash, Ind.; Gerald Phipps, Niconza Baptist Church, Disko, Ind.; John Burns, Salem Community Church, Wilmot, Ind.; Dennis

Holliday, Pleasant Valley Community Church, south of Warsaw; Bill Howard, Talma Christian Church, Talma, Ind.; Lewis Hohenstein, Congregational Christian Church, Tippecanoe, Ind.; Charles Sumey, Sidney Brethren Church, Sidney, Ind.; James Gurley, McCoy Baptist Church, Elkhart, Ind.; Elmer Neff, First Baptist Church, Orangeville, Mich.

SINGLE STUDENTS' PARTY

Under the leadership of Ralph Colburn, the single students of the Seminary held a "get-acquainted" party on Friday evening, October 1st. Bill Johnson took charge of the games and discovered many hidden talents

(Continued on Page 925)

Report of Gifts to Grace Theological Seminary

AUGUST-SEPTEMBER, 1948

Name and Church (or City)	Receipt No.	Amt.	Name and Church (or City)	Receipt No.	Amt.
Rev. A. V. Kimmell, Philadelphia, Pa. (1st)	1	\$10.00	Bethel Brethren Church, Osceola, Ind. (Misc.)	95	1.00
Grace Brethren Church, Hagerstown, Md.	2-28	396.15	Clark Thieme, Fort Wayne, Ind.	96	5.00
Rev. and Mrs. O. A. Lorenz, Dayton, Ohio (1st)	29	10.00	Mr. and Mrs. E. C. Burns, Winona Lake, Ind.	97	10.00
Grace Brethren Church, Singer Hill, Pa.	30	20.00	Mrs. Mary Viski, Winona Lake, Ind.	98	5.00
Ruth Kent, French Equatorial Africa (Nappanee)	31	10.00	Dorothy Magnuson, Winona Lake, Ind.	99	20.00
Paul Bauman, Winona Lake, Ind. (Long Beach 1st)	32	50.00	Cashel Heckman, Winona Lake, Ind.	100	10.00
Calvary Baptist Church, Findlay, Ohio	33	59.13	Mr. and Mrs. Charles A. Snyder, South Bend, Ind.	101	5.00
National Conference Offering—Misc.	34	173.39	W. A. Balsley, North Liberty, Ind. (South Bend)	102	20.00
Mrs. Gladys B. Randall and Jane, Dallas Center, Iowa	35	20.00	Mr. Ralph Christy, Geneva, Ind. (Berne)	103	5.00
Howard P. Stickler, Jr., Hagerstown, Md.	36	.50	F. Theobald, Peru, Ind.	104	1.00
Howard P. Stickler, Hagerstown, Md.	37	5.00	Mrs. Lillian Helm, Peru, Ind.	105	5.00
Alice Henney, Freeport, Mich. (Lake Odessa)	38	1.00	Ross E. King, Peru, Ind.	106	5.00
Phebe Mote, Hastings, Mich. (Lake Odessa)	39	5.00	Mrs. George Huddleson, Peru, Ind.	107	10.00
Mr. and Mrs. Glen Lowrey, Garwin, Iowa	40	5.00	Rev. Edward Lewis, Clay City, Ind.	108	2.00
Rev. and Mrs. L. Ray Layman, Garwin, Iowa	41	25.00	Mabel Flora, Flora, Ind.	109	5.00
Rev. and Mrs. A. W. Kiewer, Taos, N. Mex.	42	10.00	Mrs. A. M. Crume, Flora, Ind.	110	25.00
First Brethren Church, Spokane, Wash.	43	60.22	Dean Fetterhoff, Flora, Ind.	111	50.00
Rev. W. H. Schaffer, Spokane, Wash.	44	5.00	Mr. and Mrs. Donald Fife, Bringham, Ind. (Flora)	112	20.00
Rev. Leslie I. Hutchinson, Beaver City, Nebr.	45	5.00	Mr. and Mrs. Melvin Fisher, Camden, Ind. (Flora)	113	25.00
Lucy Bond, Dania, Fla.	46	10.00	Mr. and Mrs. Homer Hanna, Bringham, Ind. (Flora)	114	50.00
Harry Ballard, Buena Vista, Va.	47	1.00	M. E. Jackson, Delphi, Ind. (Flora)	115	25.00
Mrs. C. W. Cook, Covington, Va.	48	25.00	Mr. and Mrs. Dalta Myer, Cutler, Ind. (Flora)	116	150.00
Mr. and Mrs. S. M. Donahoe, Roanoke, Va.	49	65.00	Sarah Roskusi, Flora, Ind.	117	5.00
W. F. Findley, Roanoke, Va.	50	5.00	Rev. Mark Malles, Flora, Ind.	118	5.00
Francis M. Brill, Winchester, Va.	51	10.00	Grace Brethren Church, Flora, Ind. (Misc.)	119	25.00
Mr. and Mrs. R. D. Nevegold, San Diego, Calif.	52	10.00	Mr. and Mrs. Lewis C. Hohenstein, Tippecanoe, Ind. (Dayton 1st)	120	25.00
Rev. J. S. Cook, Mansfield, Ohio	53	5.00	Mr. and Mrs. Howard Stone, Bellville, Ohio (Mansfield)	121	10.00
C. B. Sheldon, La Verne, Calif.	54	5.00	Mr. and Mrs. Harold Mong, Mansfield, Ohio	122	5.00
Charles Taber, Dayton, Tenn. (Long Beach First)	55	12.00	Mr. and Mrs. Adolph Witzky, Lexington, Ohio (Mansfield)	123	5.00
R. W. Shultz, Whittier, Calif.	56	5.00	Mr. and Mrs. Shira, Jr., Shelby, Ohio (Mansfield)	124	5.00
Ruth Snyder, Conemaugh, Pa.	57	20.00	Grace Brethren Church, Mansfield, Ohio (Misc.)	125	16.00
Harold Metzker, Martinsburg, Pa.	58	5.00	Ralph Colburn, Winona Lake, Ind. (Compton, Calif.)	126	8.00
R. Wayne Snider, Roaring Spring, Pa.	59	5.00	First Brethren Church, Compton, Calif.	127	54.86
Madeline Smith, Chicago, Ill. (Martinsburg, Pa.)	60	1.00	Mr. and Mrs. Roy Snyder, Winona Lake, Ind. (Philadelphia 1st)	128	25.00
Joe C. Beach, Martinsburg, Pa.	61	1.00	Herbert Sowers, Somerset, Pa. (Listie)	129	100.00
Mrs. Russell Yoder, Meyersdale, Pa. (Summit Mills)	62	5.00	Charles M. Smith, Johnstown, Pa.	130-B	1.00
B. L. Stains, Waynesboro, Pa.	63	20.00	M. A. Morrill, Laton, Calif. (Fresno)	131	10.00
Mr. and Mrs. Rowland Maust, Meyersdale, Pa.	64	5.00	Rodeheaver Foundation, Inc.	132-SA	160.00
Mr. and Mrs. J. L. Tressler, Meyersdale, Pa.	65	2.00	Mary Cripe and Marybeth Munn, Winona Lake, Ind. (Modesto, Calif.)	133	15.00
Mrs. Raymond Schrack, Conemaugh, Pa. (Pike Brethren)	66	2.00	Mr. and Mrs. Earl L. Keifer, Kokomo, Ind.	134	10.00
Mr. and Mrs. Adam Rager, Winona Lake, Ind. (Pike)	67	10.00	West Tenth St. Brethren Church, Ashland, Ohio	135	115.00
Lois Teeter, Winona Lake, Ind. (Pike)	68	1.00	James Dixon, Wichita, Kans. (Ashland)	136	50.00
Mrs. John Griffith, Conemaugh, Pa. (Pike)	69	10.00	Lucy Bascom, Winona Lake, Ind.	137	5.00
Bernice I. Ouran, Hannaford, N. D. (Philadelphia 1st)	70	5.00	G. D. Engelman, Winona Lake, Ind. (Peru)	138	10.00
Mr. and Mrs. A. J. Harkness, Philadelphia, Pa. (1st)	71	10.00	Paul A. Myers, Kokomo, Ind.	139	25.00
Rev. and Mrs. A. V. Kimmell, Philadelphia, Pa. (1st)	72	10.00	A. Elsa Schmidt, Winona Lake, Ind.	140	34.50
Mr. and Mrs. John Hottle, Friedens, Pa. (Listie)	73	5.00	Mrs. Gladys B. Randall and Jane, Dallas Center, Iowa	141-B	50.00
Rev. and Mrs. Wayne Baker, Jenners, Pa.	74	5.00	Sheldon Snyder, Altoona, Pa. (Yellow Creek)	142	1.00
Rev. and Mrs. Harold Etling, Akron, Ohio	75	10.00	Mrs. F. M. West, Washington, D. C.	143	5.00
Mr. and Mrs. W. R. Stewart, Dayton, Ohio (1st)	76	16.00	Russell Weber, Baden, Pa.	144	5.00
Mr. and Mrs. R. J. Burnett, Dayton, Ohio (1st)	77	10.00	Rev. Norman Uphouse, Dayton, Tenn. (North Riverdale)	145	5.00
Mrs. A. B. Kidder, Canton, Ohio	78	10.00	Eunice Ungerecht, Dayton, Ohio (1st)	146	1.00
Mr. and Mrs. John C. Royer, Canton, Ohio	79	10.00	Mr. and Mrs. A. D. Cashman, Winona Lake, Ind.	147	50.00
Mrs. Thelma Reed, Dayton, Ohio	80	5.99	Grace Brethren Church, Fremont, Ohio	148	1.00
Mr. and Mrs. George V. Smith, Dayton, Ohio	81	10.00	Mr. and Mrs. Chas. Ashman, Jr., Winona Lake, Ind.	149	10.00
Mr. and Mrs. O. E. Diehl, Dayton, Ohio	82	10.00	Total		2632.25
First Brethren Church, Dayton, Ohio (Misc.)	83	3.50	Receipts—General Fund		\$2421.25
Mr. and Mrs. T. R. Henning, Middlebranch, Ohio	84	10.00	Receipts—Building Fund		51.00
Mrs. Oliver Winters, Fremont, Ohio	85	5.00	Receipts—Student Aid		160.00
Mrs. Gordon Gonawein, Fremont, Ohio	86	5.00	Total		2632.25
Rev. Bernard Schneider, Mansfield, Ohio	87	5.00			
Rev. and Mrs. Arthur Carey, Troy, Ohio	88	20.00			
Rev. and Mrs. George E. Cone, Bellville, Ohio (Ankenytown)	89	10.00			
Harold Cone Bellville, Ohio (Ankenytown)	90	5.00			
Margaret Sutek, Canton, Ohio	91	5.00			
Seltha Dawson, Marion, Ind.	92	25.00			
Mrs. Sada Neff, La Fontaine, Ind.	93	5.00			
Charles Wood, Osceola, Ind.	94	1.00			

Mrs. Alva J. McClain, Financial Secretary.



*As Grace Theological Seminary salutes Home Missions in this issue of the Brethren Missionary Herald, we point with pride to the ten alumni of the school who are now serving as pastors of Brethren Home Mission churches. This means that one-third of our Home Mission points are manned by graduates of Grace Seminary. It is altogether fitting, therefore, that we should hear from them at this time. We should be impressed likewise by the extent to which our Seminary is indebted to the Council for providing places of service for the young men going forth from the halls of this institution.*

## HOW HOME MISSIONS MAKE CHURCH BUILDING POSSIBLE

By LESTER E. PIFER ('47), Fremont, Ohio

The Grace Brethren Church at Fremont, Ohio, has had a very intimate relationship with the Brethren Home Missions Council. As the pastor of that church I have had to rely upon the Council many times in facing the problems connected with the erecting of a church edifice. Therefore, it is with sincere gratitude and personal experience that I write this article.



REV. LESTER E. PIFER

First of all, I think that the Brethren Home Missions Council carries out in the most effective way possible the Biblical idea of one church helping the other. We read that, when the Jerusalem church was in need, the brethren from Antioch came over with their help. Through the medium of the Thanksgiving Home Mission Offering and the Brethren Missionary Herald, the other churches of the Brotherhood have a means of lending a helping hand both financially and spiritually. It has been encouraging to us to know that other churches are helping us when we need a church so very much. Kind words of encouragement have come to us as well as assurance that prayer is going up in our behalf.

Secondly, the financial aid which comes to us from the Council is vitally important in the building of a Home Mission church. Last year several thousand dollars were given to our building fund. These were not given outright, but every time we raised a thousand dollars the Council sent us one thousand. This provided a powerful incentive which helped our people tremendously in giving nearly four thousand dollars themselves.

Sometimes it is not possible for a Home Mission church to sustain the full amount of the pastor's salary. Therefore, the Council is able to help the church in this matter. We have appreciated a great deal such help.

Thirdly, the Council is able to give substantial financial collateral in obtaining church loans. We have had many disappointments in trying to secure a church loan, but because of the backing of the Brethren Home Missions Council we obtained two-thirds of the needed funds from a bank in Cleveland, Ohio. This is important to the little church which has practically no financial standing in a community because of its small membership.

Fourthly, our Home Mission organization is always ready to give counsel, wisdom, and many helpful facts in the practical side of erecting a church building. Our Home Mission churches are practically built, with good

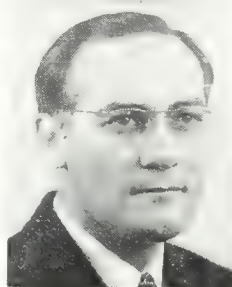
taste and adequate beauty in architecture. We can be proud of such churches.

We expect to dedicate the new building in Fremont before the first of the year. Home Mission dollars have played a great part in the establishment and erecting of this church. May God help us to keep these things in mind as we lay our offering at the feet of the Master this Thanksgiving.

## HOME MISSIONS OPERATING IN THE NORTHWEST AND WHY I BELIEVE IN THEM

By RUSSELL L. WILLIAMS ('38), Yakima, Wash.

Several years ago a Brethren pastor came to Yakima and held Bible classes in the city. These classes grew to an average attendance of 55 to 60 and reached as high as 200. He felt there should be a Brethren church here and was willing to put forth the effort and sacrifice, but there was no one to whom he could turn and he had to abandon the plan. Other efforts have been made to start a work here since and the other Brethren churches in this area longed to see such a work but it was more than they could attempt alone.



REV. R. L. WILLIAMS

The other day I was calling in a home. The lady admitted she was not a Christian. She also admitted that she was greatly concerned about present world conditions and that the Bible held the only answer to her need. She went on to say that most of her friends are in the same position. If it is true of her and her friends, it is probably also true of a great many other circles of young people today. They know they have a need and they know the Bible holds the answer to that need, or at least that everything else they have tried has failed. But they will not put forth the effort to find the answer so someone must go to them. It is because there are so many people like this that I believe in Home Missions in the Northwest.

Since 1940, the city of Yakima and the area immediately surrounding it, have almost doubled in population. New communities have sprung up over night within the city. What is true here is true of almost every large city. The older established churches of our own, or other denominations, are not located in a position to care for this great added population. New churches must be built or these communities will be without Christ. And that means Home Missions.

Then, within the past year, we have located 50 members of Brethren churches living in and near Yakima. Many of these have been praying for a Brethren church for years. Already 30 of these have come in

and put their shoulders to the wheel to establish the new work. Others no doubt will be coming, while still others feel they are tied to some other church and are serving the Lord in that way. Then, of course, there are doubtless a few who have lost any interest in the work. These 50 do not include an unknown number of Brethren people who have come into the city and become active in some other church to the extent they have placed their membership there. What is true in Yakima, is true in Seattle and other cities in the Northwest. This is why I believe there is an even greater need for Brethren Home Missions in the Northwest.

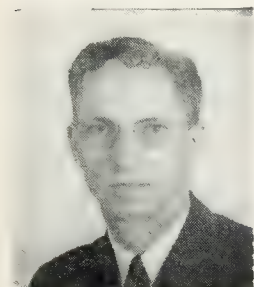
Then, the only solution for the present troublesome times is the message of salvation. Great armies may ease the picture temporarily, but they will never solve the problem. This means more trained men and more Home Missions.

May I add one other thing? Giving without praying is ineffective giving. I am more and more impressed that what is done here in Yakima is not the work of any man or group of men but is the result of the prayers of the people of God, in the Northwest, and throughout America, who have been praying the Lord of the Harvest that He will thrust forth laborers into His white harvest field. Now, I join my petition with them that the Lord of the Harvest may send forth many new laborers and train them and give each one of us an enlarged vision of what He would have us to do.

## A 1948 ALUMNUS LOOKS AT HOME MISSIONS

By W. WAYNE BAKER ('48), *Jenners, Pa.*

I am thankful for the important place given to missions in Grace Seminary and for the instruction which I was permitted to receive there. Three things are outstanding in my thoughts regarding Home Missions, just now.



REV. W. WAYNE BAKER

*The great privilege of Home Missions.* No other Protestant church exists in our community. A small group of believers organized as a Brethren church and are entering upon the work of building a house of worship with the help of both district and national Brethren Home Missions. There is a desire to establish a growing church for the glory of the Lord and the saving of souls. To me it is a great privilege to have a part in such a ministry in a Home Mission church.

*The great opportunity of Home Missions.* An enlarged testimony of the saving grace of God through faith in Christ, is sorely needed in this community. Many acknowledge the fact and some are concerned enough to do something about the situation. A few struggled along for years keeping alive a little Sunday school. Then with some interest shown by Brethren, progress began to be made in buying up the opportunity to reach the unchurched with the Gospel.

*The great responsibility of Home Missions.* Many are near at hand who can be reached for Christ. It is our solemn obligation in fulfilling the Great Commission of our Lord to seek to bring them to Him. As the Gospel

goes out and souls are won, churches must be established and this requires consecrated lives and money. The Home Mission church may be small, yet it faces a tremendous responsibility and its needs are urgent. This great responsibility of Home Missions demands the prayerful support of all Brethren in order to advance.

We praise God for what He is doing in our community and church through Home Missions.

## WHY I BELIEVE IN HOME MISSIONS

By RUSSELL M. WARD ('45), *Cuyahoga Falls, Ohio*

Seven years ago I did not know the Brethren program for establishing and building churches existed! At that time had I been able to foresee my close connection with such a program I would have been greatly amazed. However, the Lord has promised to lead our lives step by step and I know He has done just that to bring me into a Home Mission church.



REV. RUSSELL WARD

I believe in Home Missions because it is that aspect of reaching the lost world that stands *first* in the great commission of Acts 1:8—"... in Jerusalem . . ."—i. e., at home!

No one can be a soul-winner in a strange land who is not one at home.

I believe in Home Missions because its program is so nearly that of the early church! When the Gospel was proclaimed in a community and a few folk were saved, a church was organized, a pastor obtained for them (or an evangelist stayed for a time) and then they were on their own to grow or die. There is little difference between then and now.

I believe in Home Missions because it is that form of Christian activity and service which our entire denomination needs—evangelism. A Home Missions church *must* win souls or die, and there are none more fired for their task. Hence it is intensely evangelistic in its thought and energy.

I believe in Home Missions for a unique reason. My first pastorate was (and is) a Home Mission point. I have seen a mere handful of people struggle against great odds and discouragements. I have seen them go after others and bring them in week after week. I have seen new people arrive, worship for a time, sounding us out, enjoying the genuine Christian friendliness of a Bible-believing and loving people, and then becoming one of us. I have watched hungry souls come from long distances to feed on the Word of Life. I have watched the people grow in grace and in zeal for souls. I have watched prayers being answered as men, women, boys, and girls came forward and publicly confessed their faith in Jesus Christ. I have watched the young people grow up physically and spiritually. In short, I have grown up with my first pastorate, and it is a Home Mission point.

And, finally, I believe in Home Missions because it is this form of expansion which is reaching out constantly to provide men and means for Foreign Missions, channeling young people into training for Christian service, and raising up new sources of Christian giving to sup-



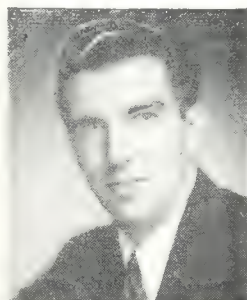
port the Gospel the world over. When Home Missions die, so die Foreign Missions!

There is not space nor adequate words to describe the joys and sorrows, the blessings and heartache, the real "growing pains" of a Home Missions church. If it were necessary for me now to step into the pastorate of a long established work I would hardly know what to do with myself, because the ministry would be so different. I praise our Lord forever for the privilege of being one of His humble servants in a Home Missions point—Cuyahoga Falls, Ohio.

## AMERICA NEEDS THE WORD

By GLENN O'NEAL ('42), *Santa Barbara, Calif.*

I have been especially impressed, during the year and a half that I have been in Home Mission work, by the appalling ignorance of the Word of God on the part of the average person. We are called to minister to people who have attended church for many years, but have never been taught. Thus, as we deal with men, it is necessary in many cases to indoctrinate them in the simple facts of the Gospel before it is possible to press the claims of Christ upon the life. What a privilege and responsibility it is, "as we see the day approaching," to give forth the message of a Christ, "whom to know aright is life eternal." This crying need for the Word is just another way of stressing the need for an extended missionary effort in "Christian" America.



REV. GLENN O'NEAL

## WHAT HOME MISSIONS HAVE MEANT TO MY CHURCH

By PHILLIP J. SIMMONS ('41), *Juniata, Pa.*

Our church is in the process of building. Last week, I watched the workmen put the reinforcing steel in place. It was put there for solidarity and strength.



REV. P. J. SIMMONS

This is not the only reinforcement that our church has had placed into its structure. What the steel meant to the structure of the building, Home Missions have meant to the structure of this congregation.

As a Home Mission pastor, I praise God for the privilege of serving under a board like our Home Missions Council. I have found Home Mission directors to be men of wisdom. I know from first-hand experience that they have a personal interest in every Home Mission church, and that they are not "yes" men, but that they voice their feelings in the decisions which confront them. I praise God for the solidarity and strength that Home Missions gives to my church.

Unlike an established church, the Mission church lacks experienced leadership. How wonderful for the mission pastor, many times himself young in experience,

to be able to go to an experienced mission board for counsel and advice!

In the time of emergency, such as we experienced at the time of the recent fire, this church needed help. Had it not been for the assistance of the Home Missions Council, the doors of the Juniata church would no doubt have been closed.

Home Mission dollars have been like transfused blood to our work. I know that there could have been no Brethren church in this section of Altoona if it were not for Home Missions.

## THE VALUE OF HOME MISSION WORK TO THE MINISTRY

By WARD MILLER ('46), *Osceola, Ind.*

As one of the ten alumni of Grace Seminary now serving as pastors of Home Mission churches, I am happy to write of the value of such work, not only to the denomination as a whole but to the ministry. In my own case, as perhaps is the case with many other mission pastors, this work not only builds churches but it "builds" the pastor.



REV. WARD MILLER

First, Home Mission work develops a practical ministry. When a pastor enters an established church he is not called upon to do many of the things which a mission pastor, of necessity, must do. If a man expects to build a mission church without literally rolling up his sleeves and going to work he is doomed before he begins. Prior to a church structure there are fires to build and tend, sweeping and cleaning to do, and water to prepare for baptismal services. Even after the building is up there are, in a small church, many menial tasks to be performed. But all of these things go together to make the minister a man with a practical and workable outlook on life. In later years, as the church grows and these jobs are assumed by the members, it gives the pastor an appreciation of the work of each person in the church.

Establishing a mission church demands much house-to-house visitation. Most of this is what I term "cold-turkey" calling. It is knocking on doors where the people inside are complete strangers and giving them the Gospel message. Responses vary but it does bring results, not only in increased church attendance and the salvation of precious souls, but in impressing the minister with the staggering need of his own vineyard.

Home Mission work develops a spiritual ministry also. With new babes in Christ just taken out of Satan's stronghold there is need of much spiritual counsel. This demands of the pastor a close communion with the Lord Jesus. He sees very readily that his is the great responsibility of setting a holy example, of living "righteously and soberly in this present world."

Another great value of Home Mission work is that it usually develops a fruitful ministry. Many established fields are more difficult in this way because often the visible results are few. This seems to be one of the balances which God has placed in Home Mission work



to offset the trials and the burdens of a young work. Oh, the joy to see sinners saved and the more exceeding joy to see them grow in grace and become the pillars of the Church of Jesus Christ!

Yes, dear friends, do not forget that your gift to Home Missions will not only increase the number of new churches but it will aid in making better ministers of the Gospel of the grace of God.

## GRACE SEMINARY AND HOME MISSIONS GO HAND IN HAND

By RALPH RAMBO ('41), Tracy, Calif.

As one of the ten alumni who are now serving full time in Brethren Home Mission churches, I want to take this opportunity to publicly express my appreciation for both organizations. I hardly see how one could properly function without the other; they truly do go hand in hand.

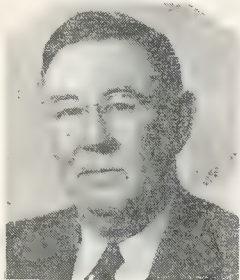
When I think of the two organizations I am reminded of the Sunday morning Bible school, and the evening young people's meetings in our local churches; one is the time of impression—the other the time of expression.

I thank God for both of these institutions. The years spent at Grace Seminary were blessed years and their memory will never be erased from my mind and heart. Since graduation I have had the privilege of serving in three Home Mission churches—also in one between semesters while in seminary. In fact, all but two years of my ministry has been in Home Mission churches.

Now, *what of the future?* Can we reasonably expect the Brethren Church to grow? Yes, indeed we can! I believe if our Lord delays His coming we will see Brethren churches in practically every town and city in the United States. Why? Because the men who are trained in Grace Seminary believe and teach the entire Word of God, and that is what people are hungry for today. Why, right here in central California I can name a dozen places where Brethren churches could be started, and would be if the men and money were available.

So, friends, let us give both of these institutions our whole-hearted support. Let us send our young men to Grace Seminary for their training, and let us support the Home Missions Council with our money so that these young men may have places to serve in years to come.

Here is a suggestion: *Double your Home Mission offering this year.* Your money will be valueless after Jesus comes, and it is later than you think!



REV. RALPH RAMBO

## EDITORIALS

(Continued from Page 919)

in connection with the killing of this child: First, how could a true father leave guns and shells lying around within reach of children? And second, what will the court do with a killer who is only six years old? I am not suggesting that the father be punished for the crime

of his child, but I do feel that it might be a very healthy procedure for the father to be brought before the court for questioning as to his responsibility for what happened. It is my firm belief, based on the Scriptures, that in the Day of Judgment God Himself will be asking some very solemn questions of parents whose children have slipped into the pit of moral disaster.

## A Good Word for Grace Seminary

The representative of a very important Christian organization was asked to visit Grace Seminary last year. After leaving he wrote us a note which in part reads as follows: "I enjoyed the class in doctrine and also the class in Greek exegesis. You will be interested to know that in a certain denominational seminary in ———, the students told me that the professor devoted only one class lecture to the doctrine of salvation! And these students are sent forth supposing that they are able to cope with the spiritual needs of their people! We do thank God for the testimony of Grace Theological Seminary." (Note: The writer of the above letter, a man who visits educational institutions all over America, knows that at Grace Seminary four hours per week for one entire semester is devoted to the blessed doctrine of salvation by grace.)

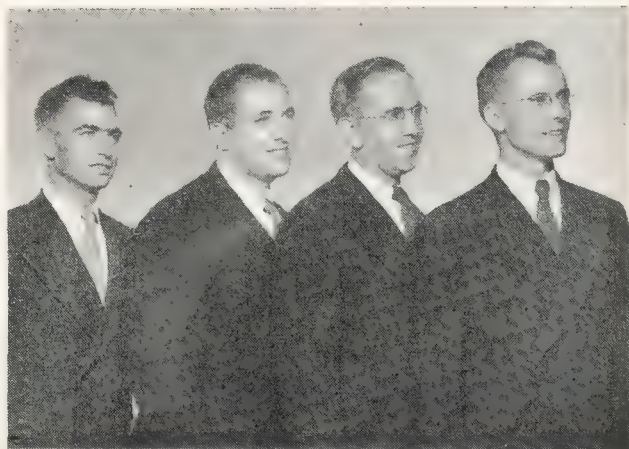
## SEMINARY NEWS

(Continued from Page 921)

in some of his schoolmates. A brief message was brought by Brother Colburn, and refreshments were furnished by the young ladies. They dropped a few hints that it will be up to the boys from now on!

## SPECIAL MISSIONARY RALLY

The Interdenominational Foreign Mission Association presented the chapel program on October 5th. This group, representing 22 faith missions, brought the missionary challenge from all quarters of the globe. Speakers included Rev. Ralph T. Davis, Rev. and Mrs. F. C. H. Dreyer, Rev. E. J. Pudney, Rev. C. J. Glittenberg, Rev. Elrow LaRowe, and our fellow student, Irvine Robertson. At the conclusion of this impressive service, Dr. McClain revealed that one-half the members of the Senior Class are definitely committed to foreign missionary service.



THE SEMINARY QUARTET—Left to right: Ken Marken, Charles Ashman, Roy Snyder, Jack Churchill.



# News Briefs

Rev. William H. Schaffer is reported to be improving, following the removal of his appendix.

The new address of Mrs. A. B. Kidder, national prayer chairman, is 1015 S. Main St., North Canton, Ohio.

Rev. Joseph L. Gingrich has accepted a call to become pastor of the church at Sterling, Ohio.

Rev. Edward Lewis will be the new pastor of the church in Middlebranch, Ohio.

Rev. Zane Mason, 1948 graduate of Grace Seminary, has resigned as pastor of the Baptist church in Mentone, Ind.

A new Brethren work has been opened in Berrien Springs, Mich., by Rev. Wayne Croker and Bro. Clarence Martin. Attendance at the first service, Oct. 10, was 33. Services are held in the Lions Clubhouse in the Grove. On the day preceding the opening, 10 students of Grace Seminary canvassed the community. If the reader knows of anyone living near Berrien Springs who might be interested in this new Brethren work, he should contact Rev. Wayne Croker, Winona Lake, Ind.

Rev. H. Leslie Moore, pastor at New Troy, Mich., announces that the church will be self-supporting, beginning Jan. 1.

About 80 women attended the Central District W. M. C. Rally at New Troy, Mich., Oct. 7. The ladies voted to give \$100 for the work of the Youth Council and \$40 for the new Jewish work. Mrs. Irvine Rob-

ertson was the speaker at the afternoon session.

A letter from Rev. Kenneth Ashman, pastor at Wooster, Ohio, says, "Steel for our new church has been delivered. We hope to be under roof before winter, and plan our dedication services some time near the Resurrection season. The Lord has been providing marvelously in every respect."

Rev. Arthur Carey, pastor at Troy, Ohio, writes: "Am pleased to report that most of the foundation is in place, and blocks are being hauled for the walls of our building. Last Sunday was Rally Day—our Bible school and church attendance was 70. An offering goal of \$300 was reached, with which the last vestige of indebtedness on our lots will be paid off."

Next week's *Missionary Herald* will be the Conference Annual.

Two Brethren ministers had articles in leading Christian magazines in October. Dr. Alva J. McClain's article, "Christian Missions and the Unknown Tomorrow," appeared in the *Voice*. Rev. R. I. Humbert's "When Thou Walkest by the Way," was in *Moody Monthly*.

Paul C. Brown, widely known in Christian Endeavor circles, died late in June. He served C. E. in many different offices in California, then for the Pacific Coast area, and later was National Intermediate Superintendent.

We are informed that the *Jeep Station Wagon*, formerly owned by the *Missionary Herald* Company, will be used only temporarily by Rev. Albert Kliwer at Taos, N. M. As soon as a new car can be found for him, this one will be turned over to Miss Dorothy Dunbar for use in the Indian mission, replacing her present car. The car that the W. M. C. ladies are buying for Taos will be a new one.

Rev. Marvin L. Goodman was the speaker at the Sixth Graduation Service of the International Child Evangelism Institute. Brother Goodman is C. E. F. Superintendent of India.

Rally Day brought out an attendance of 252 at the North Riverdale church, Dayton, Ohio, Oct. 3. Thirteen people responded to the invitation to accept Christ, at the morning service. Leon Sullivan was the speaker.

The report of the church treasurer at Flora, Ind., reveals that 56 per cent of the year's receipts was used for local expenses, and 44 per cent for others. Per capita giving was \$63.79. The pastor's report shows that 276 pastoral calls were made, 70 public confessions were received, and the net gain in membership was 18.

One of the actions taken at a recent business meeting of the *Leamersville, Pa.*, church was to increase the pastor's salary by \$10 a week. "Go thou and do likewise."

The enrollment for the fall term at the *Akron Bible Institute* is 162. These students come from 53 congregations of 16 different denominations. Extension classes are being held at the First Brethren Church in Wooster, Ohio, on Monday nights, with President Raymond E. Gingrich, Rev. Charles Bergerson, and Rev. Kenneth Ashman teaching.

A special Sunday evening service at Allentown, Pa., Oct. 10, featured the dedication of new hymn books, a new pulpit Bible, and new choir robes.

The *Martinsburg, Pa.*, bulletin announces that the six Brethren churches in that area are cooperating in putting "The Gospel Truth" on Radio Station WVAM, 1430 Kc., Fridays at 8:30 p. m.

The Sunday school of the First Church, Philadelphia, Pa., averaged 205 in attendance for the first nine months this year; last year it was 191; in 1944 it was 112.

Dr. and Mrs. Louis S. Bauman were the special guests at a social gathering in the First Church, Long Beach, Calif., Oct. 1, prior to their leaving for Washington, D. C. Dr. Bauman preached at the morning service, Sept. 26, on the theme, "Interesting History About Fifth and Cherry."

In spite of the fact that Rev. J. Keith Altig, pastor at Whittier, Calif., plans to go to Brazil as a missionary as soon as permission is granted, the church extended him a call to serve as pastor for another year.

The trustees of the First Church, Los Angeles, Calif., are having the church painted. Sunday school attendance on Oct. 3 was 266. The district W. M. C. rally will be held at this church, Oct. 26, at 10:00 a. m.

Rally Day Sunday school attendance at Winchester, Va., surpassed



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Youth..... Ralph Colburn

the goal of 225, as 232 were present. The church furniture has been shipped, and will probably be installed by the time this is read. Dr. Alva J. McClain will lead the church in a Bible conference, Oct. 31 to Nov. 7.

The District Conference of the *Atlantic Fellowship* was held at Hagerstown, Md., Oct. 4-7. Speakers included Miss Ruth Snyder, Rev. L. L. Grubb, Dr. A. V. Kimmell, and Rev. W. A. Ogden. The names of the newly elected officers will appear in the Annual next week.

Rev. Herman Baerg's address is Dalmany, Sask., Canada.

The church at *Bellflower, Calif.*, has instituted a Parent-Teacher Fellowship to better acquaint the teachers and officers of the Bible school with the parents of the children in their classes.

Rev. Glenn O'Neal will be the evangelist at Third Church, *Los Angeles, Calif.*, Oct. 24-31. The meetings are being preceded by two weeks of prayer and visitation.

Dr. Louis T. Talbot has resigned as pastor of the Church of the Open Door in Los Angeles. He will continue as president of the Bible Institute of Los Angeles. Dr. J. Vernon McGee, a member of the faculty of the Bible Institute, has accepted a call to the pastorate of the Church of the Open Door.

Oct. 10 was Debt Reduction Day at the church in *South Pasadena, Calif.*, and \$691 in cash was received to apply on the debt, besides \$193 for other purposes. Five new members were received during the day. The pastor, Rev. Thomas Hammers,

## Presenting . . .



ALLENTOWN, PA., GOSPEL TEAM, consisting of a Brass Trio and a Male Quartet. Left to right: Phillip Gray, Rollin Williams, Willis Oswald, Edward Snyder, Elmer Fehnel; Miss Frances Wilfinger, Accompanist.

has received a unanimous call to serve the church for another year, with a \$200 increase in salary.

The Central District Youth Rally will be held in Flora, Ind., Nov. 6, 7.

At the new church in *Portland, Oreg.*, there were 40 in Sunday

school, 32 at the morning service, 30 in B. Y. F. and 37 at the evening service on Oct. 3. Rev. Peter Bury is pastor, and Rev. Archer Baum is assistant.

Rev. Paul H. Bowman, moderator of the Annual Meeting of the Church of the Brethren, reports in the *Gospel Messenger* that he visited the Brethren conference in Ashland, Ohio, in August. He writes, "I gathered the impression that the laity and the youth among the Brethren are much interested in the problem of the union of the two bodies. This sentiment, which prevails in both denominations, cannot be indefinitely suppressed."

### 2,600 AT BOB JONES

On Sept. 8, more than 2,600 students crowded into the Rodeheaver Auditorium on the Bob Jones University campus near Greenville, S. C., for the formal opening of the academic year. Dr. Bob Jones, Jr., presided at the service.

### BIBLE-READING SCHEDULE

Monday	Nov. 1	Jeremiah	28, 29, 30	II Cor.	11
Tuesday	Nov. 2	Jeremiah	31, 32	II Cor.	12, 13
Wednesday	Nov. 3	Jeremiah	33, 34, 35	Gal.	1, 2
Thursday	Nov. 4	Jeremiah	36, 37, 38	Gal.	3, 4
Friday	Nov. 5	Jeremiah	39, 40, 41	Gal.	5, 6
Saturday	Nov. 6	Jeremiah	42, 43, 44	Eph.	1, 2
Sunday	Nov. 7	Jeremiah	45, 46, 47, 48	Eph.	3, 4
Monday	Nov. 8	Jeremiah	49, 50	Eph.	5, 6
Tuesday	Nov. 9	Jeremiah	51, 52	Phil.	1, 2
Wednesday	Nov. 10	Lamentations	1, 2	Phil.	3, 4
Thursday	Nov. 11	Lamentations	3, 4, 5	Col.	1, 2
Friday	Nov. 12	Ezekiel	1, 2, 3	Col.	3, 4
Saturday	Nov. 13	Ezekiel	4, 5, 6	I Thess.	1, 2
Sunday	Nov. 14	Ezekiel	7, 8, 9	I Thess.	3, 4





# THE BRETHREN PULPIT

CHRISTIANS NEED MOUNTAIN-TOP EXPERIENCES (Luke 9:28) By REV. VERNON J. HARRIS, Clayton, Ohio

*"He (Christ) took Peter and John and James, and went up into a mountain to pray."*

It was often the custom of the Lord and His disciples to retire from the countryside to the hills for prayer. This particular time was one of unusual happenings. What took place helped the disciples, Peter, James, and John, to grasp what the Lord had been telling them about His death, burial, and resurrection.

Christ's disciples must have had some real eye-opening thrills as they watched Jesus perform such wonderful miracles daily. They must have been amazed beyond comprehension at the power His person played upon the people. But this transfiguration scene must have eclipsed all previous experiences—so much so that they told no one until after the resurrection, as they were commanded. It was so unique that they didn't want to leave the place of physical and spiritual elevation.

We as Christian people can also experience the spiritual thrill of rising to mountain heights with our wonderful Lord. There we can see Him interceding continually in our behalf before the throne of God; there we can see Him, not as just another man, a great and famous personage, or just a miracle-worker, but the divine Son of God. There we can behold Him in all the brilliance and splendor of His glory.

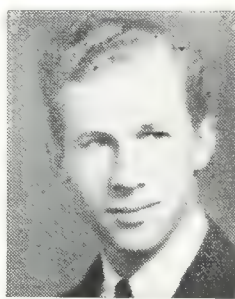
These disciples had known the Lord for some time, but they had not seen anything like this. Nor did they dream it could be possible. They had been taught and told, but it had not penetrated very far. It took a prayer meeting on the top of a mountain to burn in these realities.

Christ took these men and "went up into a mountain to pray." They did not need exercise, but prayer. They did not need just solitude, but altitude. They needed to rise above the cares and problems of the world

and everyday living. And how effective it was!

This same Christ continually desires that His disciples of today separate themselves for such times of prayer. He longs to have them meet with Him for secret meditation; this is where the great truths of Scripture become living certainties.

Too many Christians have never availed themselves of this practical



REV. VERNON HARRIS

and precious privilege. The reason they cannot "walk and not faint," or "run and not be weary" is because they have never "mounted up with wings as eagles." No wonder so many professed Christians are always in a rut. No wonder their lives are one continual problem after another. No wonder circumstances keep them depressed, discouraged, and weighted down in the bottom of the valley. In such a state of spiritual affairs every little thing looks so big. The mistakes and faults of others are all that can be seen. This is the breeding-ground for nearly every church trouble.

Climb the mountain side, my brother, my sister, where you will see yourself and your own personality apart from any other surroundings. There you will get a bird's-eye view of the valley, and most important of all, a God's-eye view of yourself.

From an airplane the mountains and valleys tend to level out, ugly things take on beauty, thistles and thorns blend in with the geometric

arrangements of the fields, and muddy rivers look like beautiful ribbons placed by the Master Hand. Then as the aircraft lands in the valley below, the observer cannot help but say, "It was good for me to have been there." He has a new appreciation for the landscape and the everyday tasks which God has given in His vineyard.

It was from the pinnacle of Pike's Peak that Katherine Lee Bates wrote the words for that immortal song, "America the Beautiful." While flying in an airplane, Merv Rosell wrote the words for the chorus, "Above the Clouds the Sun Is Always Shining."

Much of the success, growth, and spiritual power of the Maranatha Bible Conference is attributed to its emphasis on this kind of prayer. There it is literally possible to climb the hillside to meditate with the Lord. A prayer tower has been erected on the highest point overlooking beautiful Lake Michigan. Large numbers exert themselves daily to meet with their prayer-hearing and prayer-answering God.

In such surroundings nothing man-made can blur your vision of God's creation. There nothing can distract from the reading of God's holy Word. There nothing can stop the hungry soul on bended knees from feasting on the transcendent glory and majesty of our risen, glorified Lord. Then will "the eyes of your understanding be enlightened; that ye may know . . . the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Then you will realize, as never before, that you are in the world, but not of the world; a servant in the world, but not a slave to it.

Our souls need to breathe daily the fresh, pure, exhilarating air that blows on the mountain top of prayer with Christ our Lord. So, let us "lift up our eyes unto the hills, from whence cometh our help."



# BRETHREN OF TODAY

Biographical Sketches of Our Leaders



## HENRY G. REMPEL

In many large audiences throughout the country it has been demonstrated that the great majority of Christian people were converted in special evangelistic meetings. Rev. Henry Rempel, pastor of the Brethren Church in Uniontown, Pa., is no exception. Born March 17, 1904, in Emerson, Manitoba, Canada, he was saved at the age of 12 in a great four-week revival meeting in Saskatchewan. Brother Rempel describes this meeting as one of many tears, deep Holy-Spirit conviction of sin, and of real confession of sin, with the large church filled many nights.

Henry Rempel was reared in a Mennonite Brethren home, and was always taken to church. Even before he was saved, he felt called to preach. It was while he was attending the Bible Institute of Los Angeles that he received real assurance of salvation, and there he answered the call to full-time Christian service.

While in Los Angeles, he became acquainted in the Second Brethren Church of that city, and in 1930 he was baptized by Rev. Arthur Cashman and received into church membership.

Further education was received at Los Angeles Junior College (two years), the University of California (one year), and Bob Jones College (1 year). His graduate work in Theology was taken in Grace Theological Seminary, from which institution he graduated in 1940. During his college years he took part in debate and chorus; his only special activity at the Seminary is given as "hard work." Dr. A. J. McClain officiated at his ordination to the ministry, which took place in conjunction with the Seminary graduation.

Brother Rempel's first student pastorate was at Danville, Ohio, where he served in 1938-39. Shortly before his graduation from the Sem-

inary he became pastor of the new Grace Brethren Church in Flora, Ind. There, under the guidance of the Home Missions Council, he led the congregation in the organization of the church and the construction



REV. HENRY REMPEL

of their new building. In 1943 he was pastor of the Grace Brethren Church in Mansfield, Ohio, where 11 adults were saved during his short pastorate, some of whom are now in the ministry.

In January 1944 he began his present work in Uniontown, Pa.

There he held a revival meeting the first year, has conducted a vacation Bible school each summer, as well as participating in the district camp; the church has been painted inside and out, and a new roof put on. Two young men from the congregation are going into the ministry. The pastor is active in child evangelism, and has instructed his teaching staff with the use of the Evangelical Teacher Training material. The community has been canvassed twice. The pastor is the speaker on the local broadcast of the Gospel Truth over Station WMBS.

Brother Rempel has always been active in evangelism, and has held successful meetings in North English and Leon, Iowa; Summit Mills Pa.; Ankenytown, Ohio; Three Oaks, Mich.; Hayesville, Ohio; Limestone, Tenn.; Waynesboro, Pa.; Fremont, Ohio; Richeyville and Chestnut Ridge, Pa.

Henry Rempel is 5 feet, 8 inches tall, weighs 147 pounds, has brown eyes and (some) brown hair. His wife, Laura, comes from Canton, Ohio.

## Grace Seminary Chapel Gleanings

By EVANGELIST CHARLES H. ASHMAN

Within the last couple of years we have attended a number of Grace Seminary chapel services. Here are our sincere impressions and gleanings which we voluntarily present. We believe these services were average and present a fair picture.

*They were deeply devotional!* The spirit of sincere worship prevailed. There was reverence. The spiritual tone was clear and we were led "near to the heart of God."

*They were instructive!* The Scriptures were given a prominent place. The instruction was inspiring and glowed with fervency, sparkled with joy, yet calmed with peace.

*They were evangelistic!* The winning of lost souls was emphasized.

On the two occasions that we were invited to speak at these chapels, our evangelistic messages were enthusiastically received, both by the faculty and the students. Biblical evangelism is given its proper place in Grace Seminary.

*They were missionary!* Grace Seminary is a missionary center. Many of the graduating class are approved missionaries or are volunteers.

*They were Brethren!* Although students from all denominations, or no denomination, are welcome, yet the emphasis is predominantly Brethren! The proof of this is the fact that not a few students who enter the seminary as non-Brethren become Brethren before leaving.





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## YOUNG PEOPLE OF THE BIBLE

*(First in a New Series of Character Studies of Youth in the Scriptures)*

Is there a chance for a young person who has failed God? Can that young person regain the favor of God and the honor of men? These questions are well answered by the study of one young man of the Bible—John Mark.

John Mark was apparently the son of a well-to-do family in Jerusalem, and may have been in his teens when Jesus was performing His miracles. Apparently really converted under Peter's ministry, he was privileged, with Peter's help, to write the Gospel record which bears his name.

The first introduction to him may be in that Gospel. Some have thought that he was the young man of Mark 14:51, 52, who though present when Jesus was arrested, and following the crowd, fled when he was about to be taken, too. Then we meet him in the book of Acts, as a companion of Paul and Barnabas on the first missionary journey (Acts 13-14). But after completing only a part of that journey, he turned back to Jerusalem. In Acts 15:36-41, he became the bone of contention between Paul and Barnabas, which resulted in their separation, and finally in two missionary journeys instead of one. Paul, not willing to trust Mark because of his previous failure, took Silas with him, and Barnabas journeyed with Mark. But later, Mark apparently proved himself, for near the end of Paul's life, he calls for him: "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. 4:11).

Here is the story, in brief, of a young man who failed, but who turned his failures into faithfulness. Perhaps he can be a lesson to us to do likewise, or better yet, to avoid the dangers which led to his failures.

His first failure was due to fear. He feared the consequences of showing an interest in Jesus. Many of

us stand in danger of failure from the same source. We're somewhat ashamed, or afraid, to be identified with Jesus. We will flee the enemy, as did he, or we will make all manner of defenses, apologies, and excuses, before we will really own up to knowing and loving the Lord Jesus Christ with all our hearts. Let's be bold for Christ, so that we can really say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth . . ." (Rom. 1:16).

His second failure was due to difficulty. The romance and glamor of a missionary journey lost its appeal when the hardships came. Perhaps it was the ridicule, the threat of persecution, or maybe just the lack of conveniences or sufficient food that caused him to turn back. But turn back he did, apparently when he was needed by Paul and Barnabas. Barnabas was ready to give him another chance, but Paul was not so willing. We can learn from this that stick-to-it-iveness is an asset and a virtue needed by the servants of

## MORE GIDEON BIBLES

The Gideons have voted to purchase 500,000 Bibles for the new peacetime army. Since its founding in 1898, the organization has distributed nearly three million Bibles throughout the United States, besides over three million youth Testaments and over nine million military Testaments.

## ATHEISM IN FRANCE

A poll taken in 10 nations as to belief in God shows that Brazil led the list with 96% giving an affirmative answer. The United States was fourth, with 94%. France was lowest, with only 66% affirming a belief in God. Where are the Brethren youth that will take the message of Christ to Continental France?

God. The Lord did not guarantee that following Him would be easy. He told of hatred, and persecution, and hardship. But He did guarantee that His presence, His grace, and His power would be sufficient for every trial. This, Mark had not yet learned.

But the fact that he failed is overshadowed by the fact that he did not remain a failure. He apparently made good with Barnabas, in such an outstanding way that even Paul forgot the failures, and counted him a faithful and profitable helper in the Gospel. You and I may fail many times, but we need not remain failures. We can be conquerors of fear, and difficulty, and every other foe that we face. We can become faithful to Him. He has promised to forgive if we only confess (I John 1:9) and has further promised to help us overcome. Let's claim the victory that is rightfully ours (II Cor. 2:14) and turn our failures into faithfulness.

## NEWS NOTES

We've just completed at this writing a visit to the churches of the Altoona, Pa., area, and have enjoyed the fellowship there. There are real signs of progress among the youth there. Altoona has a fine boys club. Juniata is starting one, and Martinsburg began one right after district camp.

Quite a number of young people from these churches attend the Altoona Bible Institute, and evening school that gives them excellent training for work in their churches, and often awakens a desire for more training that will equip them for full-time service. More than a dozen young people from the churches of this area are now in regular Christian colleges, Bible institutes, and seminary.

In addition to public services in several of these churches, conferences were held with the youth leaders in Juniata, Altoona, Leamersville, Vicksburg, and Martinsburg.

# NEWS FROM OUR BRETHREN CHURCHES

## GARWIN, IOWA

Some years ago we were the evangelist in a revival here and the Lord gave many souls and added many unto the church. Again for two weeks we became a co-laborer in the Lord with pastor and people in this field. The former meeting was for three weeks. This one was for two weeks. We believe it ought to have continued for three as is so often the case these days.

This revival was conducted with praying, preaching, and personal visitation as the magnets and methods. The attendance was good and regular. Much prayer was offered. We sought to make the preaching instructive as well as inspirational. Pastor and evangelist and people entered into personal visitation. There ought to come out of this a permanent plan of visitation.

Members who had not been inside the church for years came to the services. The church was revived and we believe its spirituality was deepened greatly. The pastor had just recently come to the church and became acquainted with both his people and the new field through these meetings. The church is now ready to go to work with him and we believe the results of these services will be permanent.—*Evangelist Charles H. Ashman.*

From September 19 through October 3, Evangelist Charles H. Ashman was with us here at the Carlton Brethren Church, Garwin, Iowa, in revival and evangelistic services. The evangelist and pastor immediately launched upon a visitation program and a program of prayer, for the church, working especially in behalf of revival of the church members, and at once there were apparent results seen in steadily increasing attendance and interest.

The climax was reached on the last day of the revival, in a special Decision Day service for the Sunday school, at which time there were more than a dozen first-time confessions of the Lord as Saviour, mostly children, plus rededications, etc. In all, during the revival, there were 27 decisions, of which 16 were first-time decisions, 5 were rededications, 4 were for church member-

ship, and 2 were for dedication to full-time service.

Baptismal services are being planned shortly for these new converts.

As the pastor of this church, I believe that the results of this revival will be great and lasting. . . . Brethren, won't you all please pray for us here at Garwin?—*L. Ray Layman, Pastor.*

## LISTIE, PA.

Our evangelistic services with Bro. William A. Steffler as special speaker began on Sept. 13, and came to a close on Sunday night, Sept. 26.

The Listie Brethren Church had prayed earnestly for these fall services, that God would first of all send to us His own man for the job of leading us in a revival-evangelistic effort, and secondly, that He would bless our church through the ministry of His man. Both were realized in a very wonderful way. We had two weeks of heaven-sent revival and salvation, and the church has been enriched spiritually by our brother's ministry.

From the very first night it was clearly evident that God was going to answer our prayers, for the fire of heaven fell and the Holy Spirit moved mightily in our hearts. Conviction was wrought within saints, and confession of sin and waywardness was made. God's people were being revived! Proof of this was noted in the restitution which has been made and in the wrongs which have been made right. Those who publicly acknowledged a revival in their hearts, by rededication of their lives, numbered 27. Most of these were adults, mostly married couples. How we thank the Lord!

Not only did the saints confess their sins, but 11 lost souls professed to accept Christ as their Saviour. Again, it was proven that if saints get right with God, lost sinners will get saved.

Brother Steffler's two weeks has meant much to our whole church in many ways. He has intensified our zeal for souls. He has unified our people. He has solidified our church. He magnified our wonderful and faithful Lord. We believe that

Brother Steffler is the answer to the desire for an evangelist and revivalist who has a burning desire for spirituality among God's people and a deep passion for the souls of lost men and women.

We thank the Philadelphia Third Church for the loan of their pastor. They have contributed much to our spiritual growth, and we are hoping that some way we can repay them for their kindness and generosity.

There was a variety of special music, instrumental and vocal, by members of the church, its friends, and by neighboring pastors for the two weeks. We certainly were blessed with an abundance of fine talent which contributed to the interest of the services. The average attendance for the two weeks was 160. There were 24 persons who attended without missing a service. Those missing only one of the services numbered 7, and 14 persons missed only two of the services.

Pray with us that the revival-evangelism may continue unabated as we look to heaven for the coming of our great God and Saviour Jesus Christ.—*Paul L. Mohler, Pastor.*

## LIMESTONE, TENN.

During the past months, we of the Vernon Brethren Church of Limestone have received many spiritual blessings from the hand of the Lord, a few of which I would like to share with the readers of the Herald.

In addition to the clear Bible teaching and preaching of our pastor, Bro. Earle Peer, we have been privileged to hear other fine speakers during the year. In January, Rev. C. F. Beitzel, of the Sudan Interior Mission, delivered a challenging missionary message. In April, we enjoyed two splendid messages by Rev. R. I. Humbert. We also had the pleasure of having our national youth director, Bro. Ralph Colburn, bring a message at a youth rally. His message was an inspiring one and helpful to both young people and adults. On two different occasions we were privileged to have a representative of Moody Bible Institute in our church to show the sound color films produced by Dr. Irwin Moon, "God of the Atom," and



"God of Creation." In June we had a real spiritual feast during the five-day Bible conference with Dr. Herman A. Hoyt.

The most outstanding event of the Women's Missionary Council was the Mother-Daughter meeting, at which time there was an attendance of 40 women and girls. An enjoyable and spiritual program was presented, followed by a period of fine Christian fellowship.

Our D. V. B. S. proved to be a great success this year with an enrollment of 94 and an average at-

tendance of 85. It closed with a program by the boys and girls, at which time the church was filled to capacity.

At present we are engaged in a building program which will result in three Sunday school rooms upstairs, a large room downstairs, an addition to the auditorium of 15 feet, and basement rooms under the new extension. The Sunday school rooms are nearing completion, the work being done by members and friends of the church.—Miss Lelia Arnold, Recording Secretary.

## MEYERSDALE DECISION

According to a newspaper report, Judge Norman T. Boose handed down a decree on Oct. 7, giving the Ashland group absolute control of the Meyersdale, Pa., church and its administration. The newspaper states that the pastor, Rev. Gerald Polman, "was perpetually forbidden to teach or preach or in any way officiate as pastor, to use the parsonage, or in any way interfere or intermeddle in the affairs of the church." It is asserted that the church property was turned over to the 30 members of the Ashland group.

The newspaper reports that a trust was created for the church property, that it may never be used for any purpose excepting to teach the "true" doctrines of the Brethren Church, as they are taught by the group supporting Ashland College. Further, it is stated, the trustees were enjoined that they may never hire any minister who does not teach "true Brethren doctrine." The newspaper affirms that the judge directed that the costs of the trial be paid by the defendants, the Grace group.

The editor cannot refrain from pointing out that here we seem to have the amazing situation of a government official telling a religious body whom it may or may not choose as its leader.

A second observation is that the Meyersdale church will find it rather difficult to secure a pastor, even

within the Ashland group. For, according to the newspaper, one of the "heretical" teachings with which the Grace group is charged is that baptism by trine immersion is not essential to salvation. We happen to know that many "Ashland" pastors are heretical on that point, too! In fact, the church must choose a pastor who will tell the judge that he, the judge, is unsaved.

The Official Catholic Directory, recently published, lists the total number of Roman Catholics in the United States, Alaska, and the Hawaiian Islands, at 26,075,697, which includes an increase of 807,524 over 1947. In the last 12 months, 100 additional educational institutions have been opened, making the total 11,239. The number of American youth enrolled in Roman Catholic institutions is 4,138,695, which includes an increase of 306,468 over 1947.

Our Sunday Visitor, official Roman Catholic Action weekly, commenting upon these figures, says . . . "In holding her own, the Catholic Church has two principal agencies reinforcing the teaching of parents and priest: the Catholic school and the Catholic press."—Christian Beacon.

Brethren have been slow to realize the effectiveness of these two agencies, used so successfully by the Catholics—schools and literature.

The Sunday school attendance at Leesburg, Ind., on Rally Day, Oct. 3, was 120, a new record. A basket dinner was held at the parsonage following the morning services. Rev. Clyde Landrum is the pastor.

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VOLUME 10

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NUMBER 41

# *The Brethren Annual*

CONTAINING THE MINUTES OF THE FIFTY-NINTH ANNUAL CONFERENCE  
OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

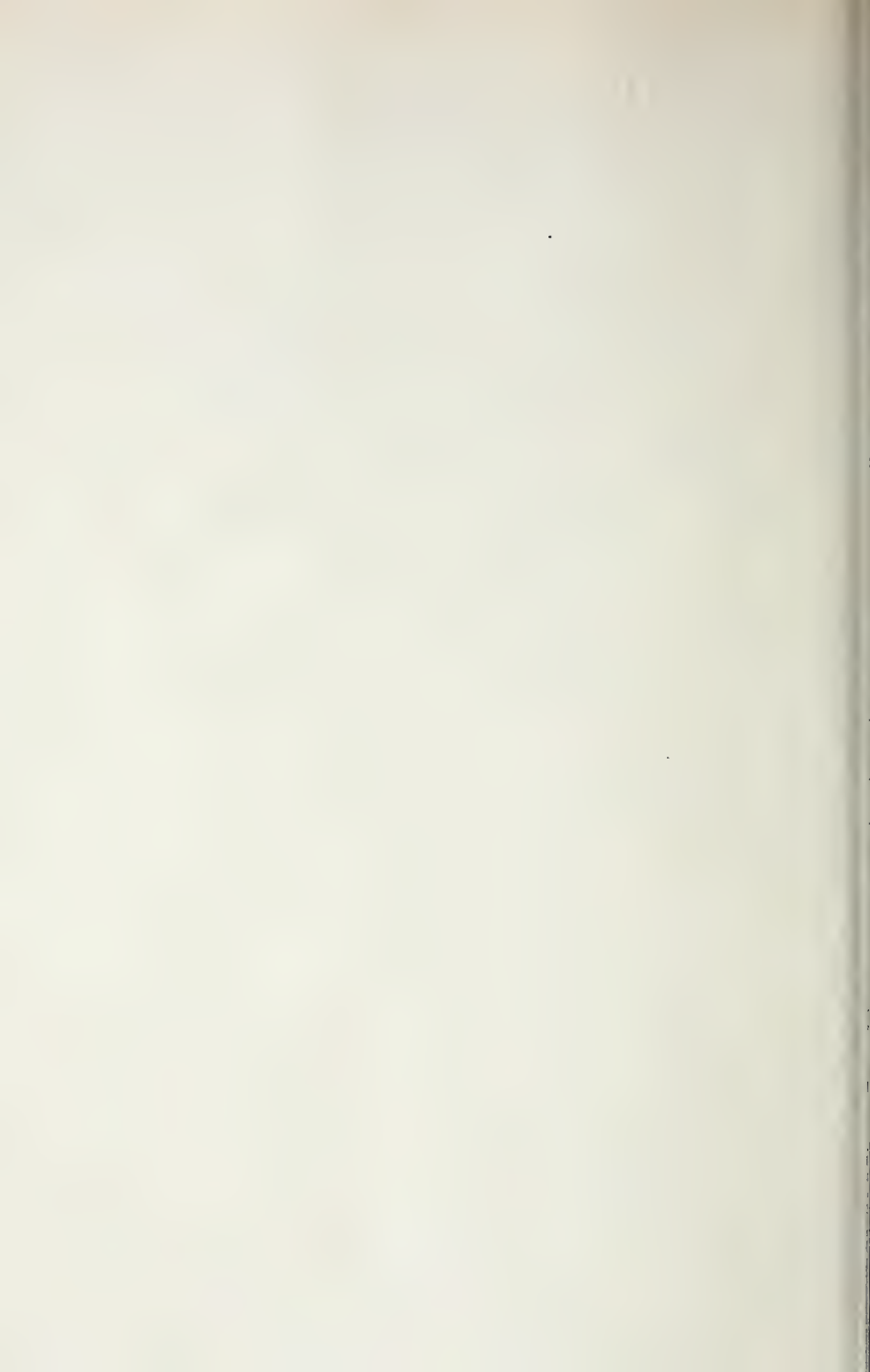
*Winona Lake, Indiana, August 30-September 5, 1948*



12.

*John D. Hargis*  
*Secretary*





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 Secretary—J. L. Gingrich  
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 Henry Rempel

### *Moderator's Address*

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R. D. Crees  
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 Central—Miles Taber (chairman), Arthur Cashman  
 East—Henry Rempel, Robert Miller (secretary)  
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 Midwest—Sam Horney  
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 Southeast—Edward Bowman

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*Youth Fellowship*

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*Manual of Procedure*

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Robert Miller

James Hammer (1 yr., unexpired  
term)

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# Moderator's Address

## "FOR WE ARE BRETHREN"

By REV. W. A. OGDEN, Johnstown, Pa.

Through the kindly providence of our gracious Lord and Savior we are assembled in the 59th annual conference of the National Fellowship of Brethren Churches. It is our earnest prayer that all of our deliberations in business sessions and all of our worship in the devotional and inspirational meetings shall be directed by the Holy Spirit to the glory of our wonderful Lord and to the good of each individual here assembled, and for the furtherance of the cause of Christ throughout our entire brotherhood.

The last phrase of the 8th verse of the 13th chapter of Genesis has been selected as the subject of my address this morning—"For We Are Brethren."

### *Cycles in History*

The history of the Christian church is the story of a great conflict between the forces of darkness and the kingdom of light. If it were possible to reduce this history to a diagram, or a graph, it would be shown that the church has reached mountain tops of spiritual experience, vitality and missionary endeavor, only to be followed by below-sea-level depths of apostasy and spiritual and moral weakness that threaten to wipe out its very existence. The law of recurrence is in evidence throughout the entire church age. Spiritual revival has been followed by spiritual apostasy, and then God has raised up men through whom reformation, or a great spir-

itual revival, has been brought about, and the cycle has begun all over again.

### *Attitude Toward the Bible*

It is a significant fact that the spiritual life of the church has always run parallel to her attitude toward the Word of God. When H. R. Holsinger wrote concerning the Tunkers of his day, "In fact, the church was in great need of reformation," he had just said, "As in the case of the young prophet Josiah, it appeared that the book of the law had been lost in the rubbish of tradition."

Dr. G. Campbell Morgan, in summarizing an analysis he had just made concerning the influence of the Scriptures upon the life of the world, said, "Wherever the Christian consciousness has been lost, it has been because the Scriptures have been hidden. Wherever it has been restored, it has been because these same Scriptures have been rediscovered and given back to the people."

It was the conviction of Martin Luther that the church in his day had committed the serious error of substituting the mandates of the church for the doctrines of the New Testament. He purposed to clear away these traditions and forms and to restore the Scriptures to their rightful place of authority, and thus to restore the true doctrines of the New Testament and bring the apostate church back to a renewed and



vital Christian faith and experience.

In a series of articles appearing this year in the *Moody Monthly*, entitled, "Streams of Protestantism," Dr. Charles J. Woodbridge says, "The Roman Catholic Church was guilty of corruption in life and doctrine. The Lutherans wanted moderate reform; the Calvinists wanted more thoroughgoing reform, and the Anglican church wanted a minimum of dislocation from the Roman church. In each case, however, the demand for reformation was brought about by a desire to repudiate the apostate church and return to the sacred Scriptures as the rule in all matters of faith and doctrine."

### *Separation*

This period of church history was the most revolutionary since the days of Christ and the apostles. The process proved to be that of reformation through separation. History records no instance of thorough and lasting reformation within an apostate organization. Luther's effort to remain within the church and there effect his reforms proved to be utterly futile. The exposure of error within the church served not to lead to repentance and a return to the Holy Scriptures, but only to bring down upon the head of the reformer the wrath and fierce persecution of the apostate church, and finally, his expulsion from it. H. R. Holsinger, in an experience quite parallel with that of Luther, received similar treatment. His observation was "that since I was in the minority it was assumed that I was also in the wrong." History affords abundant proof that it is always the minority that rebels against error and un-Scriptural teachings and practices within the church and leads the way

back to revival and a firm stand upon the Word of God.

### *God Turns to Despised Groups*

God, in order that He might preserve His true church, must turn from such as are apostate in life and doctrine to those who will hear and heed His Word. This is what happened in the book of Acts when Paul said, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying . . . Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive . . . Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:25, 26, 28).

When the Roman Catholic Church had corrupted the faith and had rejected her opportunity to repent, God raised up the great Protestant movement through which New-Testament Christianity was restored to the world. Within the ranks of Protestantism throughout the years there has been such turning away from the true Gospel that men of greatest influence in the major denominations have despaired of witnessing a revival and a return to historic Christianity. As one such leader has said, "If God brings revival again, I expect to see Him bring it through some of the more obscure and even despised Christian organizations, and not through the great denominations." I am sure of at least one thing—Christ is building His Church, and He will bring it to completion. The gates of hell shall not prevail against it.

### *A Protest Against Protestantism*

The Brethren Church constitutes but a small part of the great Protestant movement. It came into being nearly two centuries after the fa-

mous incident in which Luther, in the city of Wittenberg, openly burned the papal bull which had condemned him as a heretic. In a very real sense the Tunker revival was a protest against the Protestants. As has been shown, Lutheranism was content with a mild form of reformation. Other Protestant bodies had failed to restore the New Testament order of church government and church ordinances and practices. Generally, true Christian piety had declined to a very low level.

It was altogether fitting, then, that Alexander Mack and seven friends of like mind and spirit should gather on the banks of the River Eider in the early morning hours of a day in 1708 and there pledge to forsake the world with all its sinful pleasures, to be faithful to God until death, and to follow Christ in all the commandments and ordinances of the New Testament, receive the rite of Christian baptism as taught in the New Testament and practiced by the apostolic church, and organize themselves into a Christian church.

### *Obedience to the Word*

The most important tenet of faith in the new organization was its adherence to the Word of God. These men of faith and vision never asked for the interpretations of men, nor for the traditions of the church. They believed that God had spoken through His Word, and that He had said what He meant, and meant what He said. They believed that it was for them to discover truth contained in the Word and then to yield allegiance and obedience in every detail. "Blessed is the man," said Mack, "who will yield implicit obedience to the Holy Spirit, who will

bring to his mind everything that Christ taught in His Word."

If today we are Brethren and not merely usurpers of the name, it is because we too hear and obey the whole Word of God and reject every teaching of man that deviates from the plain and wholesome teachings of the sacred Scriptures. I propose now to make a few simple tests of our claim that we are Brethren.

### I. AS REGARDS OUR ATTITUDE TOWARD THE BIBLE.

We stand with our founding fathers on the solid foundation that the Bible is the inspired Word of God, without error as given by the Holy Spirit and as written down by men in the original manuscripts. When it comes to the matter of interpreting the Scriptures "we must never allow our definitions and our statements of faith to supersede or contradict the Bible." This is an important point, and if kept clearly in mind it will allow room for growth in the understanding and application of the Scriptures. It will also save us from reverting again to a mere traditionalism from which the church has repeatedly fought to extricate itself in days gone by.

### *The Bible, Rather Than Mack*

We believe a thing because it is taught in the Bible and not because we find it in the writings of Alexander Mack or H. R. Holsinger. If this is not true we are on the road back to that ecclesiastical hierarchy from which Mack separated himself, and from that general conference rule and "the traditions of the elders" which Holsinger so soundly repudiated in 1882. We owe a tremendous debt to the founding fathers, not only for raising the cry to return to the Bible, but also for



their outlines of doctrines and interpretations of the same. Of this I shall have more to say in this address, but at this point I insist with all earnestness that the Christ of the New Testament Scriptures is the foundation of the true church and, therefore, of the Brethren Church. We broke from the erroneous doctrine of an infallible man and an infallible church when we separated from Romanism. From the days of the birth of our church until the present time we have not ceased to explore the depths of the riches contained in the Word of God. If further light is discovered therein we do not reject it just because it was not discovered two hundred years ago.

On this point I fear that we have fallen upon evil days, for there has been within the fold of Brethrenism a school of thought that seems bent on interpreting the Bible in the light of the fathers, instead of interpreting the fathers in the light of the Bible. There is no greater tragedy in the experience of the church than this. Untold confusion has been caused by men who have taken the teachings of the esteemed founders of our Brotherhood and poured them into molds of their own making—molds fashioned with the hand of tradition or of prejudice—and have then exhibited their interpretations as the simon-pure teachings of the fathers. We are Brethren—as was Alexander Mack—for we take “The Bible, the whole Bible, and nothing but the Bible” as our rule in all matters of faith and practice.

## II. AS REGARDS CHRISTIAN DOCTRINE.

While we regard the Bible as the source of Christian doctrine, we recognize the fact that the essential

doctrines of the New Testament have been defined and clearly set forth since the beginning of the Tunker movement. Within the Brethren Church we recognize that there must be unity of belief on these essential doctrines or the right is forfeited to be known as Brethren. While Mack refrained from the forming of a formal creed, he did set forth certain doctrines so plainly that specific character and identity was given to the movement, separating it from all other church organizations. Outstanding among the teachings of Mack was his doctrine of baptism and of the ban (or excommunication).

### *Church Discipline*

It is my opinion that no Brethren church in the land today is practicing the rigid application of Mack's use of discipline and excommunication. I should like to say, however, that if his attitude seems to us to have been overly severe, it is due at least in part to the fact that we have grown overly mild in our practice of New Testament discipline today. Mack's purpose, however, was for the preservation of the purity of the church in both doctrine and life. As one reads the history of his work he is impressed with the thought that sometimes more diligence was used in excommunicating members than in securing new ones. The seriousness of this matter is seen when we recognize that exclusion from the church and from the kingdom of God were reckoned as one and the same thing, as the following quotation indicates: “Persons guilty of even one work of the flesh (as Paul writes, Gal. 5:3), and refusing repentance after suitable admonition, are not only to be excluded from the Lord's Supper, but from

the kingdom of God, and consequently from the church of the Lord . . ."

While I do not recommend a return to all that is implied in the interpretation of this doctrine, it does appear that there should be a new study made of the subject of New Testament discipline. There should also be much prayer for grace to apply the means of discipline in our churches. There should be more interest in the purity of the church than in numbers on the roll to be reported to our conferences. There is clearly a need for careful thinking and positive action on this subject.

### III. BAPTISM.

So far as I am aware there has been no question raised in the Brethren Church with respect to the practice of baptism by trine immersion. The only question is that of interpreting the purpose of such baptism. Two views of this matter are to be identified in church history. There are also various modifications of each viewpoint. First, there is the teaching which holds baptism to be essential to salvation—that there can be no regeneration of the soul prior to baptism. Those holding this view usually attach the mode of baptism to be practiced, or the authority of the clergy in their particular group as being essential also to the validity of the ordinance. Second, baptism is believed to be an act following regeneration observed in obedience to the command of Christ as an evidence of and a testimony to the work of regeneration. I shall not attempt more at this time than an answer to this question: "Which of these views represents the Brethren position as held by Mack and Holsinger?"

### *Not "Baptismal Regeneration"*

That these men insisted that the Biblical mode of baptism is trine immersion, and that they left no loophole through which men might escape who despised the ordinance, or who willfully neglected it, there can be no doubt. But Alexander Mack did not hold the doctrine of baptismal regeneration. This is made clear in his answer to the question of "his son," "Is it water that saves?" "Nevertheless," was his answer, "the believer puts no faith whatever in the power of water in baptism, but alone in the power of the Word, which commanded it, since Christ instituted a water bath for His community, and will purify it by the washing of water in the Word, as Paul says (Eph. 5:26)."

Again, "question No. 29" asks, "Can not one actually be born again before being baptized, inasmuch as baptism itself cannot cause or bring about regeneration according to your own confession?" In answer Mack said, "Inasmuch as baptism is commanded by Christ, therefore the regenerated man must submit to it, in order to fulfill righteousness." I believe that these partial quotations do no violence in any way to the context from which they are taken. From them I make two observations: First, the men who propounded these questions were the ecclesiastical opponents and bitter critics of Mack, and they did not understand him to teach that regeneration is the result of water baptism. Second, Mack in his answer declared that the man who must submit to water baptism is already a regenerated man.

With respect to Holsinger, I offer a quotation from the preface of his "History of the Tunkers and the



Brethren Church" (p. 30): "I believe I have found in the Waldenses the most complete antitype of the Tunkers . . . it is claimed for them, by our German historian, that they did not regard infant baptism, and that they also did not claim for it the power of regeneration. That power they attributed alone to the influence of the Holy Spirit." This quotation needs no comment, more than to say that it is evident that Holsinger, like Mack, did not attribute the work of regeneration to baptism in water, but alone to the work of the Holy Spirit. Hence I conclude that we in the Fellowship of Brethren Churches are the same kind of Brethren as were Mack and Holsinger in our rejection of the Roman Catholic doctrine of "baptismal regeneration."

#### IV. THE MESSAGE OF THE BRETHREN MINISTRY.

Since there is neither time nor disposition to consider separately the New Testament doctrines and ordinances as practiced by the Brethren Church, I now make reference to that document known as "The Message of the Brethren Ministry." This document is a statement of faith setting forth in an intelligent and spiritual manner the minimum of what we consider to be the essential teachings of our creed—the New Testament Scriptures.

##### *Quotes 1936 Moderator*

At this point I wish to quote an entire paragraph from an address given before this Conference by its moderator in 1936: "As to specific doctrines and practices other than I have suggested, I simply refer to the Message of Brethren Ministers. This message has been so widely accepted that it serves well as a guide in mat-

ters of belief. Fear has been expressed by some that an attempt will be made to add to these articles of belief and gradually narrow the range of our liberty, until liberty will be unknown. May I state the matter thus—as to doctrine, 'In essentials unity,' have we not agreed that this shall be the basis of our teaching or in other words the things which we consider essential? Then beyond this, 'in non-essentials liberty, and in all things charity.' Thus far we have agreed, and to seek to push every individual into a certain mold, making him conform to every detail of belief, beyond the statement of the ministers, is to foster confusion and strife."

The National Fellowship of Brethren Churches stands today on the Biblical doctrines outlined in the "Message of the Brethren Ministry" exactly where we stood in 1933. We accept and practice without any reservation or evasion whatever, these doctrines and ordinances. When the moderator of the 1936 Conference said further, "We are agreed on certain great outstanding doctrines, therefore we are agreed upon certain great essentials," he was declaring for a doctrinal unity that existed within the Brethren church as it existed at that time. He further contended that beyond these essentials we enter the field of non-essentials in which there must be liberty of conscience in interpretation.

##### *Eternal Security*

If it be charged that the doctrine of Eternal Security is "strange fire" upon Brethren altars, we hasten to answer that, so far as Brethren are concerned, it is in the field of non-essentials, and no one has been required to accept it as one of the essentials in the scheme of Brethren

doctrine. No more has been claimed for it than this, that it is a doctrine in which there must be liberty of conscience in interpretation. Again, if it be objected that Mack did not hold the doctrine of Eternal Security, and therefore it is not a Brethren doctrine, I wish to point out that he held even a stronger doctrine than this. He believed and taught, although with great caution, the security of the unsaved. As he approaches the end of a rather extended treatment of the subject of Everlasting Torment, he says, "Therefore the gospel which teaches how to escape the wrath of God, is much safer and better than the gospel which teaches that eternal punishment will finally cease, *which, though a truth*, is however not at all the proper gospel to be preached to the ungodly." Certainly, in the light of this, "We are Brethren," even though in a good conscience we may hold that God is able to keep eternally safe those who in this life have cast the anchor of faith in Christ and the blood of His cross.

I conclude this portion of my address this morning by affirming that by every test of the Scriptures and the history of the Brethren movement from the beginning, "We are Brethren." If there be a dissimilarity between us and other bodies which trace their history back to the early days of the Tunkers, it is that dissimilarity which is to be found in every period of reformation when true believers have dared to take their stand on the Word of God and pay such a price as has been exacted by men who hold the balance of power and have sought "to push every individual into a certain mold, making him conform to every detail of (their) belief . . . fostering confusion and strife."

## V. AS RESPECTS OUR ATTITUDE TOWARD THE GOSPEL.

A study of our statistical report for last year reveals that our membership was increased by the addition of 1,281 members by baptism. This represents about 8 per cent of our total membership and is that part of the increase which comes through evangelism. By letter, 235 members were added, but we lost 498 members by letter, which means that at least 53 per cent of those who received letters from our churches did not unite with another Brethren congregation. By other means 91 were enrolled, but we lost 995 by roll revision and dismissal. Adding to these losses the 129 members lost by death, we discover the very revealing fact that our gain of 1,627 was offset by a loss of 1,622, leaving us a net gain of but 5 for an entire year.

While statistics do not tell us everything, they tell us more in this case than we like to hear. It took twelve and one-half of us one whole year to add one member to our rolls. It took 3,215 of us to effect a net gain of one member in an entire year. This calls for serious reflection and prayerful planning with respect to our program of evangelism. The most serious thing about these meager gains is not the fact that the Brethren Church remains small, but that countless souls for whom Christ died are not being reached and saved, and God is not being glorified in exercising the grace of salvation.

### *Personal Evangelism*

It has been said that if a man would win one soul to Christ and then take six months to train that soul so he could win another, and then the two would each win one



and take another six months to train these two so that they, with the first two, could win four more, and then this process of doubling converts would continue every six months, in less than 60 years every person in the world would be won to Jesus Christ.

I know of no greater tragedy in the church today than the fact that we have forsaken the privilege of personal soul-winning and have left the task almost entirely in the hands of the pastor and the evangelist. In every church there should be some spiritual band of God-fearing men and women who would undertake through prayer and personal visitation to lead the lost to Christ. This group should have the assistance and confidence of the pastor, and should receive such training and inspiration as he might be able to give. If such a group would give themselves earnestly to this task there would be a constant stream of converts making their way to the altars of our churches to publicly confess Christ as their Savior. This is not a dream, for it has been done, and is being done today in many churches where the "Seventy," or some similar group make soul-winning a matter of first importance.

#### *Child Evangelism*

God has placed His hand of approval upon this twentieth century children's crusade. The church that neglects to reach the children for Christ is sinning against the child, the home, the state, and against God. There is an abundance of literature on the subject of child evangelism. These materials are so well worked out that teachers with a minimum of talent or training can use them effectively if they have a love for Christ and for the souls of

the children. In this way we can also evangelize the home and, in many cases, win the parents for Christ.

#### *The Revival Meeting*

We want to say a word regarding the old-fashioned revival meeting. It is claimed that nearly 80 per cent of the present membership of the churches were reached in evangelistic meetings. This fact should cause us to be slow in condemning or in discarding this proven and God-honored method of soul-winning. We have fallen upon evil days when the evangelists of the country find it necessary to organize and publicize and fight for the very life of evangelism in the Christian church today. Many of our churches seem to look upon the annual revival meeting with an attitude of tolerance when it should be a season of great spiritual awakening within the church, and an ingathering of the lost. Every effort of the church should be extended toward a great spiritual climax and victory in these meetings. It should be a time when the Spirit of God is seen working in the lives of the saints, separating them unto God and sending them forth in His service. It should also be a time when, in answer to prayer and the effectual working of the Holy Spirit, hardened sinners will be broken and come repentant to the altar while little children are drawn to Christ by the tender persuasion of the same Spirit, through the preaching of the Word of God.

#### *Our Schools and Evangelism*

It seems to your moderator that the crying need among us today is for a rebirth of love in our hearts for the lost. This was doubtless a part of what our Lord had in mind

When He charged the church at Ephesus with having "left her first love." There can be little of divine blessing upon a church that does not have a consuming love for Christ, and for men.

While this is a matter for individual concern, there is a sense in which it is related to our Seminary. Men are largely the reflection of their environment. After a student has spent a number of years in a school he is apt to portray many of the characteristics and mannerisms of his teachers, as well as their theology. For this reason we must have in our Seminary not only the high academic standards and loyalty to the whole Word of God that are to be found there now, but also the school must breathe that warm atmosphere of love for God and for the souls of men that will send our graduates out into the fields of the world, both with a knowledge of the Word of God and a training in the art of using this knowledge effectively in the first work for which it has been acquired—the winning of the lost to a saving knowledge of Christ.

There has been some criticism of our Seminary among our brethren on this point. It has been said that men lose their zeal and love for souls during their course of study here. There are two sources from which this failure could come. The school could be at fault; and the trouble might spring from the student himself. It is abundantly evident that many of the students are not thus affected. A young man who was just graduating from college last June had a good point when he said that "a school cannot change the character of a man." What he is within himself he will continue to be. A man may live within the

atmosphere of deep spirituality and zeal for the Lord and His work and breathe its invigorating air until he comes to believe that he and his atmosphere are one and the same. Then, when he moves out of that atmosphere he does not possess sufficient character and spiritual dynamic to carry him through. The Apostle Paul created his own atmosphere.

The first day I took up residence in the buildings of the Bible Institute of Los Angeles a young man met me in one of the halls and began to give me some advice. He told me that it was my duty to make some contribution to the spiritual life of the school, and not try to be a moocher, living off the spiritual life of others. I have found this to be good advice all through my Christian experience. Before we criticize the school—which has produced a lot of very fine Christian men and women—we might do well to take personal inventory of our own spiritual lives and our effort to grow in the things of the Lord.

However, we dare not turn away from a consideration of these charges. If there can be improvement in our school, then there should be such. Therefore I take this occasion to call to the attention of the Seminary Board and its faculty that there is a strong demand within our church that every possible means be employed to develop a fervent spiritual experience and a deep love for the preaching of the Gospel to the end that souls be redeemed unto God; that the students be taught carefully the art of personal soul-winning, and that this matter be kept before them so constantly that it will become as much a part of them as are Greek and Hebrew, or homiletics.



### *Education*

The decision to add a two-year course in collegiate work to the work now offered in our Seminary has been a wise move. This seems to be the unanimous opinion of the members of the Committee on the Spiritual State of the Church who responded to my questionnaire on this subject. There are some who feel that this is only a beginning and that as soon as possible this course should be expanded into a full four-year college course, and placed under separate administration and faculty. I wish to commend the special committee appointed by this Conference last year, and the members of the Seminary faculty, for this important forward step. I also remind this Conference of its responsibility in prayer, in patience and in financial support for this new department in the field of education, which has been brought into being by your direction. I am sure that you will recognize and fulfill this responsibility.

### *Organizations and Boards*

One very encouraging aspect of our work is the fine cooperation by our various boards, especially as they find expression to the Brotherhood through the common medium of our magazine, *The Brethren Missionary Herald*. It is heartening to read the editorials and special articles from the editors of the various departments boosting the work and the offerings of the other organizations and boards. This is as it should be, for after all the church is one, and each member will prosper or suffer as the other members prosper and suffer. Each board is doing an excellent job in its own field, and we must continue to sup-

port them to the limit. There has been some feeling expressed that we have reached the top in the matter of financial support to our denominational organizations. When the offerings declined in the case of both Home and Foreign Missions a year ago we were told that this was a natural reaction and a leveling off from our peak offerings.

My personal feeling is that we have not reached the top, and that as long as the great harvest fields of the world are open to us as they are at this moment we should never think of leveling off in our contributions of the sinews of war with which to press the battle against the prince of darkness. It has been estimated, and perhaps rather accurately, that the Brethren are now contributing more than about one half of a tithe of their incomes to the work of the church. If we would bring our full tithe into the treasury of the Lord's house this next year we would be able to expand our Home and Foreign missionary program to the limit of our supply of fine workers who are ready to be thrust forth into the field. We could buy that much needed equipment for our publication board. We would be able to support adequately our new youth program and launch a great evangelistic and extension program as well. Then, we would have sufficient money for all the needs of our educational program, including the new Seminary building. All of this could be accomplished with the tithe from the membership we now have. This is not the time to talk about retrenchment. God's command is "Forward."

### *World Religions*

We are living in a day, so far as

the Gospel is concerned, as momentous and as revolutionary as Martin Luther's. In fact, in some ways the issues are even greater. Luther stood against the apostate Catholic Church. We stand against the same organization, but multiplied many times over in material wealth and with a studied and vigorous program of expansion and conquest throughout the world. In addition, we face the awful tides of the great apostasy in Protestantism as represented in the Federal Council of the Churches of Christ in America. And now, at this very hour, there is coming into being the World Council of Churches, the "Ecumenical Movement." This world organization is largely under American Protestant leadership and inspiration." What the Federal Council is to America, this Council will be to the world. Its theology and policies will be the same.

### *Catholic Program*

Look for a moment at the Catholic program. It is reported that James A. Farley, former Postmaster General, recently sponsored a benefit card party and bridge at the Pennsylvania Hotel, New York City, to help pay for the new trailer, "The Madonna of the Highways," in which the Catholics propose to evangelize North Carolina, where, they admit, there are 3,500,000 people, of which only one-third of one per cent are Catholic.

In Dixon, New Mexico, the nuns run the public schools and oblige children to go to confession. The children are also obliged to play bingo during school hours at a nickel a game!

In great national magazines, like *Pathfinder*, and in syndicated mag-

azine sections of the Sunday editions of many of our great metropolitan dailies, large 9- by 5-inch display ads appear under such titles as "The Bible, a Catholic Book," "Confession?—Ask the Man Who Goes There!" These ads appear over the name of the Supreme Council, Knights of Columbus, Religious Information Bureau, 4422 Lindell Blvd., St. Louis, Mo. They are excellently written, and obviously intended to break down prejudice against those tenets of Catholic faith which are more openly attacked by Protestants.

These are but a few of the indications that in the United States of America old Rome is on the march and intends to fasten her grimy hand upon our fair land, even as she has done so effectively in many of the countries of Europe and in our own Latin American countries.

### *The Protestant Apostasy*

One hardly knows where to begin, or where to stop on this subject. It is reported that the 165th annual convention of the Episcopal Diocese of New York refused to act on a resolution condemning the use of lotteries and gambling wheels as money-raising devices for church projects. In protesting the resolution, the Rev. J. C. Buck said, "I entered the Episcopal Church to get away from Puritanism."

It is neither possible nor necessary to give space here to a review of the blasphemous utterances of the Bible-rejecting, Unitarian-inspired spokesmen of the Federal Council as it is today. In lieu of this, I offer here a paragraph from an article appearing in *Biblical Missions* in February of this year, from the pen of Francis A. Schaeffer, and



entitled, "Revolutionary Christianity":

"The *Christian Century* in reporting our (A. C. C. C.) attempt, by the grace of God, to form an International Council of Bible-believing Christians, said this attempt was of the devil. Why have these men resurrected the devil for us? It has been years since we have heard them mention the devil. They do not say that the Roman Catholics are motivated by the devil. At times, it is true, because of growing Roman Catholic political power, we hear them say that Rome is wrong politically, but in religious matters they hold out the hand of fellowship to Rome. They do not say that the Unitarians are of the devil. In the leadership of the Federal Council of Churches of Christ in America and in the World Council there are men who individually hold the Unitarian position. They do not say that the Hindu and the Mohammedan, or the Shintoist is of the devil. In the Religious Congress that is being called in Boston for the United Nations, the modernistic leaders are calling to these primitive paganisms that they should labor together for world fellowship and brotherhood. However, when it comes to the Bible-believing Christian, then it is a different matter. Why is it that we are the only group they will fight religiously? Because we are the revolutionary group. The simple fact is, that religiously, Modernism, Romanism, Greek Orthodoxy and the rest, while having differences among themselves, are one in their basic errors."

#### *Where Do Brethren Stand?*

I quote these excerpts that I might follow them with this question,

Where do the Brethren stand in relation to the fight now being waged throughout the world for a pure Gospel to be maintained and proclaimed until Jesus comes?

I remember a good friend of mine, a Presbyterian pastor, who became deeply interested in the Oxford Group Movement back in the early 30's. He was a sincere, good fellow and wanted to do the right thing. He put it this way: "I believe that somehow God is going to send revival to the churches of America and I don't want to be on the outside when it comes. I want to have a part in it."

How can we as a church keep silent in the struggle that is now engaging the spiritual forces of the world? It is true that "the battle is joined," and we will be observers at a safe distance or we will be participants in it. It is said that the former editor of *American Mercury*, Mr. Mencken, railler and mocker though he was, said, "The silence of theologians is one of the incredible phenomena of these dangerous days. What I desire to point out is that the New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world and that a fair reading of them must lead any rational man to conclude that the events are now upon us."

It seems to your moderator that the time has come that our collective voice should be heard. At the forefront of this battle two splendid fundamental organizations are pressing the foe. I speak of the National Association of Evangelicals and the American Council of Christian Churches. We should pray most earnestly that proposed conference between these two groups will result

organic union, or at least in a better understanding and working agreement between them. I recommend that our national ministers' organization charge a special committee with the task of finding a way whereby we can unite our forces with one or both of these organizations, and thereby join this great crusade for righteousness and biblical Christianity in these dangerous days in which we are living.

### *"Brethren"*

In conclusion I want to give you a Scriptural text for this message. This is a part of the 8th verse of the 22nd chapter of Genesis: "Let there be no strife, I pray thee, between me and thee . . . for we are brethren." This time we will spell brethren with a small "b." While I am certain that "It will not long be remembered what we have said here," nevertheless I want to take advantage of this opportunity to say it.

I know that it is easier to preach of "brotherly love" than it is to practice it. And I know that it is easier to extol the grace of God than it is to be gracious to a brother when differences arise. We should remind ourselves that while we are commanded to contend earnestly for the faith, we need not become contentious and ugly with a brother who may hold a different view. Paul admonished Timothy to be an example of the believers in word, in manner of life, in love, in spirit. I have often seen believers whose theology is correct but their spirit is lacking about all the good they otherwise could do. There are men who champion a good cause. They mightily protest error and methods, etc., but they do not show a Christian spirit. We are hearing a great

deal around the country today about being orthodox in our doctrine and heterodox in our living. The man who loses his temper may be on the right side of the argument, and may win it, but he loses more, for he loses his own self-respect, his Christian testimony, and his influence over all who witness his inability to show a Christian spirit under a time of pressure.

There is a great need of patience among us in our national work. It should be remembered that many of our organizations and boards are comparatively new. In many cases they are manned by those with little or no previous experience, and there are bound to be mistakes. It is a common thing to hear criticism of our boards for the manner in which they conduct their affairs. Usually such criticisms are made without a fair knowledge of all the facts involved, but the damage is done and the slow process of the healing of the wound inflicted has impaired the effectiveness of our work. It is not hard to find a janitor who could run the business of the institution for which he works, if he only had a chance—but he makes a poor janitor. Let us be careful lest there be a fit application of this parable among us within the church.

### *"No Strife"*

I suppose that no one would deny that there should be improvement in both men and methods all along the line, but we must be careful that in our effort to remove the tares we do not destroy the wheat too. I am persuaded that this matter of which I speak is fully as important as is our orthodoxy in religion, when it comes to the matter of getting others to believe and accept our



brand of Christianity. The Foreign Missionary Board, for example, cannot be blessed of God and do a good work for Him if there are jealousies and bitter feelings among its members. Our missionaries in Africa and in Argentina will kill the effectiveness of their work if there is strife among them. The same is true, not only within the membership of each of our organizations, but within the church as a whole. Untold damage can be done by well-meaning men who move about the Brotherhood—in person or on paper—talking loosely about their brethren or about some phase of our de-

nominal work. Brethren, these things ought not so to be. A careful application to our own lives of the truths we know so well and preach so fluently would cover a multitude of sins, and perhaps save a multitude of souls from death. He who injures his brother injures himself and the church of Christ. "Let there be no strife, I pray thee, between me and thee . . . for we are brethren."

"Blest be the tie that binds

Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

## BUSINESS SESSIONS OF 1948 BRETHERN CONFERENCE

### FIRST BUSINESS SESSION

*Tuesday, Aug. 31, 1948*

Gerald Polman read Romans 12: 1-12 and prayed for divine guidance upon the business session.

#### *Membership Committee Report.*

The Membership Committee reported 103 ministerial and 203 lay credentials, a total of 306. A motion prevailed that these delegates be seated.

#### *Organization of Conference.*

The first item of business was the organization of conference, conducted by the Rules and Organization Committee. No report was made at this session.

#### *Executive Committee Election.*

The new Executive Committee was elected.

The business session was adjourned and R. D. Barnard led in prayer.

### SECOND BUSINESS SESSION

*Wednesday, Sept. 1, 1948*

Conference joined in singing, "At the Cross." R. I. Humbert read Revelation 21:1-14 and offered prayer.

#### *Membership Committee Report.*

Four additional ministerial and 11 additional lay credentials were reported and the delegates seated. This makes a total delegated body of 321.

#### *Minutes Read.*

The minutes of the previous business session were read and approved.

#### *6. Organization of Conference.*

The report of the election was read. The Moderator ruled that where a failure to elect necessitates a new ballot, the two highest nominees for each office shall be regarded as the nominees for the second ballot.

#### *7. Ministerial Relief.*

Conference adopted the following report, as submitted by the Committee on Ministerial Relief:

In order that our incapacitated and aged ministers may be cared for as to their material needs, we recommend:

(1) That this National Conference appoint a board of five members, to be known as "The Board of Ministerial Relief," one member for one year, one for two years, one for three years, one for four years, and one for five years; and that hereafter one member shall be appointed each year to serve five years;

(2) That this board, under the instruction and direction of this conference, shall form a non-profit corporation to solicit, receive, and disburse funds to meet the need of our incapacitated and aged ministers;

(3) That this board shall give special attention to emergency needs as they arise as well as those needs that might be known as permanent;

(4) That this board shall make thorough investigation, as far as possible, of all such needs before rendering help, being open to information from, and recommendation from, the local churches where the ministers hold membership, as well as the district in which they reside.



(5) We further recommend that a time and place be given to this board for the presentation of these needs as they arise, either regularly, annually, or as the needs arise, or both.

(Signed) Irvin W. Masters  
H. W. Koontz  
John M. Aeby  
Bryson Fetters  
C. H. Ashman,  
*Chairman*

### 8. Junior College.

The Junior College Committee submitted the following recommendations:

1. We recommend that this 59th Annual Conference of Brethren Churches approve the Collegiate Division of Grace Theological Seminary as a necessary step toward a desired end, and,

2. That this conference approve the inauguration of a permanent Brethren (Junior) College, to be opened in the fall of 1950, to replace the temporary Collegiate Division of Grace Theological Seminary, and,

3. That this conference approve the following general plan for the Brethren (Junior) College:

a. That a Brethren (Junior) College Committee be appointed by this conference to make full preparation for the opening of said school, and,

b. That the administration of the Brethren (Junior) College shall be separate from the administration of Grace Theological Seminary, but shall be subject to the Grace Seminary Board and Corporation, and,

c. That the curriculum, location, faculty, financial support, and other matters of detail be delegated to the Brethren (Junior) College Committee, planning in conjunction with the Grace Seminary Board, and,

d. That the Brethren (Junior)

College Committee shall be responsible to the authority of the Seminary Board, and shall be dissolved upon the occasion of the formal opening of the Brethren (Junior) College, and,

e. That, upon dismissal of said committee, their duties shall be assumed by the Brethren (Junior) College Executive Committee, which committee shall be composed of the officers of the Grace Seminary Board and the administrative officers of the Brethren (Junior) College.

(Signed) Bernard Schneider  
Norman Uphouse  
Robert Culver  
Kenneth Ashman  
Glenn O'Neal

A motion prevailed to table these recommendations.

The business session was adjourned, and the closing prayer was offered by the newly elected moderator, Paul R. Bauman.

### THIRD BUSINESS SESSION

*Thursday, Sept. 2, 1948*

"Hallelujah, What a Savior" was sung as business session convened. Edward Bowman read Philippians 2:5-11 and offered prayer.

### 9. Membership Committee Report

Four additional lay credentials and one additional ministerial credential were read and the delegates seated, which brought the total delegation to 326.

### 10. Minutes Read.

The minutes of the former business session were read and approved.

### 11. Junior College.

Conference adopted the following recommendation:

Since the original report of the Junior College Committee was t

bled, because of details involving the Grace Seminary Board, your committee begs to present the following substitute motion, prepared in conference with a committee of the Grace Seminary Board:

We move that this conference receive the original report of the committee, and, further, that the following recommendation be adopted:

We recommend that this conference appoint a committee of five brethren, to meet with five brethren from the Grace Seminary Board, to formulate plans for the opening of a Brethren school on the college level. This joint committee shall prepare and present a detailed plan to this conference for approval, one year hence. The goal of this endeavor shall be the opening of said school in the fall of 1950.

#### 12. *Committee on Committees Report.*

A partial report of the Committee on Committees was adopted.

#### 13. *Manual of Procedure.*

The Committee on the Manual of Procedure made a partial report, which was received.

#### 14. *Board of Evangelism.*

Conference unanimously adopted the following resolution from the Central District Conference:

We petition the National Fellowship of Brethren Churches to establish at once a distinct and separate Department of Evangelism for the purpose of promoting a passion for the lost souls of men in the hearts of our people, and for the administering of an efficient and permanent evangelistic program on a nation-wide scale.

That no offering date be established for the support of this work,

but that it be cared for entirely by free-will individual gifts as the Lord may lay it upon the hearts of our people.

The business session was adjourned, Paul R. Bauman pronouncing the benediction.

### FOURTH BUSINESS SESSION

*Friday, Sept. 3, 1948*

Mark Malles read from Ephesians 3 and led in prayer.

#### 15. *Membership Committee Report.*

The Membership Committee reported one additional ministerial, and one additional lay credential, for a total of 328. The report was adopted.

#### 16. *Minutes Read.*

The minutes of the previous business session were read and adopted.

#### 17. *Conference of 1950.*

Voting by ballot, with a two-thirds vote called for, conference voted 210 to 34 in favor of going to La Verne, Calif., for the 1950 National Conference, honoring the 50th anniversary of the founding of Brethren work west of the Rockies.

#### 18. *Committee on Evangelism.*

Conference named the following persons to constitute the special committee to nominate members of the Board of Evangelism: Charles Ashman, Sr., Russell Ward, and R. Paul Miller.

#### 19. *Time of Saturday Business Session.*

Conference agreed to begin the business session Saturday morning at 10:00 o'clock.

#### 20. *B. Y. F. Committee Elected.*

Conference elected the Committee on Brethren Youth Fellowship.



21. *Time Extended.*

Conference voted to extend the business session five minutes.

The business session was adjourned, and the benediction was pronounced by Conard Sandy.

## FIFTH BUSINESS SESSION

*Saturday, Sept. 4, 1948*

The business session convened as the delegates sang, "He Leadeth Me." The devotions were conducted

by Henry Rempel, who read Romans 8:31-39 and offered prayer.

22. *Minutes Read.*

The minutes of the previous business session were read and approved.

23. *Statistician's Report.*

The statistician, Robert D. Crees, read the following report, which was adopted with the profound appreciation of conference for such a detailed and systematic presentation of facts and figures:

We can truly praise God for His blessing upon our denomination during the past year. Six years ago, reports were received from only 77 Brethren churches, as compared with 108 churches this past year.

## MINISTERS AND MISSIONARIES

These churches are pastored by 110 ministers, including pastors and assistants. We have a staff of about 50 missionaries serving in Africa and Argentina. We also have 40 ordained ministers, not pastors of Brethren churches, serving as teachers, evangelists, Bible Conference speakers, denominational board workers or as pastors of non-Brethren churches. Another 27 ministers are either retired or are serving in secular occupations.

## GAINS IN MEMBERSHIP

Last year we added to our membership 263 by letter, 1219 by baptism, 150 by relation, and 591 from new or unreported churches, making a total addition of 2223. We lost by letter 475, by death 124, by dismissal or roll revision 344, making a total loss of 943. Our net gain in membership was 1,280, bringing our total membership in the United States up to 17,347.

## AVERAGE ATTENDANCE

Each Sunday morning at church just 10,899 of our members were in attendance or about 62%. The average attendance at the evening church service was 7,477 or about 43% of the membership. Each week about 3,060 or 17% of the Brethren attended Prayer Meeting. Average attendance at Evangelistic Meetings was 7,884 and at Bible Conferences 4,618 were present. Youth Rally attendance increased to 4,868. Just 213 attended Week-Day Bible Classes, and 497 came to additional Week Day Prayer Meetings. The three-fold communion services averaged 7,061 or about 40%.

## BIBLE SCHOOLS

The enrollment of our Bible Schools or Sunday Schools by Departments was as follows: Cradle Roll—1,321; Beginners—1,967; Primary—2,542; Junior—2,317; Intermediates—1,795; Senior—1,285; Young People—1,211; Adult—6,285, making a total enrollment of 18,723. The average attendance was 13,196 or 70%. The Daily Vacation Bible Schools proved popular with 6,529 in attendance. Child Evangelism Classes attracted 1,265 boys and girls.

## AUXILIARY ORGANIZATIONS

Brethren Youth Fellowship or Christian Endeavor attendance was as follows: Adults—658; Young People—1,167; Intermediates—388; Junior High—178; Juniors—337; Primary—56; making a total of 2,784 meeting

Weekly. The meetings of the Women's Missionary Council brought out 1,702 ladies monthly. Senior Sisterhood of Mary and Martha averaged 652 girls, and Junior Sisterhood had 470. Monthly Men's Meetings were attended by 783, while Boys' Clubs averaged 259. Brethren Summer Camps were attended by 994 young people. Just 233 Brethren Student Life Volunteers were reported.

### CHURCH PROPERTY VALUATIONS

Our congregationally governed Brethren Churches in the United States have a net worth of over three million dollars! Church buildings are valued at \$2,644,648; Church equipment at \$332,316. Just 56 parsonages owned by half of our churches are valued at \$311,834. Other property is listed at \$235,164, and other investments at \$70,574. Their net balance in the treasury was \$103,144, bringing the total assets to \$3,697,680. Deducting the \$695,782 owed on buildings, etc., our net worth is \$3,001,898. This does not include the property owned by our denominational boards nor property outside the U. S. A.

### CURRENT EXPENSE EXPENDITURES

The year was a good one financially. For pastors' salaries \$222,099 was paid out, \$8,904 for pastoral supplies and \$6,149 to Pastors' Assistants. To other Christian workers \$7,945 was given, and regular salaries were paid in the amount of \$54,894. Current expenses called for \$112,981 and \$221,133 was paid for debts or building fund. Improvements cost \$95,844 and outside evangelists were paid \$29,901. For Bible Conferences \$8,287 was expended, and Bible School and Christian Endeavor supplies cost \$27,956. Total expended for Current Expense above was \$796,093 or over \$45 per capita for ourselves.

### GIFTS TO MISSIONS

Large offerings were given to others, with \$120,560 to Brethren Foreign Missions and \$3,252 to outside missions. To the Brethren Home Missions Council we gave \$87,356 for their Home Mission program. To District Missions we contributed \$19,632 and allowed \$12,431 for Jewish Missions. Grace Seminary received \$27,487, and for student aid and other education we gave \$27,591, most of which was for the new popular Christian Day Schools in California. The Publication Offering for the Brethren Missionary Herald Company amounted to \$8,566. For our national radio broadcast, "The Gospel Truth," \$12,854 was given. Brethren Youth Fellowship and Christian Endeavor interests received \$2,100. For benevolences and other worthy causes \$115,938 was contributed. This makes a total of \$437,758 given missions, or \$25 per capita.

### \$70 PER CAPITA CONTRIBUTED

Grand total contributions for all causes through our church treasuries was \$1,233,851 which represents a PER CAPITA GIFT OF \$70 FOR EACH MEMBER OF THE DENOMINATION! Of this amount, \$45 per capita we used for ourselves, and \$25 per capita we gave to others, through missions. At the close of the year our church treasuries reported a balance of \$162,978.

### REPORT FROM ARGENTINA, SOUTH AMERICA

Missionaries to the Field—11  
 Cities in which we have permanent testimony—17  
 Number of places of worship—23  
 Total Enrollment in Bible Institute—44  
 Population of our territory—about 500,000  
 Towns and cities in the area—about 125



## REPORT FROM FRENCH EQUATORIAL AFRICA

Native Churches—85  
 Regular Prayer Places including the above—575  
 Converts in Classes awaiting baptism—5,800  
 Total giving evidence of the New Birth—11,500  
 Number baptized during the year—1604  
 Total villages in area—2,000  
 New spheres of activity opened during the year—3  
 Members of Churches—about 5,700  
 Ordained Elders—6  
 Total number of native workers—875  
 Number of missionaries—32  
 Population of our area—450,000  
 Total stations or residence locations—9

24. *Moderator's Address Committee.*

The following report of the Committee on the Moderator's Address was read and adopted:

The Committee on the Moderator's Address commends the Moderator for his challenging message, emphasizing the spiritual outworking of our doctrinal position.

We recommend that conference appoint a committee on evangelism to emphasize personal soul-winning in our educational departments, and among ministers and laymen.

Because of the great increase of apostasy and the need for united action against the forces of evil, we recommend the appointment of a committee to investigate the possibilities of our uniting in action with one or both of the two outstanding evangelical groups.

We recommend, finally, that we prayerfully exercise a real spirit of brotherly love towards all the Brethren, remembering the saying, "in essentials unity, in non-essentials liberty, and in all things, love."

Respectfully submitted,

James G. Dixon

Robert E. A. Miller

Robert D. Crees,

*Chairman*

25. *Treasurer's Report.*

The following report of the Treasurer was read and adopted:

TREASURER'S SUPPLEMENTAL REPORT  
OF 1947 CONFERENCE

August 30, 1947, to August 30, 1948

*Receipts*

Balance August 30, 1947.....	\$270.31
Saturday, Aug. 30, 1947—offering for Meyersdale Brethren Church ....	119.30
Sunday School Offering—Aug. 31, 1947 .....	82.54
Sunday Church Offering—Aug. 31, 1947 .....	126.65
Sunday Evening Offering—Aug. 31, 1947 .....	48.13
Total Receipts .....	646.93

*Disbursements*

September 1, 1947— Rev. Gerald Polman—Meyersdale Brethren Church .....	119.30
September 6, 1947— Dr. Alva J. McClain—series of Bible messages .....	50.00
Rev. Henry Rempel—promotion of Sunday School Board .....	25.00
December 26, 1947— Brethren Missionary Herald Com- pany—space in the Brethren Annual .....	410.35
December 31, 1947— Bank service charges to date ....	.77
March 29, 1948— Rev. Norman Uphouse—transporta- tion to Junior College Com- mittee meeting .....	20.00
Rev. Bernard N. Schneider— transportation and meals for Junior College Committee Meet- ing .....	19.50
Total Disbursements .....	644.92

Balance in bank August 30, 1948...	2.01
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TREASURER'S REPORT OF 1948 CONFER-  
ENCE

August 30, 1948, to September 4, 1948

*Receipts*

Balance Aug. 31, 1948 .....	\$2.01
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Monday Evening Offering, Aug. 30, 1948	115.19
Tuesday Evening Offering, Aug. 31, 1948	98.39
Wednesday Evening Offering, Sept. 1, 1948	84.61
Thursday Evening Offering, Sept. 2, 1948	99.02
Friday Evening Offering, Sept. 3, 1948	90.08
Credential Fees, Tuesday, Aug. 31, 1948	619.01
Wednesday, Sept. 1, 1948, Credential Fees	44.00
Thursday, Sept. 2, 1948, Credential Fees	17.00
Friday, Sept. 3, 1948, Credential Fees	2.00
Friday, Sept. 3, 1948, Received of Sunday School Board	22.30
Total Receipts	1,193.61
Disbursements	
September 1, 1948—	
Winona Lake Christian Assembly, Conference Grounds	450.00
L. Joseph Dombek—two banners.	44.00
Russell Ward, song leader	20.00
Charles Bergerson, pianist	20.00
H. W. Koontz, executive secretary	32.50
September 2, 1948—	
J. L. Gingrich, conference secretary—printing of credential blanks, paper, and postage	64.94
LoRue Malles, paper, stencils, and stenographic work	7.15
September 3, 1948—	
Robert Culver, Bible Lectures	50.00
R. D. Crees, statistician—honorarium, postage, and telegrams	32.28
Free Methodist Publishing Company—1,200 statistical reports	25.00
Total Disbursements	745.87
Balance—September 3, 1948	\$447.74

Bryson Fetters, Treasurer.

26. *Manual of Procedure.*

The final and full report of the Committee on Manual of Procedure was read and received. Final action was delayed until next year. The same committee was asked to continue to receive suggestions, and to present a report next year.

Conference adjourned for a few minutes to permit the Radio Corporation to meet.

27. *Sunday School Board.*

Conference asked that the report of the Sunday School Board be reconsidered. Conference asked that the Sunday School Board be continued.

28. *Legal Advice.*

Conference agreed to the recommendation as presented by the Ministerial Association, that we go on record as favoring the securing of legal advice, on a national basis, concerning the Ashland-Grace controversy.

29. *Committee to Confer With Ashland Group.*

Conference favored the recommendation of the Ministerial Fellowship in appointing a group of Brethren to confer in a Christian and friendly way with an Ashland group of Brethren on some basis of agreement to solve some of our difficulties. The Committee on Denominational Interests was asked to serve on said committee, with the addition of two laymen.

30. *1949 Conference.*

Conference agreed to return to Winona Lake, Ind., Aug. 29 to Sept. 4, for the 1949 conference, for a consideration of \$450.

31. *Board of Evangelism.*

Conference agreed to approve the future action of the Board of Evangelism in presenting to our people its financial need through the pages of the *Brethren Missionary Herald*, by direct mail, or other proper means, short of an annual offering.

Conference approved the following nominations, electing them to membership on the Board of Evangelism:

*Three-year term:* Bernard Schneider, Glenn O'Neal, R. Paul Miller.

*Two-year term:* Arnold Kriegbaum, Charles Ashman, Stewart McClellan.

*One-year term:* Owen Hacker, William Steffler, Jesse Deloe.



### 32. *Time Extended.*

The business session was extended for 10 minutes.

### 33. *Sunday School Board.*

Conference elected the members of the Sunday School Board.

### 34. *Resolutions.*

The following report of the Resolutions Committee was read and approved:

WHEREAS, In the faithfulness of God He has richly blessed the ministry of our churches throughout the Brotherhood during the past year:

And WHEREAS, In the providence of God it has pleased Him to assemble us again as delegates and friends of the National Fellowship of Brethren Churches:

And WHEREAS, We are aware of our individual responsibilities as citizens of these United States, and as members of the Church of our Lord Jesus Christ;

We do hereby submit the following resolutions:

#### *Part I. Pertaining to the Conference*

1. That we express our deep appreciation to the retiring Moderator for the challenges he presented in his address, and for the splendid way in which he administered the work of the conference, and that we express appreciation also to all others who have worked so diligently in formulating and executing the conference program;

2. That we thank God for the spirituality, the fervor, and the emphasis upon soul-winning which characterized the messages and business sessions of the conference, and that we thank God for the fellowship we have enjoyed one with the other;

3. That we commend our churches

for the fine representation at this conference, and that we strive to have an even larger representation at National Conference in 1949.

#### *Part II. Pertaining to the Church*

1. That we praise God for each congregation and every pastor in our Fellowship, and for the dedication of life evidenced by the goodly number of young people who are presenting themselves for Foreign and Home missionary service;

2. That we commend the Foreign Missionary Society for its vision, and faithfulness to the Great Commission, in entering Baja California and the Amazon River area of Brazil as new fields of missionary endeavor;

3. That we commend the Home Missions Council for its splendid supervision of 30 or more churches under its care, and especially for entering the State of Oregon with our first church there.

4. That we commend the Brethren Missionary Herald Company, the Radio Board, and the Youth Council for their vision and successful efforts in behalf of the spiritual interests of our church during the past year; and

5. That we look with favor upon the establishment of a national program of evangelism under a permanent board of evangelism for the purpose of promoting a passion for lost souls among all our laymen, and the forming of evangelistic parties of our best talent, and the provision for the training of evangelistic workers.

#### *Part III. Pertaining to the Nation*

1. That we thank our Lord for the measure of peace we enjoy within this country, and that we urge Brethren everywhere to pray for our

Government, and for those in authority;

2. That we reaffirm our historic position with regard to war, namely: that the Brethren Church from her origin has maintained that the use of violence or physical force, as a means to an end, on the part of God's children, is contrary to Holy Writ;

3. That we look with grave concern upon the downward trend in the apostasy of life as seen in juvenile and parental delinquency; and

4. That in respect to the above evils we as God's people commit the keeping of our souls to Him in well doing, that the judgment of God fall not upon us (I Pet. 4:17, 19), and that for their solution we dedicate ourselves to the ministry of prayer in their behalf, and hold forth the Word of Life.

Respectfully submitted,

William A. Ogden  
Henry G. Rempel  
M. L. Myers

### 35. *Time Extended.*

The business session was extended for another 10 minutes.

### 36. *Expense of College Committee.*

Conference passed a motion that the expense of the College Committee be underwritten by the conference.

### 37. *Conference Sunday Offering.*

Conference agreed that the offering received on Sunday be placed in the conference treasury.

### 38. *Evangelical Groups.*

Conference elected the following persons to a committee to study the possibility of unity of action with evangelical groups: Miles Taber, L. S. Bauman, L. L. Grubb.

### 39. *1950 Conference Date.*

The matter of fixing the exact dates of the 1950 conference was referred to the Executive Committee, with the recommendation that it be held earlier.

### 40. *Federal Council of Churches.*

A motion prevailed that this conference reaffirm its position relative to the Federal Council of Churches of Christ in America, as adopted at last year's conference, namely,

"We, the National Fellowship of Brethren Churches, assembled in the 58th annual conference at Winona Lake, Indiana, herein set forth our position with reference to the organization in Christendom known as 'The Federal Council of Churches of Christ in America.'"

Whereas, the "Federal Council":

(1) Persistently and falsely claims to both represent and officially speak for Protestantism in this country; and

(2) Disseminates communistic and other radical propaganda; and

(3) Continues to be dominated by an infidel, modernistic leadership which, among other fundamental doctrines of the Scriptures, denies the following:

(a) The verbal inspiration of the Bible;

(b) The virgin birth and deity of the Lord Jesus Christ;

(c) The substitutionary death of the Lord Jesus Christ;

(d) The bodily resurrection of the Lord Jesus Christ from the dead; and

(4) Increasingly pursues or encourages a monopolistic policy concerning radio broadcasting by Protestant groups, denominations, or individuals;

We hereby condemn such falsifi-



cation, practices, teachings, and un-American political propaganda as

1. A violation of the fundamental liberties of speech and expression which have been held sacred since the foundation of our nation;

2. An attack on the fundamental right of freedom of worship; and,

3. An outright denial of the clear statements of the Word of God.

We further affirm that the National Fellowship of Brethren Churches is not a member of the Federal Council nor is it represented by this council in relation to any of the above-mentioned details.

The business session was adjourned, and the benediction was pronounced by A. V. Kimmell.

## DEVOTIONAL SESSIONS OF 1948 BRETHREN CONFERENCE

### *Monday Evening, Aug. 30, 1948*

Through God's providence and Christ's marvelous grace, the 59th Annual Conference of the Brethren Churches convened Aug. 30, 7:30 p. m., at Winona Lake, Ind. Song Leader Russell Ward conducted a spirited song service introduced by "Praise Him, Praise Him." Russell Ward and Charles Bergerson, the official conference pianist, sang, "Good Night and Good Morning." Moderator W. A. Ogden officially declared the conference in session. Clyde Balvo conducted the devotions by reading Rev. 1:4-20 and invoking divine guidance upon conference assembled. Conference joined in singing, "At the Cross." The evening offering was received, which amounted to \$115.19. "Bringing In the Sheaves" was fervently sung, which prepared the hearts for the Vice Moderator's message, presented by Robert Ashman upon the theme, "Separated for Souls." The benediction was pronounced by Charles Ashman, Sr.

### *Tuesday Morning, Aug. 31, 1948*

"Standing on the Promises" was sung to call conference into session. Paul Dick petitioned the Throne of Grace for guidance in behalf of the

morning service. Don Ogden sang, "I Know It's Real." Moderator W. A. Ogden read the Moderator's Address captioned, "For We Are Brethren."

### *Tuesday Evening, Aug. 31, 1948*

The evening song service was introduced with "Blessed Assurance." Conference was favored with several instrumental selections rendered by the King's Trumpeters from California. The Gospel Truth Male Quartet sang, "When the Saints Go Marching Home." The devotions were conducted by William Schaffer, who read II Cor. 5:14-21 and offered prayer. A 10-minute Foreign Mission inspirational period included brief messages from Dean Wayne Beaver and Ruth Snyder, teachers of Central Bible School in Africa. An offering was received which amounted to \$98.39. The Gospel Truth Male Quartet sang, "Give Me a Passion for Souls." The evening speaker was C. S. Zimmerman, who spoke from the theme, "Ambassadors of Glad Tidings." The benediction was pronounced by C. S. Zimmerman.

### *Wednesday Morning, Sept. 1, 1948*

"Take the Name of Jesus With You" opened the morning services

Ward Miller asked for God's guidance upon the deliberations of the day. Russell Ward and Lowell Hoyt played, "Raise Me, Jesus, to Thy Bosom." Robert Culver, the conference Bible lecturer, presented the first of a series of messages entitled, "The Summit of Old Testament Prophecy—Isaiah's Prediction of the Career of the Servant of Jehovah." The period closed with singing "At the Cross."

*Wednesday Evening, Sept. 1, 1948*

"I Am Happy in the Service of the King" was the opening song of the inspirational praise service. Harold Etling sang, "Standing Somewhere in the Shadows." George Cone read II Cor. 5:9-21 and offered prayer. The Gospel Truth Quartet sang, "Just a Little Talk With Jesus." Conference worshipped with an offering which amounted to \$84.60. Dorothy Dunbar spoke relative to her work among the Navajo Indians. Ward Miller reported the work of Osceola, Ind. James Hammer gave the report from Jenners, Pa. Clayhole, Ky., was represented by Sewell Landrum, who presented a group of young people from Clayhole who sang several choruses. Albert Kliever spoke of the work accomplished at Taos, N. Mex. Several Spanish-American young people sang and gave their testimonies. The hour closed by singing the Doxology.

*Thursday Morning, Sept. 2, 1948*

"Draw Me Nearer" was announced as the song to invite conference into session. T. R. Henning offered the morning prayer. Robert Neff sang, "Sometime." Robert Culver presented his Bible message entitled, "His Rejection and Atonement."

*Thursday Evening, Sept. 2, 1948*

Russell Ward, song director, conducted a varied and much appreciated praise service. The evening devotions were conducted by William Gray, who read II Kings 3:10-24 and offered prayer. Conference joined in singing, "In the Garden." The evening offering was received, which amounted to \$99.02. The Glad Gospel Trio sang, "I'm in Love With the Lover of My Soul." William Steffler preached the evening message from the subject, "The Price of Victory." The Grace Seminary Financial Rally resulted in an offering of more than \$20,000.

*Friday Morning, Sept. 3, 1948*

"Blessed Jesus" announced that the morning services were convened. George Cone asked for God's guidance and blessing upon the work of the day. Conference united in singing, "Tell Me the Story of Jesus." Robert Culver presented the morning Bible study captioned, "His Submission and Exaltation." The period closed with singing, "My Jesus, I Love Thee."

*Friday Evening, Sept. 3, 1948*

The evening praise service opened with singing, "There's Power in the Blood." The girls trio from New Troy, Mich., sang several selections. Vernon Harris, Russell Ward, and Lowell Hoyt played, "Wonderful Grace of Jesus." The interlude was featured by testimonies and greetings from missionaries, Clarence Sickel, from South America, and the Sheldons, from Africa. Conference worshipped with the evening offering, totaling \$90.08. M. L. Myers read Acts 14 and offered the evening prayer. The evening sermon was



preached by Arnold Kriegbaum using as his subject, "The Price Paid by the Apostles To Be Separated for Souls." The benediction was pronounced by Arnold Kriegbaum.

### *Saturday Afternoon, Sept. 4, 1948*

Saturday afternoon was featured by the Sunday School Convention, presided over by Henry Rempel. Robert Ashman, the song director, announced the song, "He Is So Precious to Me." Paul Mohler read II Tim. 2:1-16; 3:16-17 and offered the opening prayer. The convention speaker, Harold E. Garner, from Moody Bible Institute, addressed the convention upon the subject, "Keys to Sunday School Advance." This period was closed with prayer by the speaker.

Departmental sessions ensued and capable leaders directed discussions for those who were interested in their respective spheres.

The general assembly session began at 3:00 p. m. with the singing of "Whosoever Will May Come." Eddie Cashman played a trumpet solo. Harold Etling discussed, "The Value of Calling in Building the Sunday School." Robert Miller discussed, "The Value of Pastoral Teaching in Building the Sunday School." Benediction was given by Glenn O'Neal.

### *Saturday Evening, Sept. 4, 1948*

Robert Ashman led in the inspirational praise service by announcing as the opening song, "Jesus, Jesus, Jesus." Devotions were conducted by Edward Lewis, who read II Tim. 2:1-19 and offered the evening prayer. Ruth Hanna, Linda Dyson, and Joan Newby rendered a much-appreciated number in music. A 10-minute Home Mission Interlude was conducted by L. L. Grubb. Celina

Mares brought Christian greetings from the Taos, N. Mex., work. Conference worshipped with the evening offering which amounted to \$99.19.

Kenneth Ashman presided over a spirited and spiritual youth rally. Dick Messner brought a trumpet solo. Judy Dorner gave a helpful testimony. Tony Luna, from Taos, N. Mex., sang a solo. Melva Cooper gave her testimony. The future programs for S. M. M. and boys work were presented by June Bowser and Ralph Colburn, respectively. Leo Polman previewed the Camp Bethany program for next year. The message for the evening was preached by Ralph Colburn. The benediction was pronounced by Ralph Colburn.

### *Sunday Morning, Sept. 5, 1948*

The usual prayer session was conducted by George Kinzie.

The Sunday school session from 9:00 to 10:15 united with the regular Winona Lake Brethren program presided over by Charles Ashman Jr., superintendent of the local Sunday school. The total attendance was 553, and the total offering amounted to \$103.54. The Sunday school period closed with a solo sung by Ruth Hall, entitled, "The Stranger of Galilee."

Paul R. Bauman presided over the morning worship service. After the Doxology, the invocation was pronounced by Alva J. McClain. Devotions were conducted by O. A. Lorenz, who read Romans 10:1-13 and offered the prayer. The morning offering amounted to \$195.66. A. V. Kimmell presented to conference the following missionaries on furlough: Rev. and Mrs. C. B. Sheldon, Rev. and Mrs. Clarence Sickel, Rev. Wayne Beaver, Ruth Snyder; mi

sionaries under appointment: Mr. and Mrs. Jack Churchill to Argentina, Mr. and Mrs. Roy Snyder to Africa, Marybeth Munn to Africa, Mary Cripe to Africa, Rev. and Mrs. Charles Sumey to Africa, Jack Green to Baja California, Rev. and Mrs. Keith Altig to Brazil. The prayer of dedication was given by Homer Kent. The morning missionary address was given by R. D. Barnard. Benediction was offered by A. V. Kimmell.

*Sunday Afternoon, Sept. 5, 1948*

L. S. Bauman preached the prophetic message in the Billy Sunday Tabernacle from the theme, "As It Was in the Days of Noah."

*Sunday Evening, Sept. 5, 1948*

The praise service was conducted by Robert Ashman. The opening

song was, "O That Will Be Glory for Me." Bettie Taber played a vibraharp solo captioned, "The Love of God." An exceptionally helpful period of testimony followed. H. A. Kent read I Peter 2:11-25 and led in prayer. "A Mighty Fortress Is Our God" was effectively played on the piano by Charles Bergerson. The evening offering was received, which amounted to \$44.60. During the offering Bettie Taber played a vibraharp solo, "In the Cross." Lowell Hoyt and Dick Messner played a trumpet duet entitled, "Only Glory By and By." The closing message of conference was preached by Robert Culver, entitled, "The Prophet of the Servant of Jehovah." The closing hymn of conference was fervently sung, "In the Cross of Christ I Glory." Vice Moderator Miles Taber closed with the benediction.



# District Conference Organizations

## BRETHREN CONFERENCE OF CALIFORNIA

*Next Conference Date Not Selected*

### *Executive Committee*

Moderator—Conard Sandy  
Vice Moderator—J. Keith Altig  
Secretary—Robert D. Crees  
Treasurer—Raymond Burch  
Statistician—Orval Wigger

### *Board of Trustees*

President—William Garber ('50),  
1143 Mt. Lowe Dr., Altadena  
Secretary—J. R. Dunn ('51), 1540  
El Miradero, Glendale  
T. J. Steves ('53) 2432 Third St.,  
La Verne  
George Hocking ('52), 650 Junipero,  
Long Beach  
C. T. Belt ('49), 4415 Shaw St., Long  
Beach

### *District Mission Board*

President—William J. Garber, 1143  
Mt. Lowe Dr. Altadena  
Vice President—J. R. Dunn, 1540 El  
Miradero, Glendale 1  
Secretary—Conard Sandy, 2419 5th  
St., La Verne  
Financial Secretary—W. F. Mc-  
Pheeters, 1450 American Ave.,  
Long Beach 13  
Treasurer—Joseph R. Hoffman, 2132  
W. 75th St., Los Angeles 44  
Lay Members—R. W. Densmore,  
Lawrence Marsh, Martin Hawser,  
Roscoe Kreiter, A. W. Keating,  
Ralph Driggs, Arthur Adams,  
Bruce A. Dorsey, Kenneth Hol-  
gate, H. S. Crawford, Alfred Gunn,  
Selwyn Husted, John McClure,  
Ralph Corbett, E. L. Culp

Member-at-Large—Thomas C. Mc-  
Dairmont  
Acting pastors of the district

### *National Fellowship Representatives*

Charles W. Mayes  
L. S. Bauman

### *Ministerial Examining Board*

Acting pastors of the district

### *Young People's Camp Officer*

President—George Peek  
Vice President—John Suttor  
Secretary—Mrs. Keith Altig  
Pastor-Counsellor—Robert D. Crees  
Business Manager and Treasurer—  
Thomas Hammers

### *Cooperating Churches*

Artesia  
Bell  
Bellflower  
Chico  
Compton  
East Pasadena  
Fillmore  
Glendale  
La Verne  
Long Beach First  
Long Beach Second  
Los Angeles First  
Los Angeles Second  
Los Angeles Third  
Modesto  
San Diego  
Santa Barbara  
Seal Beach  
South Gate  
South Pasadena

Tracy  
Whittier

*Women's Missionary Council*

President—Mrs. Grant McDonald,  
R. R. 1, Box 29K, Ramona

Vice President—Mrs. Conard Sandy,  
2419 5th St., La Verne  
Secretary—Mrs. Leslie Hess, 250 E.  
67th Way, Long Beach  
Treasurer—Mrs. Frank Willard, 1316  
E. 63rd St., Long Beach 5

## EAST FELLOWSHIP OF BRETHREN CHURCHES

### *Executive Committee*

Moderator—W. A. Ogden, 500 State  
St., Johnstown, Pa.

Vice Moderator—Gordon W. Bracker,  
116 Northern Ave., Kittanning,  
Pa.

Secretary—Fred Wm. Walter, R. F.  
D. 1, Cameron, W. Va.

Assistant Secretary—Bert Jordon

Treasurer—J. L. Gingrich, Sterling,  
Ohio

Statistician—C. S. Zimmerman, 17  
W. Fourth St., Waynesboro, Pa.

Members-at-Large—Henry Rempel,  
James Hammer

### *Committee on Committees*

C. S. Zimmerman  
Robert E. A. Miller  
W. A. Nowag

### *Credential Committee*

Gordon W. Bracker  
Clair Gartland  
Russell H. Weber

### *Resolutions Committee*

James D. Hammer  
Mrs. C. J. Larmon  
W. Wayne Baker

### *Rules and Organization Committee*

J. L. Gingrich  
Phillip J. Simmons  
C. Lowell Hoyt

### *Auditing Committee*

Sheldon Snyder  
C. S. Zimmerman  
James D. Hammer

### *Youth Committee*

Phillip J. Simmons (2 years)  
James D. Hammer (2 years)  
Henry G. Rempel (1 year)  
Gerald B. Polman (1 year)  
C. S. Zimmerman (3 years)

### *National Fellowship Executive Committee*

Henry G. Rempel  
Robert E. A. Miller

### *Ministerial Examining Board*

J. L. Gingrich (1 year)  
Robert E. A. Miller (2 years)  
Randall L. Rossman (1 year)

### *Committee on Moderator's Address*

Paul L. Mohler  
Mrs. Robert Miller  
Mrs. Raymond Anthony

### *Ministerium*

Chairman—Gordon W. Bracker  
Vice Chairman—Phillip J. Simmons  
Secretary - Treasurer — Fred Wm.  
Walter

### *Mission Board*

President—Gerald B. Polman  
Vice President—C. Lowell Hoyt



Secretary-Treasurer — C. S. Zimmerman

All regularly elected pastors of the East Fellowship churches

H. K. Replogle, Martinsburg, Pa.

C. J. Larmon, Listie, Pa.

Wilbur S. King, Aleppo, Pa.

Jack Hostetler, Uniontown, Pa.

James D. Hammer, Johnstown, Pa.

*Resolution Adopted by the East Fellowship Conference, 1948*

That we, the East Fellowship of Brethren Churches, do voice our disapproval of the policies, practices, and propagations of the Federal Council of Churches of Christ in America; and that we declare ourselves in no way connected or compromising with or represented by said council.

Further, we recommend that the National Fellowship of Brethren Ministers reaffirm their position with regard to this apostate movement among the Protestant churches of America.

*Women's Missionary Council*

President—Mrs. Henry Rempel, 148 Union St., Uniontown, Pa.

Vice President—Mrs. Paul Mohler, Listie, Pa.

Secretary—Mrs. C. S. Zimmerman, 17 W. Fourth St., Waynesboro, Pa.

Treasurer—Mrs. John Griffith, R. F. D. 1, Conemaugh, Pa.

Prayer Chairman—Mrs. Fred Walter, R. F. D. 1, Cameron, W. Va.

*Cooperating Churches*

Aleppo, Pa.—Aleppo Brethren

Baden, Pa.—First Brethren

Conemaugh, Pa.—Conemaugh Brethren

Grafton, W. Va.—First Brethren  
Holidaysburg, Pa.—Vicksburg Brethren

Jenners, Pa.—Jenners Brethren

Johnstown, Pa.—First Brethren

Juniata, Altoona, Pa.—Grace Brethren

Kittanning, Pa.—First Brethren

Leamersville, Pa.—Leamersville Brethren

Listie, Pa.—Listie Brethren

Martinsburg, Pa.—First Brethren

Meyersdale, Pa.—First Brethren

Mundy's Corner, Pa.—Pike Brethren

Singer Hill, Pa.—Grace Brethren

Summit Mills, Pa.—Summit Mills Brethren

Uniontown, Pa.—First Brethren

Waynesboro, Pa.—First Brethren

Yellow Creek, Pa.—Yellow Creek Brethren

**ATLANTIC DISTRICT OF BRETHREN CHURCHES**

Moderator—Walter A. Lepp, 835 Spruce St., Hagerstown, Md.

Vice Moderator—A. V. Kimmell, Oxford Ave. and Knorr St., Philadelphia, Pa.

Secretary—William Gray, 507 Tilghman St., Allentown, Pa.

Treasurer—Charles Coker, 715 Chandler St., Philadelphia 11, Pa.

Statistician—William A. Steffler, 354

E. Sheldon St., Philadelphia 20, Pa.

*Committee on Committees*

Paul E. Dick

William A. Steffler

A. V. Kimmell

*District Mission Board*

President—Walter A. Lepp

Vice President—A. V. Kimmell  
 Secretary—Paul E. Dick  
 Treasurer—William A. Steffler

*District Ministerium*

President—William Gray  
 Vice President—William A. Steffler  
 Secretary—Treasurer—Paul E. Dick

*Laymen's League*

President—C. K. Perry, 521 Gilford Ave., Hagerstown, Md.  
 Secretary - Treasurer — William Shields, 206 Sixth St., Mt. Ephraim, N. J.

*Women's Missionary Council*

President—Mrs. Walter A. Lepp, 835 Spruce St., Hagerstown, Md.  
 Vice President—Mrs. William A. Steffler, 354 E. Sheldon St., Philadelphia 20, Pa.  
 Secretary — Mrs. Elsie Eckes, 7436 Rockwell Ave., Philadelphia, Pa.  
 Treasurer—Mrs. A. C. Frye, 106 N. Greenwalt Ave., Winchester, Va.

*Credential Committee*

A. V. Kimmell  
 Elmer Tamkin  
 Howard Stickler

*Young People's Committee*

William A. Steffler  
 Walter A. Lepp  
 Paul E. Dick

*Resolution Committee*

Ronald Robinson  
 William Gray  
 Pauline Seitz

*Ministerial Examining Board*

All ordained ministers in district

*National Conference Executive Committee*

Elmer Tamkin

*Committee on Evangelism*

All pastors of the district

*Cooperating Churches*

Allentown, Pa.—First Brethren  
 Hagerstown, Md.—Grace Brethren  
 Philadelphia, Pa.—First Brethren  
 Philadelphia, Pa.—Third Brethren  
 Seven Fountains, Va.—Trinity Brethren  
 Washington, D. C.—First Brethren  
 Winchester, Va.—First Brethren

## IOWA DISTRICT CONFERENCE OF BRETHREN CHURCHES

*Next Conference at Leon, Iowa, June 3 and 4, 1949*

*Executive Committee*

Moderator—Arnold R. Kriegbaum, Waterloo  
 Vice Moderator—M. L. Myers, Dallas Center  
 Secretary—Mrs. Albert Schrock, Waterloo  
 Treasurer—Don Becker, Dallas Center  
 Statistician—L. Ray Layman, Garwin

Camp Director—M. L. Myers, Dallas Center  
 Assistant Camp Director—A. R. Kriegbaum, Waterloo

*Ministerial Examining Board*

Chairman—R. H. Kettell, Leon  
 Secretary—A. R. Kriegbaum, Waterloo  
 M. L. Myers, Dallas Center  
 L. Ray Layman, Garwin  
 Victor Rogers—North English



*Women's Missionary Council*

President—Miss Mary Emmert, Dallas Center

Vice President—Mrs. Albert Schrock, Waterloo

Secretary—Miss Ethel Bunch, Leon

Treasurer—Mrs. Austin Pietzman, Dallas Center

*Sisterhood of Mary and Martha*

President—Nancy Manchester, Leon

Secretary-Treasurer—Lucille Lowry, Garwin

Patroness—Mrs. Don Becker, Dallas Center

*District Mission Board*

Chairman—Cleve G. Miller, Waterloo

Secretary—A. R. Kriegbaum, Waterloo

Treasurer—R. H. Kettell, Leon

Financial Secretary—M. L. Myers, Dallas Center

L. Ray Layman, Garwin

Victor Rogers, North English

Cleve Miller, Waterloo (1950)

Irvin Lortz, North English (1949)

Vernal Hall, Garwin (1949)

Sam Metier, Leon (1951)

Don Becker, Dallas Center (1951)

*National Fellowship Representative*

R. H. Kettell, Leon

*Cooperating Churches and Pastors*

Cedar Rapids—A. R. Kriegbaum (interim)

Dallas Center—M. L. Myers

Garwin—L. Ray Layman

Leon—R. H. Kettell

North English—Victor Rogers

Waterloo—Arnold R. Kriegbaum

**SOUTHEAST FELLOWSHIP OF BRETHREN CHURCHES**

**Next Conference—Mountain View Church, Hollins, Va. Date To Be Set by Executive Committee**

*Executive Committee*

Moderator—J. E. Patterson, R. F. D. 1, Roanoke, Va.

Vice Moderator—James Michael, R. F. D. 1, Roanoke, Va.

Secretary—W. V. Findley, Roanoke, Va.

Assistant Secretary—Mrs. J. H. Putt, Roanoke, Va.

Treasurer—Frank Campbell, R. F. D. 5, Roanoke, Va.

Statistician—B. H. Conner, Roanoke, Va.

*Representative on National Fellowship Executive Committee*

Edward Bowman, Bellflower, Calif.

*Ministerial Examining Board*

Active Pastors of the District

*District Trustees*

James Michael, Roanoke, Va.

B. H. Conner, Roanoke, Va.

E. V. Parsell, Roanoke, Va.

*District Mission Board*

Active pastors of district, and one layman from each church

*Committee on Committees*

K. E. Richardson, Radford, Va.

Mrs. Earle E. Peer, Limestone, Tenn.

Mrs. Henry, Limestone, Tenn.

*Cooperating Churches*

Buena Vista, Va.—First Brethren

Covington, Va.—First Brethren

Hollins, Va.—Mountain View Brethren

Limestone, Tenn.—Vernon Brethren  
 Radford, Va.—Fairlawn Brethren  
 Roanoke, Va.—Clearbrook Brethren  
 (formerly known as Red Hill  
 Brethren Church)  
 Roanoke, Va.—Ghent Brethren

*Sisterhood of Mary and Martha*

President—Miss Faythe Ann Con-  
 ner, Roanoke, Va.  
 Vice President—Miss Lois Hall, R.  
 F. D. 5, Roanoke, Va.  
 Secretary-Treasurer—Miss Virginia  
 Ann Huffman, Roanoke, Va.  
 Patroness—Miss Ina Humphries.  
 Covington, Va.

*Women's Missionary Council*

President—Mrs. J. L. Lloyd, Roa-  
 noke, Va.  
 Vice President—Mrs. K. E. Richard-  
 son, Radford, Va.  
 Secretary-Treasurer—Mrs. W. E.  
 Obenshain, Hollins, Va.

*Men's Fellowship*

President—S. M. Coffey, Roanoke,  
 Va.  
 Vice President—William Lynn,  
 Buena Vista, Va.  
 Secretary-Treasurer—Joe Sizemore,  
 Covington, Va.

## NORTHERN OHIO DISTRICT FELLOWSHIP OF BRETHREN CHURCHES

*The Twelfth Annual District Conference of Northern Ohio Will Be Held  
 at Canton, Ohio, in 1949; the Exact Date To Be Determined  
 by the Executive Committee*

*Executive Committee*

Moderator—Russell M. Ward, Cuya-  
 hoga Falls  
 Vice Moderator—Jesse Hall, Canton  
 Secretary-Treasurer—Lester E.  
 Pifer, Fremont  
 Assistant Secretary-Treasurer—Neil  
 Beery, Wadsworth  
 Statistician—Charles Bergerson, Ak-  
 ron  
 Assistant Statistician—R. B. Smith,  
 Canton

*Conference Board of Trustees*

Donald Royer, Middlebranch ('49)  
 Paul Guittar, Canton ('50)  
 Paul Arnold, Wooster ('51)  
 Floyd Moine, Sterling ('52)  
 Edwin Hastings, Wooster ('53)

*Credential Committee*

Chairman—Charles Bergerson, Ak-  
 ron

Lyle Marvin, Rittman  
 Mrs. Adwin Hastings, Wooster  
 Ernest Beery, Sterling

*National Conference Executive  
 Committee Representatives*

Russell M. Ward, Cuyahoga Falls  
 James G. Dixon, Ashland

*Ministerial Examining Board*

All ordained elders serving pastor-  
 ates within the district

*District Mission Board*

Composed of the pastor and one  
 layman from each church; lay  
 member to be elected by the local  
 church annually.

*Young People's Work Committee*

Chairman—Kenneth B. Ashman,  
 Wooster  
 Russell M. Ward, Cuyahoga Falls  
 Lyle W. Marvin, Rittman



*Committee on Committees*

Kenneth B. Ashman, Wooster  
 Lester E. Pifer, Fremont  
 Paul Castor, Rittman

*Cooperating Churches*

Akron—First Brethren  
 Ankenytown—First Brethren  
 Ashland—West Tenth Street Brethren  
 Canton—First Brethren  
 Cleveland—First Brethren  
 Cuyahoga Falls—Grace Brethren  
 Danville—First Brethren  
 Fremont—Grace Brethren  
 Hayesville—Grace Brethren  
 Homerville—West Homer Brethren  
 Mansfield—Grace Brethren  
 Middlebranch—First Brethren  
 Rittman—First Brethren  
 Sterling—First Brethren

Wadsworth—First Brethren  
 Wooster—First Brethren

*Women's Missionary Council*

President—Mrs. Jesse Hall, Canton  
 Vice President—Mrs. R. A. McGuire,  
 Cuyahoga Falls  
 Secretary—Treasurer—Mrs. Lester E.  
 Pifer, Fremont  
 Assistant Secretary—Treasurer—Mrs.  
 Jack Helvie, Ashland  
 Prayer Chairman—Mrs. George  
 Kinzie, Middlebranch  
 Statistician—Mrs. Evelyn Bell, Can-  
 ton

*Sisterhood of Mary and Martha*

President—Miss Gloria Walters,  
 Rittman  
 Vice President—Miss Donna Moine,  
 Sterling  
 Patroness—Mrs. Kenneth Ashman,  
 Wooster

**NORTHWEST FELLOWSHIP OF BRETHREN CHURCHES**

**1949 Conference To Be Held at Albany, Oreg.; Date To Be Set by  
 Executive Committee**

Moderator—Harry Sturz, Harrah,  
 Wash.

Vice Moderator—Russell Williams,  
 710 S. 11th Ave., Yakima, Wash.

Secretary—Mrs. Willis Belcher,  
 Sunnyside, Wash.

Treasurer—Mrs. Effie Stover, Wapa-  
 to, Wash.

Statistician—Miss Lillian Bowers,  
 W. 1018 8th, Spokane, Wash.

*Executive Committee*

Moderator, Vice Moderator, Secre-  
 tary and Pastors  
 Mrs. Ernest Morrell  
 Mrs. Russell Williams

*Credential Committee*

Mr. Parton  
 W. G. Belcher  
 Mrs. Wm. Schaffer

*Ministerial Examining Board*

Pastors of District  
 W. G. Belcher  
 D. F. Eikenberry

*District Home Mission Board*

Pastors of District  
 One lay member of each church (to  
 be elected by church)

*Representative to National Executive  
 Committee*

H. E. Collingridge

*Cooperating Churches*

Albany, Oreg.—Grace Brethren  
 Harrah, Washington—Harrah Brethren  
 Portland, Oreg.—Mission Point  
 Spokane, Wash.—First Brethren  
 Sunnyside, Wash.—First Brethren  
 Yakima, Wash.—Grace First Brethren

*Women's Missionary Council*

President—Mrs. Harry Sturz, Harrah, Wash.  
 Vice President—Mrs. Willis Belcher, Sunnyside, Wash.  
 Secretary - Treasurer — Mrs. Effie Stover, Wapato, Wash.  
 District Representative on National W. M. C. Executive Board—Mrs. Harry Sturz

**MIDWEST DISTRICT CONFERENCE OF BRETHREN CHURCHES**

*Next Conference at Cheyenne, Wyo., June 10, 11, 12, 1949*

*Executive Committee*

Moderator—Albert Kliewer, Taos N. Mex.  
 Vice Moderator—Sam Horney, Cheyenne, Wyo.  
 Recording Secretary—Mrs. Dean Brumbaugh, Portis, Kans.  
 Treasurer—Mrs. Sam Horney, Cheyenne, Wyo.

Statistician—Mrs. Elmer Angell, Portis, Kans.

*National Executive Committee*

Sam Horney

*Cooperating Churches*

Beaver City, Nebr.—Grace Brethren  
 Cheyenne, Wyo.—First Brethren  
 Portis, Kans.—First Brethren  
 Taos, N. M.—Cañon Brethren

**CENTRAL DISTRICT CONFERENCE OF BRETHREN CHURCHES**

*Next Conference at Flora, Ind., July 18-21, 1949*

*Executive Committee*

Moderator—Mark Malles  
 Vice Moderator—Ed Lewis  
 Secretary—Ward Miller  
 Assistant Secretary—Charles Sumey  
 Treasurer—Bryson Feters  
 Statistician—Jesse Deloe  
 Members-at-Large—Robert Ashman, Wm. Clough

*Committee on Committees*

Vernon Harris  
 Ord Gehman  
 Charles Sumey

*Ministerial Examining Board*

All active ordained pastors of the district  
 Chairman—Ord Gehman  
 Secretary—Vernon Harris

*National Conference Executive Committee*

Miles Taber  
 A. D. Cashman

*District Ministerium*

Chairman—John Aeby  
 Vice Chairman—Vernon Harris



Secretary—Ward Miller  
 Assistant Secretary—William Clough  
 Car-Pool Treasurer—Robert Ashman

### *District Mission Board*

Composed of the pastor and one layman from each congregation  
 President—H. Leslie Moore  
 Vice President—Vernon Harris  
 Secretary—Mark Malles  
 Treasurer—Homer A. Kent

### *Women's Missionary Council*

President—Mrs. Miles Taber, Winona Lake, Ind.  
 Vice President—Mrs. Melvin Fisher, Camden, Ind.  
 Secretary-Treasurer—Mrs. Bryson Fetters, Berne, Ind.

### *Sisterhood of Mary and Martha*

Patroness—Mrs. Leslie Moore, New Troy, Mich.  
 President—Margaret Deloe, Winona Lake, Ind.  
 Vice President—Linda Dyson, Flora, Ind.  
 Secretary-Treasurer—Alice Meyers R. F. D. 2, Geneva, Ind.

Junior Representative—Shirley Smith, New Troy, Mich.

### *Cooperating Churches*

Berne, Ind.—Bethel Brethren  
 Camden, Ohio—First Brethren  
 Clay City, Ind.—First Brethren  
 Clayhole, Ky.—Clayhole Brethren  
 Clayton, Ohio—First Brethren  
 Covington, Ohio—First Brethren  
 Dayton, Ohio—First Brethren  
 Dayton, Ohio—North Riverdale Brethren  
 Flora, Ind.—Grace Brethren  
 Fort Wayne, Ind.—First Brethren  
 Huntington, Ind.—Grace Brethren  
 Lake Odessa, Mich.—Campbell Brethren  
 Leesburg, Ind.—Leesburg Brethren  
 New Troy, Mich.—New Troy Brethren  
 Osceola, Ind.—Bethel Brethren  
 Peru, Ind.—Peru Brethren  
 Sharpsville, Ind.—Grace Brethren  
 Sidney, Ind.—Sidney Progressive Brethren  
 South Bend, Ind.—Sunnymede Brethren  
 Troy, Ohio—First Brethren  
 Winona Lake, Ind.—Winona Lake Brethren

# National Organizations

## THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

President—Dr. A. V. Kimmell, Oxford Ave. and Knorr St., Philadelphia 11, Pa.

General Secretary—Russell D. Barnard, Winona Lake, Ind.

Treasurer—Dr. Louis S. Bauman, 1369 Potomac Ave. S. E., Washington 3, D. C.

Candidate Secretary—Refer to General Secretary.

Recording Secretary—Dr. Homer A. Kent, Winona Lake, Ind.

Editor—Dr. Louis S. Bauman, 1369 Potomac Ave. S. E., Washington 3, D. C.

Financial Secretary—Dallas Martin, 1925 E. Fifth St., Long Beach, Calif.

### Board of Trustees

(Term Ending 1949)

Dr. Louis S. Bauman, Washington, D. C.

Dr. Alva J. McClain, Winona Lake, Ind.

Dr. Charles W. Mayes, 1925 E. Fifth St., Long Beach, Calif.

(Term Ending 1950)

Dr. A. V. Kimmell, Philadelphia, Pa.  
C. H. Ashman, 1051 W. 81st Pl., Los Angeles, Calif.

Herman W. Koontz, 1511 Maiden Lane, S. W., Roanoke, Va.

(Term Ending 1951)

Dr. Homer A. Kent, Winona Lake, Ind.

W. A. Ogden, 500 State St., Johnstown, Pa.

Bernard N. Schneider, 603 Arlington Ave., Mansfield, Ohio

## FOREIGN MISSIONARY DIRECTORY

### South America

Address: Rivadavia 433, Rio Cuarto, F. C. C. A., Prov. Cordoba, Argentina, S. A.

Rev. and Mrs. Lynn D. Schrock.  
Miss Johanna Nielsen.

Address: Casilla de Correo No. 7, Almafuerte, F. C. C. A., Prov. Cordoba, Argentina, S. A.

Rev. and Mrs. J. Paul Dowdy.

Address: Calle Reconquista, Corral de Bustos, F. C. C. A., Prov. Cordoba, Argentina, S. A.

Rev. and Mrs. Hill Maconaghy.

Address: Gen. Paz 132, La Carlota, F. C. C. A., Prov. Cordoba, Argentina, S. A.

Rev. and Mrs. Solon Hoyt.

### NATIONAL WORKERS

Address: Int. Fenoglio No. 71, La-boulaye, F. C. P., Argentina, S. A.

Mr. and Mrs. Luis Siccardi.

Address: San Martin 256, Huinca Renanco, F. C. P., Argentina, S. A.

Mr. and Mrs. Juan Spiropulos.

Address: Rivadavia 433, Rio Cuarto, F. C. C. A., Argentina, S. A.

Miss Nelida Nunez.

Address: Gral. Cabrera, F. C. C. A., Argentina, S. A.

Mr. and Mrs. Ricardo E. Wagner.



*Africa*

Address: Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. O. D. Jobson.  
Mr. and Mrs. Albert Balzer.

Address: Bassai, via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Benjamin Hamilton, Jr.

Miss Grace Byron.

Address: Bellevue, via Bossangoa, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Robert S. Williams.  
Miss Ruth Kent.  
Miss Marie Mishler.  
Miss Florence Bickel.

Address: Bekoro, via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. J. P. Kliever.  
Mrs. Minnie Kennedy.

Address: Bouca, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Joseph H. Foster.

Address: Bossembele, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Robert Hill.

X Address: Yaloke, via Bangui, Oubangui-Chari, French Equatorial Africa.

Dr. and Mrs. Floyd W. Taber.  
Miss Elizabeth Tyson.

Address: Boda, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Harold Dunning.

Address: Njoro, via Bozoum, via Bangui, Oubangui-Chari, French Equatorial Africa.

Rev. and Mrs. Marvin L. Goodman, Jr.  
Miss Estella Myers.

#### Missionaries on Furlough

Rev. and Mrs. Wayne Beaver, 306 Hope St., Huntington Park, California.  
Miss Mary Emmert, Dallas Center, Iowa.

Rev. and Mrs. C. B. Sheldon, Lodi, Verne, Calif.

Rev. and Mrs. Clarence L. Sicker, Missionary Residence, Winona Lake, Ind.

Miss Ruth Snyder, 211 Second St., Conemaugh, Pa.

### BRETHREN BOYS CLUBS

President—Carl Miller, Bob Jones University, Greenville, S. C.

Vice President—John Martin, Bryan University, Dayton, Tenn.

Secretary—Robert Griffith, Bob Jones University, Greenville, S. C.

Treasurer—Gene Weimer, 133 Westwood, Dayton, Ohio.

Advisor—Lyle W. Marvin, 199 Clover, Rittman, Ohio.

#### 1948-49 Project

Purchase of an airplane for the use of Bro. Albert Kliever in the Home Mission work in New Mexico. Cost of plane, \$1,400. Make check payable to Gene Weimer, treasurer, and send to him at above address.

# THE BOARD OF EVANGELISM OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

## *Directors*

Bernard N. Schneider ('51)  
 Penn O'Neal ('51)  
 Paul Miller ('51)  
 Arnold Kriegbaum ('50)  
 Charles H. Ashman ('50)  
 Stewart McClellan ('50)  
 Owen Hacker ('49)  
 William A. Steffler ('49)  
 Jesse B. Deloe ('49)

## *Officers*

Chairman—Owen Hacker  
 Vice Chairman—Bernard Schneider  
 Secretary—R. Paul Miller  
 Treasurer—Jesse B. Deloe

The Executive Committee consists of the officers of the Board.  
 All mail should be sent to the Brethren Board of Evangelism, Box 1, Winona Lake, Ind.

## *Goal*

1000 Souls for Christ in 1949.

## *Objective Within the Church*

Every Layman Born Again.  
 Every Layman a Soul-Winner

## *General Purposes*

1. To purify, empower, and organize our laymen into a great, united soul-winning force.
2. To organize and maintain as many skilled evangelistic parties in America as possible, designed to use an awakened body of laymen in reaching lost men for Christ.
3. To use every type of evangelism, including youth evangelism, children's meetings, shop meetings, street meetings, and life dedications.
4. A day of fasting and prayer for God's mighty working to be held in every campaign.
5. The personnel of all parties to be strictly Brethren.
6. This movement is to be a work of faith. Not one penny of debt will ever be incurred. It will go and grow just as far and fast as the faith of Brethren people will support it with their prayers and their gifts.

# THE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

## *Officiary*

President — Dr. Paul R. Bauman, Winona Lake, Ind.  
 Vice President—Charles H. Croker, 715 Chandler Ave., Philadelphia, Pa.  
 Secretary—L. L. Grubb, Box 395, Winona Lake, Ind.  
 Treasurer—Roy H. Kinsey, 1137 N. Main St., Dayton 5, Ohio.

Business Manager — Cashel Heckman, Winona Lake, Ind.

## *Board of Directors*

John M. Aeby, Fort Wayne, Ind.  
 Mrs. R. D. Barnard, Winona Lake, Ind.  
 Dr. Paul R. Bauman, Winona Lake, Ind.  
 Gordon W. Bracker, Kittanning, Pa.  
 Charles H. Croker, Philadelphia, Pa.



Paul E. Dick, Winchester, Va.  
 Luther L. Grubb, Winona Lake, Ind.  
 Roy H. Kinsey, Dayton, Ohio.  
 Orville A. Lorenz, Dayton, Ohio.  
 Walter F. McPheeters, Long Beach, Calif.  
 Cleve G. Miller, Waterloo, Iowa.  
 Foye B. Miller, Winona Lake, Ind.  
 Roy A. Patterson, Dayton, Ohio.  
 Earl W. Reed, Prosser, Wash.

### *Home Mission Directory*

- Albany, Oreg.—Grace Brethren Church. Pastor, Rev. Glen Welborn, 413 Ellsworth St., Albany, Oreg.
- Alexandria, Va.—Brethren Chapel.
- Artesia, Calif.—Carson Avenue Brethren Church. Pastor, Rev. Robert L. Dell, 12138 E. Carson Ave., Artesia, Calif.
- Baden, Pa.—First Brethren Church. Pastor, Rev. Russell H. Weber, Apt. 211, Anthony Wayne Terrace, Baden, Pa.
- Bellflower, Calif.—First Brethren Church. Pastor, Rev. George M. Richardson, 5123 E. Carson, Long Beach, Calif.
- Brazil, Ind.
- Brethren Indian Mission (Navajo)—Missionary, Dorothy Dunbar, 409 W. Animas St., Farmington, N. M.
- Cedar Rapids, Iowa—Grace Brethren Church.
- Cheyenne, Wyo.—First Brethren Church. Pastor, Rev. Samuel I. Horney, Rt. 1, Box 228, Cheyenne, Wyo.
- Chico, Calif.—Grace Brethren Church. Pastor, Rev. Ward Tressler.
- Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum, Clayhole, Ky. Missionary, Evelyn Fuqua.
- Cleveland, Ohio—First Brethren Church. Pastor, Charles Bergeson, 2501 Graham Ave., Akron 1 Ohio.
- Cuyahoga Falls, Ohio—Grace Brethren Church. Pastor, Rev. Russell M. Ward, Box 50, Cuyahoga Falls, Ohio.
- Fremont, Ohio—Grace Brethren Church. Pastor, Rev. Lester Pifer, 526 Howland St., Fremont, Ohio.
- Garvey, Calif.—Grace Brethren Church. Pastor, J. C. McKille, 1711 S. Charlotte, San Gabriel, Calif.
- Jenners, Pa.—Jenners Brethren Church. Pastor, Rev. W. Way Baker, Jenners, Pa.
- Johnson City, Tenn.
- Juniata, Pa.—Grace Brethren Church. Pastor, Rev. Phillip Simmons, 225 Seventh Ave., Juniata, Altoona, Pa.
- Los Angeles, Calif.—Third Brethren Church. Pastor, Rev. Robert Crees, 756 S. Keenan, Los Angeles, Calif.
- Los Angeles, Calif. (West).
- Mansfield, Ohio—Grace Brethren Church. Pastor, Rev. Bernard Schneider, 603 Arlington Ave., Mansfield, Ohio.
- Modesto, Calif.—LaLoma Grace Brethren Church. Pastor, Rev. Harold D. Painter, 206 Rowland Ave., Modesto, Calif.
- Oakland, Calif.—Pastor, Rev. Herbert Bess, 3221 Garfield Ave., Alameda, Calif.
- Osceola, Ind.—Bethel Brethren Church. Pastor, Rev. Ward Miller, Box 921, Osceola, Ind.
- Pasadena, Calif.—East Pasadena Brethren Church. Pastor, Rev. Leo Polman, 9229½ S. Vermont St., Los Angeles 44, Calif.

Santa Barbara, Calif.—First Brethren Church. Pastor, Rev. Glenn O'Neal, 79 Sunset Rd., Santa Barbara, Calif.

Sharpsville, Ind.—Grace Brethren Church.

South Bend, Ind.—Sunny Mede Brethren Church. Pastor, Rev. William H. Clough, 778 Lincoln Way East, South Bend, Ind.

Spanish American Missions—

Taos, N. Mex.—Cañon Brethren Church. Missionaries—Rev. and Mrs. Albert Kliever, Box 1531, Taos, N. Mex.; Celina Mares. Albuquerque, N. Mex. Missionaries, Rev. and Mrs. Rubel V. Lucero.

Spokane, Wash.—First Brethren Church. Pastor, Rev. William H. Schaffer, W. 715 Chelan Ave., Spokane, Wash.

Tracy, Calif.—First Brethren Church. Pastor, Rev. Ralph Rambo, Box 724, Tracy, Calif.

Yakima, Wash.—Grace First Brethren Church. Pastor Rev. Russell L. Williams, 710 S. 11th Ave., Yakima, Wash.

#### FINANCIAL STATEMENT—JUNE 30, 1948

<i>Assets—</i>	
Cash in Lake City Bank, Checking Account .....	\$27,983.39
Cash in Savings Accounts .....	15,000.00
Petty Cash in Office Fund .....	15.00
Loans Receivable .....	21,673.32
U. S. War Bonds on Hand .....	232.12
Annuity Funds Invested .....	10,320.00
Real Estate—Cedar Rapids Lots...	3,500.00
Advanced for Moving .....	150.00
<b>Total .....</b>	<b>78,873.83</b>
<i>Liabilities—</i>	
Loans Payable .....	13,900.00
Accrued Withholding Tax (Federal) .....	45.99
<i>Accountabilities—</i>	
Annuities .....	13,900.00
<i>Net Worth—</i>	
Surplus Account .....	51,027.93
<b>Total .....</b>	<b>78,972.83</b>

#### INCOME AND EXPENSE STATEMENT

July 1, 1947, to June 30, 1948

<i>Income—</i>	
Contributions .....	\$87,356.21
Interest Received .....	817.88
Miscellaneous Income .....	31.00
Kentucky Clothing Sale .....	606.62
<b>Total .....</b>	<b>88,811.71</b>

<i>Expenses—</i>	
Office Supplies .....	\$325.07
Rent and Utilities .....	863.26
Postage .....	261.93
Miscellaneous Expense .....	708.73
Interest .....	800.37
Home Mission Pastors' Itineration .....	191.44
Directors' and Miscellaneous Traveling Expense .....	51.90
Secretary's Traveling Expense .....	1,957.22
Advertising .....	351.42
Salaries .....	6,485.00
Brethren Missionary Herald (Magazine) ..	5,350.04
Thanksgiving Offering Material .....	716.10
Miscellaneous Literature .....	270.00

<b>Total Operating Expenses .....</b>	<b>18,332.48</b>
	<b>70,479.23</b>
LESS: Assistance to Mission Points .....	81,885.06
<b>DEFICIT Transferred to Surplus Account .....</b>	<b>11,405.83</b>

#### FUND BALANCES—JUNE 30, 1948

<i>General Fund</i>	
Balance on hand, July 1, 1947 .....	\$26,839.44
Receipts .....	106,544.01
Transferred from Designated Building Fund..	2,000.00
	<b>\$135,383.45</b>
Disbursements .....	87,863.60
Transferred to Designated Building Fund ..	20,600.00
Transferred to Reserve Fund .....	5,650.00
	<b>114,113.60</b>
<b>Fund Balance, June 30, 1948 .....</b>	<b>21,269.85</b>
<i>Designated Bldg. Fund</i>	
Balance on hand, July 1, 1947 .....	6,654.60
Transferred from General Fund .....	20,600.00
	<b>27,254.60</b>
Disbursements .....	20,254.60
Transferred to General Fund .....	2,000.00
	<b>22,254.60</b>
<b>Fund Balance, June 30, 1948 .....</b>	<b>5,000.00</b>



*Revolving Bldg. Fund*

Balance on hand, July 1, 1947	497.28	
Receipts	3,502.72	4,000.00
Disbursements		4,000.00
Fund Balance, June 30, 1948		0.00

*Annuity Fund*

Balance on hand, July 1, 1947	0.00	
Receipts	7,580.00	7,580.00
Disbursements		4,000.00

*Fund Balance, June 30, 1948*

3,580.00

*Jewish Fund*

Balance on hand, July 1, 1947	882.84	
Receipts	400.70	1,283.54
Disbursements		0.00

*Fund Balance, June 30, 1948*

1,283.54

*Relay Fund*

Balance on hand, July 1, 1947	0.00	
Receipts	1,149.56	1,149.56
Disbursements		1,299.56

*Fund overdrawn, June 30, 1948*

150.00

*Reserve Fund*

Balance on hand, July 1, 1947	11,000.00	
Receipts	0.00	
Transferred from General Fund	5,650.00	16,650.00
Disbursements		4,650.00

*Fund Balance, June 30, 1948*

12,000.00

## RECAPITULATION

General Fund	\$21,269.85
Designated Building Fund	5,000.00
Revolving Building Fund	0.00
Annuity Fund	3,580.00
Jewish Fund	1,283.54
Relay Fund	*150.00
Reserve Fund	12,000.00

Total 42,983.39

\*Overdrawn.

*Proof—*

Cash in Lake City Bank Checking Account	\$27,983.39
Savings Accounts	15,000.00

Total Cash in Bank 42,983.39

## CERTIFICATE OF THE AUDITOR

I certify that I have audited the books of The Brethren Home Missions Council, Inc., for their fiscal year ending June 30, 1948, and in my opinion the foregoing Financial Statement at June 30, 1948, and the statement of Fund Balances at June 30, 1948, together with the statement of Income and Expense for the period starting July 1, 1947, and ending June 30, 1948, are correct.

(Signed) Claude Longfellow.

Certified Tax Consultant.

## EXPENDITURES TO MISSION POINTS

Winchester, Va.	\$260.00
Harrisburg, Pa.	10.00
Junietta, Pa.	1,828.00
Cuyahoga Falls, Ohio	2,435.00
Fremont, Ohio	4,420.74
Mansfield, Ohio	3,957.50
Clayhole, Ky.	7,422.83
Huntington, Ind.	360.00
New Troy, Mich.	451.71
Osceola, Ind.	3,808.33
South Bend, Ind.	4,941.90
Brethren Indian Mission	2,686.26
Cheyenne, Wyo.	5,208.59
Taos, N. Mex.	10,037.13
Artesia, Calif.	1,163.89
Bellflower, Calif.	2,475.00
Chico, Calif.	245.56
Los Angeles, Calif. (Third)	3,155.49
Modesto, Calif.	2,795.00
Pasadena, Calif.	2,154.05
Santa Barbara, Calif.	8,923.67
Tracy, Calif.	1,762.49
Albany, Oreg.	3,160.00
Spokane, Wash.	1,674.50
Yakima, Wash.	6,541.02

Total spent in Mission Points for fiscal year \$81,885.06

## TEN LEADING CHURCHES IN THE OFFERING FOR THE FISCAL YEAR, 1947-1948

1. Long Beach, Calif. (First)	\$9,727.53
2. Dayton, Ohio (First)	5,725.00
3. Whittier, Calif.	3,756.97
4. Los Angeles, Calif. (First)	3,030.44
5. Johnstown, Pa.	2,798.88
6. Berne, Ind.	2,617.45
7. La Verne, Calif.	2,764.58
8. Sunnyside, Wash.	2,162.30
9. Philadelphia, Pa. (First)	2,102.00
10. Philadelphia, Pa. (Third)	1,752.63

## REPORT OF OFFERINGS ACCORDING TO DISTRICTS

Atlantic	\$9,008.24
Southeast	3,365.06
East	12,317.66
Northern Ohio	7,109.22
Central	17,929.05
Iowa	3,176.48
Midwest	1,107.41
California	28,827.77
Northwest	4,465.32
National Boys' Brotherhood	50.00
Total	87,356.21

## NATIONAL YOUTH COUNCIL OF THE BRETHREN CHURCH

*Purpose*—To coordinate and promote the work of the three national youth groups of the brotherhood, viz., Sisterhood of Mary and Martha, Brethren Boys Clubs, and Brethren Youth Fellowship.

### Officers

President—Kenneth B. Ashman, 205 Ihrig St., Wooster, Ohio  
 Vice President—June Bowser, R. F. D. 2, Box 135, Brookville, Ohio.  
 Vice President—Carl Miller, Bob Jones University, Greenville, S. C.  
 Secretary—Helen Ogden, 500 State St., Johnstown, Pa.

Treasurer—Gerald Polman, Meyersdale, Pa.

### Council Representatives

B. Y. F.—Kenneth Ashman, H. Leslie Moore, Evelyn Fuqua, Gerald Polman, Glenn O'Neal.  
 S. M. M.—Mrs. Herman Koontz, Pauline Helsel, Helen Ogden, June Bowser, Ruth Ringler.  
 B. B. C.—Lyle W. Marvin, Carl Miller, John Martin, Robert Griffith, Gene Weimer.

### National Youth Director

Ralph J. Colburn, Winona Lake, Ind.

## BRETHREN NATIONAL SUNDAY SCHOOL BOARD

### Officers

Chairman—Thomas Hammers  
 Vice Chairman—Elias White  
 Secretary—Henry Rempel  
 Editor—C. S. Zimmerman

### Members of Board

Elias White ('49)

James Hammer ('49)  
 John R. Garber ('49)  
 Arnold Kriegbaum ('50)  
 Glenn O'Neal ('50)  
 Henry Rempel ('50)  
 Thomas Hammers ('50)  
 C. S. Zimmerman ('51)  
 Robert Miller ('51)

## GRACE THEOLOGICAL SEMINARY

### Winona Lake, Indiana

President of the Seminary—Rev. Alva J. McClain.

Dean and Registrar—Rev. Herman A. Hoyt.

Executive Vice President—Rev. Paul R. Bauman.

Secretary of the Faculty—Rev. Homer A. Kent.

Financial Secretary—Mrs. Alva J. McClain.

President of the Board and Corporation—Rev. A. V. Kimmell.

Vice President—Rev. W. A. Ogden.

Secretary—Rev. Norman B. Uphouse.

Treasurer—Mr. F. B. Miller.

### Executive Committee

Rev. A. V. Kimmell, Corner Oxford Ave. and Knorr St., Philadelphia, Pa.

Rev. W. A. Ogden, 500 State St., Johnstown, Pa.

Rev. Norman B. Uphouse, Bryan University, Dayton, Tenn.

Mr. F. B. Miller, Winona Lake, Ind.



Rev. C. H. Ashman, 1051 W. 81st Pl.,  
Los Angeles 44, Calif.  
Mr. Cleve Miller, 119 Hammond  
Court, Waterloo, Iowa.  
Rev. Louis S. Bauman, honorary  
member, 1369 Potomac Ave. S. E.,  
Washington 3, D. C.  
Rev. Alva J. McClain, ex officio, Wi-  
nona Lake, Ind.

### *Trustees of the Board*

(Term Ending 1949)

Mr. R. E. Donaldson, 4328 Garrison  
St. N. W., Washington, D. C.  
Rev. J. L. Gingrich, Sterling, Ohio.  
Rev. A. V. Kimmell, Corner Oxford  
Ave. and Knorr St., Philadelphia,  
Pa.  
Rev. H. W. Koontz, 1511 Maiden  
Lane, S. W., Roanoke, Va.  
Rev. Orville A. Lorenz, 1444 Kum-  
ler, Dayton, Ohio.  
Rev. A. L. Lynn, Cor. Kenilworth  
and Stocker Sts., Glendale, Calif.  
Mr. Roy A. Patterson, 608 Yale  
Ave., Dayton, Ohio.

Rev. Conard Sandy, 2419 Fifth St.,  
La Verne, Calif.

Rev. Miles Taber, Winona Lake, Ind.

(Term Ending 1950)

Mr. Paul Arnold, West Salem, Ohio.  
Rev. C. H. Ashman, 1051 W. 81st Pl.,  
Los Angeles 44, Calif.  
Rev. Kenneth B. Ashman, 205 Ihrig  
Ave., Wooster, Ohio.

Rev. Russell D. Barnard, Winona  
Lake, Ind.

Rev. Louis S. Bauman, 1369 Potomac  
Ave. S. E., Washington 3, D. C.

Rev. A. D. Cashman, Winona Lake,  
Ind.

Rev. W. H. Clough, 778 Lincoln Way  
East, South Bend, Ind.

Rev. James S. Cook, 522 W. 4th St.,  
Mansfield, Ohio.

(Term Ending 1951)

Mr. L. T. Burkett, 203 Grenmount  
Blvd., Dayton, Ohio.

Mr. George Hocking, 650 Junipero,  
Long Beach, Calif.

Mr. Cleve Miller, 119 Hammond  
Court, Waterloo, Iowa.

Mr. F. B. Miller, Winona Lake, Ind.

Rev. W. A. Ogden, 500 State St.,  
Johnstown, Pa.

Rev. William H. Schaffer, W. 715  
Chelan, Spokane, Wash.

Rev. William Steffler, 354 E. Sheldon  
St. Philadelphia, Pa.

Rev. Norman B. Uphouse, Bryan  
University, Dayton, Tenn.

### *Alumni Association*

President—Arnold R. Kriegbaum,  
Waterloo, Iowa.

Vice President—Lowell Hoyt, Dun-  
cansville, Pa.

Secretary—Blaine Snyder, Winona  
Lake, Ind.

Treasurer—Lester Pifer, Fremont,  
Ohio.

### INCOME AND EXPENSE STATEMENT

August 1, 1947, to July 31, 1948

#### *Income*

Gifts:	
General Fund .....	\$23,514.49
Building Fund .....	1,707.07
Student Aid .....	250.00
Student Housing .....	100.00
Library Books .....	132.02
Designated Equipment .....	115.43
Chapel Furnishings...	1,668.09
	<hr/>
	\$27,487.10
Fees—Registration and Library...	1,406.00
Interest—Income .....	3,125.30
Laura Busey Memorial	
Farm Income .....	\$1,736.69
Laura Busey Memorial	
Farm Expense .....	624.92
	<hr/>
	1,111.77
Government Tuition Allowance..	2,340.00
Rent Received .....	833.34
	<hr/>
Total .....	36,303.51

#### *Deductions from Income*

Advertising .....	312.96
Library Expense .....	1,790.77
Cap and Gown Rental .....	51.50
Diplomas .....	34.80
Rent .....	3,559.96
Traveling Expense .....	873.45
Annuity Interest .....	1,821.30
Honorariums .....	705.92
Printing—Herald .....	1,828.75
Printing—Other .....	631.39
Postage .....	141.42
Telephone and Telegraph .....	21.56
Teachers' Salaries .....	15,550.00
Miscellaneous Expense .....	174.01
Stenographic Work .....	849.89

Office Supplies and Expense .....	184.56
Insurance .....	200.08
Student Aid—Disbursements .....	151.00
Donations .....	375.00
Legal and Audit .....	150.00
Sanitor Service and Supplies .....	324.15
Expenses Farming Seminary Hill .....	291.23
Readjustment on sale of camp project a/c Student Aid .....	250.00
<b>Total Deductions .....</b>	<b>31,283.70</b>

## FUND BALANCES—JULY 31, 1948

General Fund—	
Invested .....	\$5,788.30
Cash .....	9,278.34
	<b>\$15,066.64</b>

Building Fund—	
Invested .....	41,009.94
Cash .....	25,772.20
	<b>66,732.14</b>
Annuity Fund—	
Invested .....	27,743.63
Cash .....	5,456.37
	<b>33,200.00</b>
Chapel Furnishings Fund .....	3,168.09
Student Housing Fund .....	101.00
Student Aid Fund .....	29.00
Library Books Fund .....	100.00
Designated Equipment Fund .....	115.43
Beal Memorial Fund .....	200.00
<b>Total .....</b>	<b>118,712.30</b>

## COMPARATIVE REPORT OF GIFTS FROM CHURCHES TO GRACE THEOLOGICAL SEMINARY FOR THE FISCAL YEARS 1947-1948 AND 1946-1947

	This Year 1947-1948	Last Year 1946-1947		This Year 1947-1948	Last Year 1946-1947
Long Beach, Calif. (1st)	\$7,235.73	\$15,748.98	Sunnyside, Wash. ....	91.00	1,005.48
Roanoke, Va. ....	1,623.60	839.97	Seal Beach, Calif. ....	89.00	100.00
Dayton, Ohio (1st) ..	1,264.16	2,182.72	Los Angeles, Calif. (3d)	70.25	77.00
Washington, D. C. ..	1,013.75	1,321.71	Leon, Iowa .....	68.51	129.00
Winona Lake, Ind. ....	827.18	1,220.90	Jenners, Pa. ....	67.29	14.00
Berne, Ind. ....	759.97	813.65	Junia, Pa. ....	64.00	17.55
Johnstown, Pa. ....	629.36	664.32	Indianapolis, Ind. ....	61.75	55.10
La Verne, Calif. ....	601.99	2,237.21	South Bend, Ind. ....	60.35	135.77
Whittier, Calif. ....	586.80	800.88	Garwin, Iowa .....	58.00	53.54
Philadelphia, Pa. (1st)	528.76	766.74	Philadelphia, Pa. (3d)	57.50	97.00
Canton, Ohio .....	490.23	454.65	Spokane, Wash. ....	55.27	134.37
Dayton, Ohio (N. Riv.)	435.04	537.09	Radford, Va. ....	55.00	50.00
Conemaugh, Pa. ....	426.20	477.54	Santa Barbara, Calif. ..	55.00	45.00
Waterloo, Iowa .....	374.11	583.02	Beaver City, Nebr. ....	53.02	36.90
Waynesboro, Pa. ....	327.69	650.01	Leesburg, Ind. ....	50.00	0.00
Glendale, Calif. ....	324.83	10.00	Vicksburg, Pa. ....	50.00	105.00
Fort Wayne, Ind. ....	314.53	523.60	Tracy, Calif. ....	46.12	64.89
Los Angeles, Calif., (2d)	309.00	309.68	Cleveland, Ohio .....	40.00	18.00
North English, Iowa ...	304.60	191.43	Los Angeles, Calif. (1st)	40.00	1,321.60
Dallas Center, Iowa ...	290.15	645.49	South Gate, Calif. ....	37.00	345.25
Flora, Ind. ....	264.13	438.22	Lake Odessa, Mich. ....	34.00	65.50
Martinsburg, Pa. ....	248.78	127.48	Fillmore, Calif. ....	30.50	34.50
Sidney, Ind. ....	246.00	286.50	Akron, Ohio .....	30.00	210.10
San Diego, Calif. ....	245.00	206.89	Huntington, Ind. ....	27.25	27.00
Wooster, Ohio .....	238.73	555.93	Mansfield, Ohio .....	25.31	94.94
Mundy's Corner, Pa. ...	219.58	256.88	Ankenytown, Ohio .....	25.00	30.64
Middlebranch, Ohio ...	210.00	115.00	Hollins, Va. ....	25.00	3,508.00
Peru, Ind. ....	205.72	237.59	Pasadena, Calif. (East)	22.00	25.00
Listie, Pa. ....	205.50	139.50	Aleppo, Pa. ....	15.88	18.06
Winchester, Va. ....	193.33	109.61	Seven Fountains, Va. ...	13.10	16.88
Pasadena, Calif. (South)	185.70	147.78	Sharpville, Ind. ....	13.05	9.35
Buena Vista, Va. ....	181.04	106.20	Altoona, Pa. ....	12.00	15.00
Covington, Va. ....	171.36	124.80	Hagerstown, Md. ....	11.30	369.26
Ashland, Ohio .....	167.69	561.44	Bellflower, Calif. ....	10.00	15.00
Modesto, Calif. ....	158.70	476.38	Compton, Calif. ....	10.00	228.75
Clay City, Ind. ....	151.00	239.50	Falls City, Nebr. ....	10.00	10.00
Baden, Pa. ....	150.00	125.00	Morrill, Kans. ....	10.00	20.00
Turlock, Calif. ....	150.00	150.00	Nappanee, Ind. ....	10.00	31.00
Kittanning, Pa. ....	146.80	233.50	Cheyenne, Wyo. ....	8.76	7.90
Danville, Ohio .....	138.76	104.60	New Troy, Mich. ....	8.00	328.83
Homerville, Ohio .....	127.00	211.62	Wadsworth, Ohio .....	7.00	0.00
Limestone, Tenn. ....	121.00	375.34	Harrah, Wash. ....	5.50	691.92
Rittman, Ohio .....	117.70	65.31	Troy, Ohio .....	5.00	15.00
Fremont, Ohio .....	116.05	199.45	Yellow Creek, Pa. ....	4.00	7.82
Meyersdale, Pa. ....	114.50	188.69	Grafton, W. Va. ....	3.00	55.00
Portis, Kans. ....	112.84	69.55	Clayhole, Ky. ....	2.00	6.00
Summit Mills Pa. ....	109.00	102.51	Covington, Ohio .....	2.00	0.00
Osceola, Ind. ....	107.50	190.00	Pittstown, N. J. ....	0.00	130.00
Clayton, Ohio .....	106.75	130.00	Lanark, Ill. ....	0.00	50.00
Leamersville, Pa. ....	98.10	160.00	Alexandria, Va. ....	0.00	49.50
Allentown, Pa. ....	97.00	116.84	Udell, Iowa .....	0.00	25.00
Long Beach, Calif. (2d)	95.84	412.33	Brighton, Ind. ....	0.00	10.00
Singer Hill, Pa. ....	95.00	95.05	Glenford, Ohio .....	0.00	5.00
Sterling, Ohio .....	93.15	40.33	Accident, Md. ....	0.00	5.00
Unlontown, Pa. ....	92.62	129.70			
Cuyahoga Falls, Ohio ..	91.82	80.00			
				<b>25,790.10</b>	<b>48,214.50</b>



## SUMMARY OF ALL GIFTS

	General	Building	Misc.	W.M.C.	Total
Atlantic District .....	\$1,711.01	\$195.00	\$0.00	\$98.73	\$1,914.74
California District .....	9,471.55	168.50	115.43 (BE)	397.98	10,333.46
			150.00 (SA)		
Central District .....	4,336.10	333.49	27.02 (LB)	258.77	4,955.38
East District .....	2,723.16	47.30	0.00	308.84	3,079.30
Iowa District .....	915.30	100.00	5.00 (LB)	75.07	1,095.37
Midwest District .....	153.92	0.00	0.00	40.70	194.62
Northwest District .....	86.27	50.00	0.00	15.50	151.77
Northern Ohio District ..	1,334.23	225.00	0.00	359.23	1,918.46
Southeast District .....	2,010.95	52.78	0.00	113.27	2,177.00
Isolated .....	240.00	505.00	0.00	0.00	745.00
Non-Brethren .....	227.00	20.00	100.00 (SA)	0.00	347.00
Seminary Student Body ..	200.00	0.00	0.00	0.00	200.00
Seminary Class of 1948 ..	0.00	0.00	100.00 (LB)	0.00	100.00
East District W. M. C. ..	100.00	100.00	100.00 (SH)	0.00	300.00
Misc. Conference Offering	5.00	0.00	0.00	0.00	5.00
	23,514.49	1,707.07	597.45	1,668.09	27,487.10

Mrs. Alva J. McClain, *Financial Secretary.*

## THE BRETHREN WOMEN'S MISSIONARY COUNCIL

*Theme for 1948-1949—"To the Praise of His Glory"*

*Executive Board*

President—Mrs. W. A. Ogden, 500 State St., Johnstown, Pa.

Vice President—Mrs. Grant McDonald, R. F. D. 1, Box 29K, Ramona, Calif.

Recording Secretary—Mrs. J. Harold Putt, 1822 Windsor Ave., S. W., Roanoke, Va.

Financial Secretary - Treasurer—Mrs. C. H. Ashman, 1051 W. 81st Pl., Los Angeles 44, Calif.

Literature Secretary—Mrs. Miles Taber, Box 88, Winona Lake, Ind.

Editor—Mrs. Edward Bowman, 8560 E. Ramona Ave., Bellflower, Calif.

Prayer Chairman—Mrs. A. B. Kidder, 1015 S. Main St., North Canton, Ohio.

National Patroness of Sisterhood of Mary and Martha—Mrs. Herman Koontz, 1511 Maiden Lane, S. W., Roanoke, Va.

*District Presidents*

Atlantic—Mrs. Walter Lepp, 835 Spruce St. Hagerstown, Md.

California—Mrs. Grant McDonald, R.F.D. 1, Box 29K, Ramona, Calif.

Central—Mrs. Miles Taber, Winona Lake, Ind.

East—Mrs. Henry Rempel, 13 Cramer Ave., Uniontown, Pa.

Midwest—Mrs. Samuel Horney, R.F. D. 1, Box 228, Cheyenne, Wyo.

Northern Ohio—Mrs. Jesse Hall, 1917 3rd St. S. E., Canton, Ohio.

Northwest—Mrs. Minnie Stover, R. F. D. 1, Sunnyside, Wash.

Southeast—Mrs. J. L. Lloyd, R.F.D. 3, Box 57, Roanoke, Va.

*National W. M. C. Objectives  
1948-1949**Local—*

1. Twelve devotional meetings.

2. Bible reading—reading and meditating daily upon a portion thereof, encouraging the reading to correspond with our Bible study.

3. Emphasizing family worship, specializing on this work in the month of December.

4. Each council enlisting prayer warriors, using the prayer requests and prayer pointers in the Herald.

5. A birthday message, suggesting the use of the ten-cent air mail,

sent to every missionary, also to the children of missionaries.

6. Emphasis on personal evangelism through organized visitation and tract distribution.

7. Each council having a part in its district project.

8. Individual Thank Offering Boxes to be used for our W. M. C. Herald obligation, sent in to the Financial Secretary-Treasurer by June 20th. (Boxes provided without cost by the National W. M. C.)

9. Four major offerings—offering to be sent so as to reach national Financial Secretary-Treasurer by the 10th of the month after respective offering closes.

(1) Aug., Sept., Oct.—General Expense, \$1,500.00.

(2) Nov., Dec., Jan.—Foreign Missions, \$1,800.00. To be equally divided between—

a. Gribble W. M. C. Memorial Home (2-year project).

b. Aiding in the purchase of a permanent site for the Bible Institute.

(3) Feb., March, April—Grace Seminary library, \$1,800.00.

(4) May, June, July—Home Missions, \$1,800.00. Jeep station wagon for Taos, N. Mex.

#### District—

1. Every district represented on National Board, suggesting that expenses be paid wholly or in part by district.

2. A written report to be given at National Conference and published in the Herald.

3. Each district to select a Prayer Chairman who will encourage the enlisting of prayer warriors.

#### National W. M. C. Recommendations 1948-1949

1. That we adopt and stress the

slogan, "Women Manifesting Christ."

2. That a membership rally be observed annually, using the original covenant cards and star system if desired.

3. That we use the Bible studies prepared by Dr. Herman A. Hoyt in his book on Brethren Beliefs and Practices.

4. That Mrs. Clarence Sickel write our mission studies.

5. Each local president attending National Conference if at all possible.

6. That Mrs. Edward Bowman be our editor.

7. That Mrs. A. B. Kidder be our Prayer Chairman, and that we encourage the observance of the 15th day of each month as a Day of Prayer.

8. That the National President and Financial Secretary-Treasurer represent us on the Foreign Board.

9. That Mrs. R. D. Barnard be our representative on the Home Missions Council.

10. That each council continue to promote interest in Jewish mission work.

11. That we continue the contribution of clothing to Clayhole, Ky., mission, and Taos, N. Mex. (new, used, and layettes).

12. That the vice president be project chairman.

13. That each council engage in at least one work project.

14. For reading circle books we recommend the following:

(1) "An Irish Saint," by Helen Bingham.

(2) "Under a Thatched Roof," by Rosemary Cunningham.

(3) "Reaching Arabs for Christ," by Ralph Fried.

(4) "Great Missionaries to China," by Mueller.



## THE NATIONAL FELLOWSHIP OF BRETHREN MINISTERS

### *Executive Committee*

Chairman—Conard Sandy, 2419 5th St., La Verne, Calif.

Vice Chairman—William Clough, 778 Lincoln Way East, South Bend, Ind.

Secretary—Norman Uphouse, Bryan University, Dayton, Tenn.

Assistant Secretary—Gordon Bracker, 116 Northern Ave., Kittanning, Pa.

Treasurer—Sewell Landrum, Clayhole, Ky.

### *Minutes*

*Tuesday, Aug. 30, 1948—8:35 a. m.*

The National Fellowship of Brethren Ministers met in its first regular session for the year 1948 in the Seminary Chapel, Tuesday, August 30, 1948, at 8:35 a. m.

The devotions were conducted by Forest Lance and Lowell Hoyt.

A report of the Program Committee was heard. On motion the report was adopted.

A motion carried that the Executive Committee set the time for the afternoon meetings. The time was set for 2:45 p. m.

The following men were then introduced to the Fellowship: L. Ray Layman, Harold Etling, Russell Weber, Sheldon Snyder, Victor Rogers, Galen Lingenfelter, and Robert Naff.

Upon Arthur Malles' request, a privilege was given to him to appear before the ministers to make a statement concerning his past life.

A motion passed to appoint a committee to study the matter suggested by Bro. Arthur Malles' statement and to bring in a report to this group; further, that we offer praise

to God for the way He has been working in the case of Brother Malles and look with favor upon his action of the morning.

The following committee was appointed for the above work: R. D. Barnard, Miles Taber, and Herman Koontz.

Memorials were heard for Bro. Frank Coleman, Jr., who passed away since our last meeting. Brother Sandy, Bro. Ord Gehman, and Dr. McClain spoke of his life. Brother Sandy led in prayer for Mr. Coleman's family.

Bro. A. J. McClain read a paper on Marriage and Divorce. For the lack of time the paper was not discussed.

The total number of men present for the first service was 101.

A motion carried to adjourn.

*Tuesday, Aug. 30—2:45 p. m.*

The second session of the Fellowship was held in the chapel with Brother O'Neal presiding.

Brother Lepp led in prayer.

The minutes of the previous meeting were read and approved.

Bro. William Schaffer reported for the ministers' insurance.

Bro. Kenneth Ashman reported for the Junior College Committee.

A motion passed that the Brethren ministers go on record as favoring the establishment of a Brethren college. Out of the 67 men voting, there were 66 affirmative votes.

A motion prevailed to adjourn.

*Wednesday, Sept. 1, 1948—8:35 a. m.*

The third session of the Fellowship was held with 105 men in attendance.

After the opening song, Bro. K. litig led in prayer.

On motion the minutes were approved as read.

Bro. Sewell Landrum gave the treasurer's report, indicating \$58.50 received for the year, \$32.86 paid out, and a balance in the treasury of 25.64.

Introductions were made for Charles Turner, Dick Burch, Ross King, Sterling Theobald, Jack Churchill, and Clarence Miller.

On motion it was decided to prepare a mimeograph sheet carrying necessary instructions for those desiring to become members of the Fellowship.

A report was heard from the Nominating Committee. A motion carried to receive the report. The election of officers followed, resulting in the election of Conard Sandy, chairman; Wm. Clough, vice chairman; Norman Uphouse, secretary; Gordon Bracker, assistant secretary; Sewell Landrum, treasurer.

The Membership Committee reported new members.

A motion carried to approve the following names of men as new members: Russell Weber, Sheldon Snyder, Charles Sumey, Victor Rogers, Dick Burch, Charles Gantt, Harold Etling, Fred Fogle, Ray Layman, Ed Bowlen, and Richard DeArmedy.

A paper was read by Dr. L. S. Bauman entitled "The Orthodoxy of Life."

A motion carried to recommend to the Brethren Missionary Herald Company to print the message.

A motion passed to adjourn.

*Thursday, Sept. 2, 1948*

The fourth session of the Fellowship was held in the Seminary

Chapel with Brother O'Neal presiding.

The minutes were read and approved.

Introductions were heard for H. H. Stewart and Richard Grant.

A resolution was heard from Fred Walter, representing the East Fellowship Ministerium, regarding the subject of the Federal Council of Churches, "That we reaffirm the stand taken by our Conference last year relative to the Federal Council of Churches of Christ in America and that this action be conveyed to our district churches by the way of church bulletins and the Brethren Missionary Herald, which stand in part is as follows: That we, the East Fellowship of Brethren Churches, do voice our disapproval of the policies, practices and propagations of the Federal Council of Churches of Christ in America; and that we declare ourselves in no way connected or compromising with, nor represented by said Council. Further, we recommend that the National Fellowship of Brethren Ministers reaffirm its position with regard to this apostate movement among Protestant churches of America." On motion it was adopted.

A resolution was heard from the East Fellowship concerning the three elders leaving the Brethren ministry. "We recommend in the spirit of love, that Scriptural discipline be administered in order that any sinning brother might be restored into Christian fellowship." (It was understood that this was not a recommendation to restore them to eldership.) On motion, it was adopted.

A committee reported for the disposition of the matter concerning Brother Arthur Malles.

A motion carried to adopt the res-



olution. "That our National Fellowship of Brethren Ministers go on record as forgiving Brother Malles of his offence against the good name of our Brethren Ministry and the Brethren Church, so far as members of the body of Christ can effect such forgiveness; and,

"That we will pray for our brother that he may stand faithful to Christ and the work of Christ in the world, that he may thus adorn the doctrine of God, thereby proving the sincerity of his confession; and,

"That we urge Brother Malles to continue in the reading and study of the Word for his personal edification; that he continue in a fellowship of earnest prayer, and that he fully surrender to Christ his whole person—spirit, soul, and body.

"Be it further resolved, that we, as shepherds of the flock of God, remind ourselves of the terrible power of temptation in these godless, fleshly days, and that we flee to the Lord for refuge and strength lest we stumble and fall."

A motion carried that we add to the above resolution, that we offer praise to God for the way He has been working in the case of Brother Malles and for answered prayer in his behalf.

A report was heard from the Central District in respect to the problem of relief. A motion carried to refer the matter to the committee of last year. The committee is composed of Miles Taber, Herman Koontz, and Paul Dick. The committee was asked to report at the earliest possible moment.

A motion carried to adjourn.

*Friday, Sept. 3, 1948*

The fifth session of the Brethren Ministers was held in the Seminary

Chapel with Chairman Raymor Gingrich in charge. A song was directed by Forest Lance, and Grant McDonald led in prayer.

The minutes were read and approved.

A motion prevailed to yield to Brother McClain's request to speak.

A motion carried to cast our vote for the candidate for the honorary degree in the afternoon meeting.

The following men were introduced to the Fellowship: William Smith, Ward Tressler, Reese Johnson.

On motion the meeting was adjourned.

*Friday, Sept. 3—2:45 p. m.*

The sixth session of the Fellowship was held in the Seminary Chapel at 2:45 p. m.

After the opening prayer, the minutes were read and approved. Brethren Meredith Halpin and Eddie Sisson were introduced to the group.

The meeting adjourned on motion.

*Saturday, Sept. 4, 1948—8:35 a. m.*

The last session of the National Fellowship of Brethren Ministers was held in the Seminary Chapel with Bro. Raymond Gingrich presiding.

There was an opening song and prayer.

The minutes of the previous meeting were read and approved.

There were 68 men present.

Each man present was given an opportunity, by secret ballot, to make suggestions on some member of the Brethren Church for the honorary degree of Doctor of Divinity; the ballot was turned over to the Seminary faculty for tabulation and disposal.

The minutes of the session were read and approved.

The retiring president, Raymond Gingrich, then introduced the new

president, Conard Sandy, who led the group in the closing prayer.

Respectfully submitted,  
Norman Uphouse.

## NATIONAL FELLOWSHIP OF BRETHREN LAYMEN

### Officers

President—John M. Johnson, 628 Nold Ave., Wooster, Ohio.

Vice President—T. R. Henning, Middlebranch, Ohio.

Secretary-Treasurer—Earle R. Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Boys' Advisor—Rev. Lyle W. Marvin, 199 Clover St., Rittman, Ohio.

Under the guidance of the Holy Spirit, this organization seeks to:

1. Stimulate worship of Almighty God through our Lord Jesus Christ, His only begotten Son and our Savior, in accordance with the whole Bible, and nothing but the Bible;

2. Promote Christian fellowship among the laymen of the Brethren Church; and

3. Effect an organization of the Brethren laymen which may offer its assistance to local churches, through local laymen's affiliates where possible, as an aid to the ministry in the salvation of souls, through the person and work of our Lord Jesus Christ, and other proper activities in which laymen can serve.

### Aims

Every Layman Born Again;  
Every Layman a Soul-Winner;  
5,000 Souls for Christ in 1948-1949;  
Read the Bible through this year;  
Pray daily; and

Each layman to win at least one soul for the Lord Jesus Christ this year.

### Goals

1. A local and a district laymen's organization available to every layman.

2. Laymen actively sponsoring boys' clubs in our local churches.

3. Financial aid administration to Grace Theological Seminary students in need.

The money needed to carry on this work of the Lord is sent to the national Secretary-Treasurer as gifts by the local laymen groups, interested individuals, and by the churches. A student in need at Grace Seminary should contact the Student Aid Committee, consisting of two Seminary teachers and one layman at Winona Lake, Ind., namely, Dr. Homer Kent, Dr. Herman Hoyt, and Jesse B. Deloe. Two copies of the committee's request letter, signed by all of the committee members, should be mailed in the interest of rapid handling, to the national President. It should contain the student's name, address, and need. The President will initial one copy, and send it with an order on the Secretary-Treasurer authorizing payment of the specific amount. The Secretary-Treasurer will then send a check to the needy student as a gift.

4. Pre-seminary student financial aid. This help is administered by local and district organizations only. The national organization



merely tries to interest the churches in these servants of God.

### 1948 Conference Notes

Nine sessions were held. Officially they were the 37th through the 45th national sessions.

Praise the Lord for the growing interest. There were 36 certified delegates and the attendance ran, 40, 32, 40, 38, 41, 20, 50, 32, 33.

Bro. Ted Henning presided at all the meetings.

Committees functioning during this conference were as follows:

Committee on Committees—Wesley Baker, Dayton; D. W. Miller, Flora; Grover Snyder, Conemaugh.

Auditing Committee—C. J. Larmon, John Royer.

Nominating Committee—Owen Hacker, S. M. Coffey, F. E. Rutledge.

Evangelistic Resolution Committee—T. R. Henning, O. E. Hacker. Floyd Hartman, and Edmond Hastings.

Credential Committee—E. N. Osborn, and S. M. Coffey.

Singing was led by Floyd Hartman and in the opening meeting by J. M. Johnson. W. V. Findley, Roanoke, Va., accompanied at the piano. Also Leland Larmon at the piano occasionally. Jesse B. Deloe delivered the opening message, "A Challenge to the Laymen in Our Churches" (I John 4:7-21).

Rev. R. Paul Miller was greatly used by the Lord to arouse the men to the national evangelistic crusade. In three stirring messages he challenged the laymen to be soul-winners.

A new department in the Brethren Church was born at this year's conference—Department of Evangelism (cf. The Brethren Missionary Herald, September 18, 1948, p. 826).

Brothers, we must be on our knees about this matter. To start, let us in our local laymen groups, choose a common time (morning, noon, or night) for prayer for specific lost souls known and accessible for personal work by the local group. It is only through prayer and local laymen personal work by men who are themselves right with God that this year's goal—5,000 souls won to Christ—will be possible. May the Holy Spirit find us suitable tools for His task.

Bro. William Clough, from the new church at South Bend, Ind., delivered the closing address based upon II Corinthians 5:17-21; 6:1, 2.

### Treasurer's Report

<i>Receipts:</i>	
Balance 1947 (Aug. 1st)	\$169.99
Conference	23.49
Irvin Masters	100.00
Cuyahoga Falls, Ohio	40.41
Fillmore, Calif.	17.42
Fremont, Ohio	24.00
Johnstown, Pa.	12.00
Roanoke, Va.	96.35
Sunnyside, Wash.	7.00
	500.66
<i>Disbursements:</i>	
Student Aid	\$155.00
Boys' Work	5.40
Radio League Cards	14.50
Missionary Herald	17.84
Stamps	110.00
Envelopes	16.45
Mimeograph	59.36
Leo Polman, 8-28-47	3.60
Bank Balance 7-31-48	118.51
	500.63

All local group activity during the year ahead should be reported to the District officer listed below: to Owen Hacker, Laymen's Page Editor for the Herald, 1621 Benson Drive, Dayton 6, Ohio, and the national Secretary as soon as possible after it is known or has been consummated. Please report each month and include souls saved by the Holy Spirit as seen in local laymen personal work.

*District Officers*

Atlantic—Floyde Hartman, president, c/o First Brethren Church, Twelfth and E Sts. S. E., Washington 3, D. C.

California—Irvin Masters, 1553 Irving Ave., Glendale, Calif.

Central—Homer Hanna, Bringham, Ind.

Central (Southern Ohio Section)—George Smith, Trenton St., Dayton, Ohio.

East—Leland Larmon, Somerset, Pa.

Iowa—Don Becker, Dallas Center, Iowa.

Midwest—R. F. Kelly, R. F. D. 1, Cheyenne, Wyo.

Northern Ohio—R. B. Smith, president, 315 Belden Ave. N. E., Canton 4, Ohio.

Northwest—John Weed, Sunnyside, Wash.

Southeast—S. M. Coffey, 2007 Grandview Ave., Roanoke, Va.

Cf. John 15:5-8.

Respectfully submitted,

Earle R. Cole, Sec.-Treas.

## THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED

*Board of Trustees*

President—Herman A. Hoyt, Winona Lake, Ind. ('51).

Vice President—Bernard N. Schneider, 603 Arlington Ave., Mansfield, Ohio ('50).

Secretary—Walter A. Lepp, First & Spruce Sts., Hagerstown, Md. ('51).

Treasurer—Ord Gehman, Berne, Ind. ('50).

Member Executive Committee—Robert D. Crees, 756 S. Keenan Ave., Los Angeles 22, Calif. ('51).

Raymond E. Gingrich ('49).

Arnold R. Kriegbaum ('49).

S. W. Link ('49).

Robert E. A. Miller ('49).

Conard K. Sandy ('50).

William H. Schaffer ('50).

*Prudential Committee*

Conard K. Sandy.

Robert E. A. Miller.

Arnold Kriegbaum.

*Editorial Committee*

Robert D. Crees.

Bernard N. Schneider.

William H. Schaffer.

*Operating Staff*

Miles Taber, Editor and Business Manager.

Jesse B. Deloe, Printer.

Eugene Burns, Office Manager and Bookkeeper.

Mrs. Adam Rager—Office Secretary.

Mrs. John Neely—Editorial Secretary.

*Editors for Cooperating Boards*

Foreign Missions—Louis S. Bauman, 1369 Potomac Ave. S. E., Washington 3, D. C.

Women's Missionary Council—Mrs. Edward Bowman, 8560 E. Ramona Ave., Bellflower, Calif.

Sisterhood—Ruth Ringler, R. F. D. 4, Box 210, Johnstown, Pa.

Home Missions—Luther L. Grubb, Box 395, Winona Lake, Ind.

Educational—Homer A. Kent, Winona Lake, Ind.

*Minutes*

—of the Annual Meeting of the Brethren Missionary Herald Corporation at Winona Lake, Ind., Tuesday, August 31, 1948., 1:15 p. m.

Following the singing of "Leaning



on the Everlasting Arms," led by Russell Ward, the meeting of the Corporation was called to order by President Herman A. Hoyt.

The Scripture was read by Rev. Robert E. Miller and prayer was offered by Rev. Conard Sandy.

Printed lists of the life and sustaining members were distributed, with the explanation that these included all who made a contribution of \$5.00 or more during the year.

A motion prevailed that those whose names were thus listed be voted as members of the Corporation with power to vote in this business session, providing they are also members of a Brethren church.

A report of the ballot election of trustees by mail in November was presented as follows: Herman A. Hoyt, Robert D. Crees, and Walter A. Lepp were re-elected to serve for a term of three years.

The President called attention to the fact that the Covenant of Faith had been signed by the directors and employees of the Company during the regular session of meetings of the Board of Directors.

The following recommendation of the Board of Directors to the Corporation to nominate new trustees was presented. Four are to be elected for three years.

Arnold Kriegbaum..Ralph Colburn  
S. W. Link.....James Michael  
Robert E. Miller..K. E. Richardson  
Mark Malles.....John Aebly

No additional nominations were presented by members of the Corporation.

A motion prevailed to accept the recommended nominations.

The annual report of the Company was presented by the Editor-Business Manager, Rev. Miles Taber.

A motion prevailed that the report be accepted.

The President announced some recent changes in personnel, presenting the office manager and bookkeeper Eugene Burns; editorial secretary Mrs. John Neely; office secretary Mrs. Adam Rager, and general assistant, Charles Ashman, Jr.

The President also expressed gratitude to all who had a part in the support of the Company, including the splendid cooperation given by each Board of the National Fellowship of Brethren Churches.

The minutes of the session were read and approved.

The session was adjourned with prayer by Rev. Miles Taber.

Respectfully submitted,

Walter A. Lepp, Secretary.

## BRETHREN YOUTH FELLOWSHIP

### *Officers and Board—1948-1949*

President—Kenneth B. Ashman ('50), 205 Ihrig St., Wooster, Ohio.  
Vice President—H. Leslie Moore ('49), New Troy, Mich.  
Secretary—Evelyn Fuqua ('50), Clayhole, Ky.  
Treasurer—Gerald Polman ('51), Meyersdale, Pa.

Ralph J. Colburn ('49), Winona Lake, Ind.  
Russell Ward ('49), Box 50, Cuyahoga Falls, Ohio.  
Archie Parr ('49), Berne, Ind.  
Clair Gartland ('49), R. F. D. 1, Conemaugh, Pa.  
Glenn O'Neal ('50), 79 Sunset Rd, Santa Barbara, Calif.

Robert A. Ashman ('50), 36 E. Warren St., Peru, Ind.

LaRue Malles ('51), 244 Ringgold Ave., Waynesboro, Pa.

H. E. Collingridge ('51), Sunnyside, Wash.

Bill Smith ('51), Washington, D. C.

### *Projects*

Although there are no plans for publishing regular topic material, we are recommending good sources of topic material, and supplying occasional special plans for B. Y. F. meetings, including missionary meetings, using colored slides of both home and foreign mission fields.

Every society adopting the plan of designating the offering of one Sunday per month for the current missionary offering, through the local church, and the offering of one Sunday per month for national B. Y. F.,

to be sent in quarterly. From these offerings, the national B. Y. F. will designate 30% for mission projects, such as hymn books, communion sets, offering plates, etc., for needy churches; cameras, etc., for missionaries; 20% for educational interests, perhaps with a view to establishing a B. Y. F. scholarship; and 50% for support of the National Youth Council and B. Y. F. promotion. Special secretary's and treasurer's notebooks are being prepared to assist in the promotion of this plan.

### *Something to Remember*

News items, orders for pledge cards, handbooks, etc., and requests for information and assistance are welcomed by National Youth Director Ralph Colburn, Winona Lake, Ind. Quarterly offerings for B. Y. F. will be welcomed by Gerald Polman, treasurer, Meyersdale, Pa.

## GOSPEL TRUTH BROADCASTING ASSOCIATION, INCORPORATED

### *Officiary*

President—William H. Clough, 778 Lincoln Way East, South Bend, Ind.

Vice President—Paul E. Dick, 649 Berryville Ave., Winchester, Va.

Secretary—Ward A. Miller, Box 921, Osceola, Ind.

Treasurer—Foye B. Miller, Winona Lake, Ind.

Director—Luther L. Grubb, Winona Lake, Ind.

### *Board of Directors*

Kenneth B. Ashman, Wooster, Ohio.

Edward Bowman, Bellflower, Calif.

William H. Clough, South Bend, Ind.

Herbert E. Collingridge, Sunnyside, Wash.

Paul E. Dick, Winchester, Va.

Dr. Raymond E. Gingrich, Akron, Ohio.

William Gray, Allentown, Pa.

Luther L. Grubb, Winona Lake, Ind.

Walter A. Lepp, Hagerstown, Md.

Archie L. Lynn, Glendale, Calif.

Lyle W. Marvin, Rittman, Ohio.

Foye B. Miller, Winona Lake, Ind.

Ward A. Miller, Osceola, Ind.

Henry G. Rempel, Uniontown, Pa.

Herman J. Schumacher, Elkhart, Ind.

### EXHIBIT I

#### FINANCIAL STATEMENT—JUNE 30, 1948

<i>Assets</i>	
Cash on hand—not deposited....	\$31.75
Cash in Lake City Bank.....	78.72
Deficit per Audit Report	
6/30/47 .....	\$4,262.53
Deficit for year ending	
June 30, 1948 (from	



Exhibit III) .....	5,627.00	
		9,889.53
Total .....	10,000.00	
<i>Liabilities</i>		
Loans payable:		
Lake City Bank, War-		
saw, Ind. ....	3,600.00	
Bryson C. Feters .....	1,000.00	
Accounts Payable to Walter E.		
Bennett & Co. ....	5,400.00	
Total .....	10,000.00	

## EXHIBIT II

## RECEIPTS AND DISBURSEMENTS

July 1, 1947, to June 30, 1948

<i>Receipts</i>		
Cash on hand — not deposited —		
7/1/47 .....	\$82.00	
Cash in Bank — 7/1/47 .....	255.47	
Receipts—Gifts .....	12,854.13	
Total .....	13,191.60	
<i>Disbursements</i>		
Broadcasting Time .....	11,576.71	
Advertising and Printing .....	565.15	
Traveling Expense—Programs .....	294.53	
Traveling Expense — Board Meet-		
ings .....	48.71	
Office Payroll .....	126.35	
Postage .....	103.79	

Miscellaneous Expense .....	85.89
Interest .....	230.00
Insurance .....	50.00
Total Disbursements .....	13,081.13
Cash on Hand and in Bank—	
6/30/48 .....	110.47
<i>Bank Reconciliation</i>	
Balance as shown on Lake City	
Bank Statement of June 30,	
1948 .....	253.95
Checks Outstanding, June 30, 1948:	
Check No. 364.....	\$167.73
Check No. 365.....	7.50
	175.23

Adjusted Bank Balance .....	78.72
Cash on Hand—6/30/48—Not De-	
posited .....	31.75

Cash on Hand and in Bank—	
6/30/48 .....	110.47

## EXHIBIT III

## INCOME AND EXPENSE STATEMENT

Receipts—Gifts (from Exhibit II) \$12,854.13	
Disbursements for Expenses (from	
Exhibit II) .....	13,081.13
Excess of Expenses over Income..	227.00
Unpaid Accounts Payable to Walter	
F. Bennett & Co. ....	5,400.00
Deficit—carried to Surplus Ac-	
count (Exhibit I) .....	5,627.00

## SISTERHOOD OF MARY AND MARTHA

Theme for 1948-49 — "Brethren Harvest Fields."

Theme Verse—"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Motto—"Do God's Will."

Colors — Green, Service, Martha; White, Worship, Mary.

Aim—To develop every girl to be a living testimony for her Master; to give girls of dimly lighted regions an opportunity to know Jesus Christ as their Saviour.

## S. M. M. National Officers

President—June Bowser, R. D. #2,  
Box 135, Brookville, Ohio.

Vice President—Helen Ogden, 500  
State St., Johnstown, Pa.

General Secretary—Ruth Ringler,  
R. D. #4, Box 210, Johnstown, Pa.

Treasurer—Pauline Helsel, 802 Third  
Ave., Duncansville, Pa.

Literature Secretary—Donna Moine,  
611 Sandusky St., Ashland, Ohio.

Patroness—Mrs. H. W. Koontz, 1511  
Maiden Lane, S. W., Roanoke, Va.

Assistant Patroness—Mrs. Ethel  
Simmons, 225 Seventh Ave., Juni-  
ata, Altoona, Pa.

Bandage Secretary—Helen Taber,  
Winona Lake, Ind.

## Report of Sisterhood for 1947-48

There are about 100 Sisterhoods in our churches with over a thousand Sisterhood girls reported to the national organization. Seven districts have organized District Sisterhoods. The financial report for the year is as follows:

Cash on hand August 15, 1947....	\$2,641.11
<i>Receipts:</i>	
General Fund .....	\$1,029.29
Education of Missions-	
aries' Children .....	640.65

House Trailer (late offering) .....	86.20	
"Jim" the Jeep .....	734.03	
		2,490.17
		<hr/> 5,131.28
Disbursements:		
Printing and general expense .....	493.47	
Guitar for Taos, N. Mex. work .....	90.00	
Gift to National Youth Council .....	200.00	
Gifts to Missionaries' Children .....	500.00	
Paid for House Trailer .....	1,217.48	
		<hr/> 2,500.95
Cash on hand August 15, 1948....	2,630.33	

### *Sisterhood Goals for 1948-1949*

1. At least one devotional meeting a month using the Sisterhood material in the Brethren Missionary Herald.

2. Bible reading by 50% of the members.

Senior—James through Jude, Hosea through Malachi.

Junior—James through Jude, and Mark.

3. Membership project, resulting in the addition of at least one new S. M. M. girl.

4. Cabinet meeting in fall and spring. (See Constitution, Art. 9, under local organization.)

5. At least two post card news items to the General Secretary concerning the activities of your Sisterhood.

6. Statistical report returned to the General Secretary by August 10.

7. Roll one box of bandages for Africa (7 yds. long, 2 in. wide, rolled hard and sewed at the end—sent to the Bandage Secretary prepaid).

8. Free-will offering to be taken each month and sent to the Treasurer by January 31st and July 31st for the General Fund.

9. A project to encourage individual prayer life of each S. M. M. girl.

**HONOR GOAL**—Every girl com-

pleting the Bible reading as listed in Goal 2.

### *District Goals*

1. That district organizations send in a list of their district officers and a list of the local officers in their district to the General Secretary.

2. A district project.

3. A written report at National Conference from each district.

4. A display brought to National Conference by each district from either the district or some local S. M. M. in the district.

5. That district Sisterhood sponsor an S. M. M. day at district summer camp.

### *Recommendations*

1. That Ruth Ringler be appointed General Secretary for the coming year.

2. That Pauline Helsel be appointed as Treasurer for the coming year.

3. That a gift of \$50.00 be given to Ruth Ringler, General Secretary.

4. That a gift of \$17.00 be given to all national officers, including the bandage secretary, towards their conference expense.

5. That Helen Taber be given a gift of \$16.00 for last year's conference expense.

6. That a gift of \$100.00 be given to our missionaries' children who are taking higher education.

7. That the secretary write a letter of thanks to the W. M. C. for taking care of the financial expense in the Herald and for using their missionary topics this year.

8. That the secretary write a letter of thanks to Brother Malles for writing our devotional topics this past year.

9. That the alumni project be



continued and that we choose May as Alumni Month in our local Sisterhoods.

10. That all offerings go to the funds to which they are designated, and that we suggest that for the first six months of the year be given to our new project and the last six months for higher education of missionaries' children.

11. That we transfer money from the general fund to complete the paying for "Jim the Jeep" and that the entire amount be turned over to the friend who financed the jeep.

12. That we give \$200.00 from the general fund to the work of the National Youth Council.

13. That Helen Taber be re-appointed as Bandage Secretary for the year 1948-49 and that she be commended for her good work this past year.

14. That we cooperate with the Youth Council for the year 1948-49 and that five members of our Executive Committee, namely: President, Vice President, Secretary, Treasurer, and Patroness be our representatives on the Council.

15. That the president be authorized to order 500 S. M. M. pins as soon as orders for 250 have been received.

16. That the Foreign Missionary Society be authorized to use the *trailer fund* in helping to build a missionary residence house for the single lady missionaries of the Central Bible School in Africa.

### *Projects*

Camp Fund for Argentina.

Higher Education for Missionaries' Children.

# **DIRECTORY OF BRETHREN CHURCHES**

*Giving City and State; Pastor's Name; Church Name, Membership and Address; and Name and Address of Secretary or Clerk*

- ACCIDENT, MD.** (No Pastor)  
First Brethren Church (40)  
Three miles south of Accident  
Miss Zella Keller, Accident
- AKRON, OHIO** (Harold H. Etling)  
First Brethren Church (267)  
430 Stetler Ave. (zone 12)  
("Ellet Church")  
Mrs. Mary Bry, 438 Stevenson Ave.
- ALBANY, OREG.** (Glen H. Welborn)  
Grace Brethren Church (19)  
Eighth and Ermine Sts. (Motley Addition)  
Agnes V. Welborn, 413 Ellsworth St.
- ALEPPO, PA.** (Fred Wm. Walter)  
Aleppo Brethren Church (70)  
Mrs. Irene King, Cameron, W. Va.
- ALEXANDRIA, VA.** (No Pastor)  
Alexandria Brethren Chapel (58)  
Jefferson School Annex  
Cameron and West Sts.  
Mrs. W. H. Rice, R. F. D. 5, Box 354.
- ALLENTOWN, PA.** (William Gray)  
First Brethren Church (75)  
632-34 North 5th St.  
Edward Snyder, 519 Green St.
- ALTOONA, PA.** (Randall L. Rossman)  
First Brethren Church (284)  
2930-32 Maple Ave.  
Wallace B. Mitchell, Sugar Run Road.
- ANKENYTOWN, OHIO** (No Pastor)  
First Brethren Church (73)  
R. F. D. 1, Bellville, Ohio  
Mrs. Abigail Moses, R. F. D. 1, Bellville, Ohio
- ARTESIA, CALIF.** (Robert L. Dell)  
Carson Avenue Brethren Church (23)  
12138 E. Carson (West of Norwalk Blvd.)  
Mrs. Donald VanBuskirk, 4541 E. Crescent, Buena Park, Calif. (R. F. D. 1, Box 264-C)
- ASHLAND, OHIO** (James G. Dixon)  
West Tenth Street Brethren Church (325)  
West Tenth St. between Myers and Wick  
Mrs. Glenn C. Messner, 624 W. Main St.
- BADEN, PA.** (Russell H. Weber)  
First Brethren Church (28)  
Administration Bldg., Anthony Wayne Terrace  
Mrs. Fannie Bayorek, 413 Ehman Ave.
- BEAVER CITY, NEBR.** (Leslie I. Hutchinson)  
Grace Brethren Church (100)  
2 blocks east, 1 block south of P.O.  
Mrs. Myrtle Little, Beaver City
- BELL, CALIF.** (W. H. Densmore)  
Bell Brethren Church (54)  
6830 Wilcox St.  
Mrs. Arthur Harkin, 3245 Lynwood Rd., Lynwood, Calif.
- BELLFLOWER, CALIF.** (George M. Richardson)  
First Brethren Church (108)  
Clark and Flower Sts.  
Miss Helen Swank, 1512 Vine St., Artesia
- BERNE, IND.** (Ord Gehman)  
Bethel Brethren Church (159)  
R. F. D. 2 (6½ mi. east of Berne)  
Mrs. Forest Leistner, R. F. D. 2, Rockford, Ohio



- BUENA VISTA, VA. (No Pastor)  
First Brethren Church (330)  
On Route 60  
Mrs. George R. Smals, Buena Vista
- CAMDEN, OHIO (Sylvester Lowman)  
First Brethren Church (140)  
Lafayette St. and Central Ave.  
Henry Kerns, R. F. D. 2
- CANTON, OHIO (Jesse Hall)  
First Brethren Church (233)  
1903 Second St. N. E. (zone 4)  
Miss Margaret Sutek, 1527 Second St. N. E.
- CEDAR RAPIDS, IOWA (Arnold R. Kriegbaum, interim)  
Grace Brethren Church (6)  
29th St. N. E. and D Ave. N. E.  
Mrs. George Hein, R. F. D.
- CHEYENNE, WYO. (Sam Horney)  
First Brethren Church (24)  
22nd and Logan Sts.  
Mrs. Hope Frazier, 3312 Bent
- CHICO, CALIF. (J. Ward Tressler)  
Grace Brethren Church (24)  
Chico Recreation Center, 9th and Pine  
(Building lots, 5th and Arbutus)  
Mrs. C. A. Brunk, R. F. D. 3, Box 134
- CLAY CITY, IND. (No Pastor)  
First Brethren Church (127)  
10th & Cook Sts.  
Lois Long, Clay City
- CLAYHOLE, KY. (Sewell S. Landrum)  
Clayhole Brethren Church (76)  
On Route 15  
Mrs. E. Paul Landrum, Lost Creek, Ky.
- CLAYTON, OHIO (Vernon J. Harris)  
First Brethren Church (133)  
Highway 49 & Kimmel Rd.  
William Siefer, R. F. D. 2, Brookville, Ohio
- CLEVELAND, OHIO (Charles Bergerson, supply)  
First Brethren Church (86)  
2706 Noble Rd., Cleveland Heights 21, Ohio  
Mrs. Beverlee Such, 3767 Lowell Road, Cleveland Heights 21, Ohio
- COMPTON, CALIF. (Forest Lance)  
First Brethren Church (229)  
1005 Rose (at Rosecrans)  
Mrs. Elda Powell, 801 N. Wilmington Ave.
- CONEMAUGH, PA. (No Pastor)  
Conemaugh Brethren Church (177)  
Second & Oak Sts.  
Mrs. R. F. Anthony, 217 Main St.
- CONEMAUGH, PA. (Clair Gartland)  
Pike Brethren Church (230)  
At Mundy's Corner on Rt. 22  
Miss Verna Rose, R. F. D. 1, Conemaugh
- CONEMAUGH, PA. (H. W. Nowag)  
Singer Hill Grace Brethren Church (100)  
2 miles south of Mundy's Corner  
Mrs. Guy Baker, R. F. D. 1, Conemaugh
- COVINGTON, OHIO (Charles E. Gantt)  
First Brethren Church (39)  
Pearl and Spring Sts.  
Mrs. Sarah E. Peters, R. F. D. 1
- COVINGTON, VA. (Lee J. Crist)  
First Brethren Church (220)  
Parrish Court (U. S. 18)  
Miss Ina Humphries, Parrish Court, Covington
- CUYAHOGA FALLS, OHIO (Russell M. Ward)  
Grace Brethren Church (49)  
244 Chestnut Blvd.  
Williard Smith, R. F. D. 1, Hudson, Ohio

DALLAS CENTER, IOWA (M. L. Myers)  
First Brethren Church (171)  
Mrs. Margaret Webster, Dallas Center

DANVILLE, OHIO (No Pastor)  
First Brethren Church (62)  
Ross St.  
Wilma Magers, Howard, Ohio

DAYTON, OHIO (Orville A. Lorenz)  
First Brethren Church (720)  
1900 W. Third St. (zone 7)  
Mrs. Donald Wolfe, 1900 W. Third St.

DAYTON, OHIO (Clyde G. Balyo)  
North Riverdale Brethren Church (160)  
4101 North Main St. (zone 5)  
Mrs. Janet Shope, 3248 Ridge Ave. (zone 5)

FILLMORE, CALIF. (Albert L. Lantz)  
First Brethren Church (116)  
422 Central Ave.  
Robert Agler, 411 Fillmore

FLORA, IND. (Mark Malles)  
Grace Brethren Church (154)  
Willow and Main Sts.  
Mrs. Wilbur Dyson, Bringham, Ind.

FORT WAYNE, IND. (John M. Aeby)  
First Brethren Church (169)  
3326 S. Calhoun St. (zone 6)  
Miss Isobel Fraser, c/o church

FREMONT, OHIO (Lester E. Pifer)  
Grace Brethren Church (124)  
300 S. Collinwood Blvd.  
Mrs. Carl Brooks, 508 E. State St.

GARVEY, CALIF. (J. C. "Bill" McKillen)  
Grace Brethren Church (35)  
2447 Gladys Ave.  
Mrs. Willis Merrihew, 745 Sereno Dr., Rosemead, Calif.

GARWIN, IOWA (L. Ray Layman)  
Carlton Brethren Church (105)  
R. F. D. 1 (9 miles east of Marshalltown)  
Mrs. Perl Lowry, R. F. D. 1, Garwin

GLENDALE, CALIF. (Archie L. Lynn)

First Brethren Church (174)  
632 Stocker

Robert McDonald, 234 N. Sinclair

GRAFTON, W. VA. (Stanley F. Hauser)

First Brethren Church (100)  
West St. Charles St. and U. S. Route 50

Mrs. L. C. Dennis, W. Francis St.

HAGERSTOWN, MD. (Walter A. Lepp)

Grace Brethren Church (229)  
First & Spruce Sts.

Paul Hershberger, 912 Pope Ave.

HARRAH, WASH. (Harry Sturz)

Harrah Brethren Church (197)

One block west of Post Office

Mrs. Robert Smithwick, R. F. D. 1, Wapato, Wash.

HAYESVILLE, OHIO (Samuel M. Justice)

Grace Brethren Church (18)

Mrs. Sherman Shreve, Hayesville

HOLLIDAYSBURG, PA. (Dean I. Walter)

Vicksburg Brethren Church (84)  
c/o Pastor, R. F. D. 2, Duncansville, Pa.

4 miles south of Hollidaysburg, on road to Roaring Spring

R. C. Dick, 222 Bedford St., Hollidaysburg, Pa.

HOLLINS, VA. (J. E. Patterson)

Mountain View Brethren Church (134)

On Route 115, near Hollins Station

Miss Dorothy Burnette, Hollins



- HOMERVILLE, OHIO** (Nelson E. Hall)  
West Homer Brethren Church (65)  
2 miles west, 2 miles north of Homerville  
Mrs. Edmond Hastings, Wooster Road, Lodi, Ohio
- HUNTINGTON, IND.** (No pastor)  
Grace Brethren Church (15)  
1721 N. Guilford St.  
Ida Trammel, 1350 E. Market St.
- JENNERS, PA.** (W. Wayne Baker)  
Jenners Brethren Church (31)  
Building lots opposite schoolhouse  
Mrs. Leland Larmon, 802 W. Main St., Somerset, Pa.
- JOHNSTOWN, PA.** (W. A. Ogden)  
First Brethren Church (1,072)  
Napoleon & Dibert Sts.  
M. H. Launtz, 625 Franklin St.
- JUNIATA, ALTOONA, PA.** (Phillip J. Simmons)  
Grace Brethren Church (87)  
Temporary: 216 Eighth Ave.  
Building site, 1405-15 Broadway  
Mrs. Charles McInay, R. F. D. 1, Altoona.
- KITTANNING, PA.** (Gordon W. Bracker)  
First Brethren Church (215)  
215 Arthur St.  
(In West Kittanning, but P. O., "Kittanning")  
Mary Louise Yount, Box 247, Kittanning
- LAKE ODESSA, MICH.** (No Pastor)  
Campbell Brethren Church (65)  
9 miles north of Hastings, 2½ miles east  
Mrs. R. G. Price, Box 40, Clarks-ville, Mich. (125 S. Main)
- LA VERNE, CALIF.** (Conard Sandy)  
First Brethren Church (246)  
Third & E Sts.  
Oscar R. Huskey, Jr., 1764 6th St.
- LEAMERSVILLE, PA.** (Lowell Hoyt)  
Leamersville Brethren Church (207)  
R. F. D. 2, Duncansville, Pa.  
(1 mile south of Newry, Pa., on Highway 220)  
Miss Phyllis Lingenfelter, R. F. D. 1, Claysburg, Pa.
- LEESBURG, IND.** (Clyde K. Landrum)  
Leesburg Brethren Church (43)  
Opposite school  
Mrs. F. B. Miller, Winona Lake
- LEON, IOWA** (Raymond H. Kettell)  
Leon Brethren Church (167)  
Fourth & Church Sts.  
Miss Ethel Bunch, Leon
- LIMESTONE, TENN.** (Earle E. Peer)  
Vernon Brethren Church (114)  
Three miles northeast of Lime-  
stone  
Miss Lelia Arnold, Washington College, Tenn.
- LISTIE, PA.** (Paul L. Mohler)  
Listie Brethren Church (193)  
Miss Vera Jean Fye, Listie
- LONG BEACH, CALIF.** (Charles W. Mayes; Assistants, Albert Flory, Burton Hatch)  
First Brethren Church (1,576)  
(Fifth and Cherry)  
1925 E. Fifth St. (zone 12)  
Mrs. L. E. Andrews, 744 Gladys Ave.
- LONG BEACH, CALIF.** (George O. Peek)  
Second Brethren Church (247)  
60th and Orange Sts.  
Lawrence T. Streeter, 1237 E. 57th
- LOS ANGELES, CALIF.** (Herbert R. Bruce)  
First Brethren Church (267)  
2400 W. 85th St., Inglewood, Calif.  
(Manchester at Van Ness)  
Orval L. Wigger, 2155 W. 94th St., Los Angeles 44

LOS ANGELES, CALIF. (Carl Brydon, interim)  
 Second Brethren Church (250)  
 6000 Compton Ave.  
 Helen M. Reuter, 6800 Woodward Ave., Bell, Calif.

LOS ANGELES, CALIF. (Robert D. Crees)  
 Third Brethren Church (81)  
 5839 Whittier Blvd. (zone 22)  
 Mrs. L. R. Andrews, 828 N. Findlay Ave., Montebello, Calif.

MANSFIELD, OHIO (Bernard N. Schneider)  
 Grace Brethren Church (117)  
 Marion Ave. & Forest St.  
 Mrs. Howard C. Lehnhart, R. F. D. 5

MARTINSBURG, PA. (Robert E. A. Miller)  
 First Brethren Church (148)  
 Maple and Wall Sts.  
 Miss Sannie Klepser, Martinsburg

MEYERSDALE, PA. (Gerald Polman)  
 First Brethren Church

MEYERSDALE, PA. (Gerald Polman)  
 Summit Mills Brethren Church (177)  
 R. F. D. 1, (4 miles west of Meyersdale)  
 Miss Ethel Firl, R. F. D. 1

MIDDLEBRANCH, OHIO (Edward Lewis)  
 First Brethren Church (157)  
 One block north of Post Office  
 Mrs. Pauline Hill, Middlebranch

MODESTO, CALIF. (Harold D. Painter)  
 La Loma Grace Brethren Church (133)  
 1315 La Loma Drive  
 Paul Thompson, R. F. D. 1, Box 1065-L

NEW TROY, MICH. (H. Leslie Moore)  
 New Troy Brethren Church (110)  
 Mrs. Elmer Knitter, R. F. D. 1,  
 Bridgman, Mich.

NORTH ENGLISH, IOWA (Victor S. Rogers)  
 Pleasant Grove Brethren Church (75)  
 2 miles east of Millersburg  
 Mrs. Vera Erteld, Deep River

OAKLAND, CALIF. (S. Herbert Bess)  
 Mission Point

OSCEOLA, IND. (Ward A. Miller)  
 Bethel Brethren Church (60)  
 1200 Lincolnway West (P. O. Box 921)  
 Mrs. Frieda Humes, R. F. D. 2

PASADENA, CALIF. (Leo Polman)  
 East Pasadena Brethren Church (36)  
 277 S. Rosemead Blvd. (zone 10)  
 Emmet Adams, 3020 E. Colorado Blvd., Pasadena 10

PERU, IND. (Robert A. Ashman)  
 Peru Brethren Church (236)  
 South Broadway, Santa Fe Hill  
 Sesil W. Henry, Box 66, Peru, Ind.

PHILADELPHIA, PA. (A. V. Kim-mell)  
 First Brethren Church (283)  
 Oxford Ave. and Knorr St.  
 Mrs. Evelyn Marshall, 6809 Large St.

PHILADELPHIA, PA. (William A. Steffler)  
 Third Brethren Church (316)  
 S. W. Cor. Ella and Tioga Sts.  
 Mrs. Bertha Haines, 3541 N. Ella St. (zone 34)

PORTIS, KANS. (No pastor)  
 First Brethren Church (153)  
 Mrs. Charles Booz, Portis



PORTLAND, OREG. (Peter H. Bury; Assistant, Archer F. Baum)

First Brethren Church (unorganized)

4800 N. E. 30th Ave. (zone 11)

Thomas Forney, 326 N. E. Multnomah St.

RADFORD, VA. (K. E. Richardson)

Fairlawn Brethren Church (59)

Pepper Road and Lee St.

Mrs. C. L. Akers, 1028 Preston

RITTMAN, OHIO (Lyle W. Marvin)

First Brethren Church (137)

44 South First St.

Mrs. Vivian Kinkler, R. F. D.

ROANOKE, VA. (No Pastor)

Clearbrook Brethren Church (121)

7 miles south of Roanoke on Route 220

Miss Lois V. Hall, R. F. D. 3, Box 135, Boone Mill, Va.

ROANOKE, VA. (Herman W. Koontz)

Ghent Brethren Church (277)

Wasena Ave. and Maiden Lane, S. W. (zone 15)

Mrs. J. H. Putt, 1822 Windsor Ave., S. W.

SAN DIEGO, CALIF. (Norville J. Rich)

First Brethren Church (173)

1828 El Cajon Blvd. (zone 3)

Miss Frances Baldwin, 3231 El Cajon Blvd.

SANTA BARBARA, CALIF. (Glenn O'Neal)

Brethren Church of Santa Barbara (21)

2300 Chapala St.

Mrs. Glen Hiller, 326 E. Arrellaga

SEAL BEACH, CALIF. (Edward D. Bowman)

First Brethren Church (73)

8th and Central Ave.

Mrs. Jo Ann Moser, 5571 Vesuvian Walk, Long Beach 3

SEVEN FOUNTAINS, VA. (Paul E. Dick)

Trinity Brethren Church (65)

Clarence Coverstone, Waterlick, Va.

SHARPSVILLE, IND. (Don Bartlett)

Grace Brethren Church (65)

3 blocks west of Post Office

Mrs. Forest Baber, Sharpsville

SIDNEY, IND. (Charles Sumey)

Sidney Brethren Church (53)

Enid Heckman, R. F. D. 2, North Manchester

SOUTH BEND, IND. (William H. Clough)

Sunnymede Brethren Church (76)

1232 E. Bronson St.

Mrs. Frank Munchow, 1510 E. Calvert St.

SOUTH GATE, CALIF. (Elias D. White)

First Brethren Church (227)

Sequoia Drive and Montara Ave.

(Just east of General Motors)

Mrs. Ella E. Hickey, 10231 Pescadero Ave.

SOUTH PASADENA, CALIF. (Thomas E. Hammers)

Fremont Avenue Brethren Church (80)

Fremont Ave. at El Centro St.

Mr. Byron Frick, 1252 Grand Ave., Rosemead, Calif.

SPOKANE, WASH. (William H. Schaffer)

First Brethren Church (68)

W. 402 Montgomery Ave. (zone 12)

Miss Lillian Bowers, W. 1018 8th Ave.

STERLING, OHIO (Joseph L. Gingrich)

First Brethren Church (102)

S. Main St.

Mrs. Herbert Shane, R. F. D. 2, Wadsworth, Ohio

SUNNYSIDE, WASH. (H. E. Col-  
lingridge)  
First Brethren Church (330)  
7th and Franklin  
Mrs. Florence Turner, S. 11th Ave.

TAOS, N. M. (Albert W. Kliever)  
Cañon Brethren Church of Taos  
(75)  
1½ miles east of Taos  
Joe Montoya, Taos

RACY, CALIF. (Ralph Rambo)  
First Brethren Church (75)  
Parker and Beverly Sts. (P. O.  
Box 724)  
Mrs. Alice Wampler, 239 E. High-  
land

ROY, OHIO (Arthur Carey)  
First Brethren Church (42)  
500 N. Market St.  
Miss Blanche Garber, 13 N. Mul-  
berry St.

NIONTOWN, PA. (Henry G.  
Rempel)  
First Brethren Church (222)  
Union and Bryan Sts.  
Mrs. Dorothy Collier, 54 Winchell  
Ave.

ADSWORTH, OHIO (Neil L.  
Beery)  
First Brethren Church (12)  
Main St. (above Ladrach's Shoe  
Store)  
Mrs. Ben Ripple, R. F. D. 2

ASHINGTON, D. C. (Louis S.  
Bauman)  
First Brethren Church (460)  
Twelfth and E Sts. S. E. (zone 3)  
Miss Katherine Sampson, Room  
409, Barr Bldg.

ATERLOO, IOWA (Arnold R.  
Kriegbaum)  
Grace Brethren Church (163)  
1760 Williston Ave.  
Edwin Schrock, 722 Western

WAYNESBORO, PA. (C. S. Zim-  
merman)  
First Brethren Church (327)  
Philadelphia Ave. at Fourth St.  
(Mail: 17 W. Fourth St.)  
Mrs. Raymond Gantz, 116 W.  
Third St.

WHITTIER, CALIF. (J. Keith Al-  
tig)  
First Brethren Church (456)  
Milton and Bailey Sts. (P. O. Box  
174)  
Lee Morris, Jr. 138 N. Newlin

WINCHESTER, VA. (Paul E. Dick)  
First Brethren Church (187)  
Berryville Ave.  
Sarah M. Forney, 112 E. Clifford  
St.

WINONA LAKE, IND. (Homer A.  
Kent)  
Winona Lake Brethren Church  
(55)  
Grace Seminary Chapel, Free  
Methodist Bldg.  
Mrs. Eileen Miller, Winona Lake

WOOSTER, OHIO (Kenneth B.  
Ashman)  
First Brethren Church (139)  
536 N. Market St.  
(After May 1, 1949: Burbank and  
Reed Roads)  
Miss Thelma Messmore, 124 E.  
Bowman St.

YAKIMA, WASH. (Russell L. Wil-  
liams)  
Grace First Brethren Church (32)  
904 S. 26th Ave.  
Earl G. West, R. F. D. 4, Yakima

YELLOW CREEK, PA. (Sheldon W.  
Snyder)  
Yellow Creek Brethren Church  
(37)  
R. F. D. 1, Hopewell, Pa.  
Mrs. Florence Hoffman, R. F. D. 1,  
Hopewell, Pa.



# DIRECTORY OF BRETHREN MINISTERS

## *Pastors of Brethren Churches*

*(Including Assistant and Associate Pastors)*

AEBY, JOHN M.

3313 Hoagland Ave., Fort Wayne  
6, Ind.

First Brethren Church

ALTIG, J. KEITH

540 E. Olive Drive, Whittier, Calif.

First Brethren Church

ASHMAN, KENNETH B.

205 Ihrig Ave., Wooster, Ohio

First Brethren Church

ASHMAN, ROBERT A.

36 E. Warren St., Peru, Ind.

Peru Brethren Church

BAKER, W. WAYNE

P. O. Box 147, Jenners, Pa.

Jenners Brethren Church

BALYO, CLYDE G.

19 W. Melford Ave., Dayton 5, Ohio

North Riverdale Brethren Church

BARTLETT, DON (Licensed)

731 S. Union, Kokomo, Ind

Sharpsville Grace Brethren Church

BAUM, ARCHER F. (Licensed)

4215 N. Haight St., Portland, Oreg.

Assistant Pastor, First Brethren  
Church

BAUMAN, LOUIS S., D. D.

1369 Potomac Ave. S. E., Wash-  
ington 3, D. C.

First Brethren Church

BEERY, NEIL L. (Licensed)

R. F. D. 2, Wadsworth, Ohio

First Brethren Church

BERGERSON, CHARLES

2501 Graham Ave., Akron 12,  
Ohio

First Brethren Church, Cleveland  
(Supply Pastor)

(Also, Teacher, Akron Bible In-  
stitute)

BESS, S. HERBERT

3221 Garfield Ave., Alameda, Calif.

Mission Point, Oakland, Calif.

BOWMAN, EDWARD D.

8560 E. Ramona Ave., Bellflower,

Calif.

First Brethren Church, Seal Beach

BRACKER, GORDON W.

116 Northern Ave., Kittanning, Pa

First Brethren Church

BRUCE, HERBERT R.

1733 W. 62nd St., Los Angeles 44  
Calif.

First Brethren Church

BRYDON, CARL

1539 E. 80th St., Los Angeles, Calif

Second Brethren Church (interim

BURY, PETER H.

4800 N. E. 30th Ave., Portland 11  
Oreg.

First Brethren Church

CAREY, ARTHUR

Staunton Drive, Troy, Ohio

First Brethren Church

CLOUGH, WILLIAM H.

778 Lincoln Way East, South Ben  
1, Ind.

Sunnymede Brethren Church

COLLINGRIDGE, H. E.

719 Franklin, Sunnyside, Wash.

First Brethren Church

CREES, ROBERT D.

756 S. Keenan Ave., Los Angeles  
22, Calif.

Third Brethren Church

CRIST, LEE J.

Parrish Court, Covington, Va.

First Brethren Church

DELL, ROBERT L.

12138 E. Carson, Artesia, Calif.

Carson Avenue Brethren Church

DENSMORE, WILLIAM H.

6900 Wilcox, Bell, Calif.

Bell Brethren Church

DICK, PAUL E.

649 Berryville Ave., Winchester,  
Va.

First Brethren Church, Winches-  
ter, Va.

Trinity Brethren Church, Seven  
Fountains, Va.

DIXON, JAMES G.

314 Dorchester, Ashland, Ohio

West Tenth Street Brethren  
Church

ETLING, HAROLD H.

87 Ansel Ave., Akron 12, Ohio

First Brethren Church

FLORY, ALBERT L.

541 Orange Dr., Whittier, Calif.

Assistant Pastor, First Brethren  
Church, Long Beach, Calif.

GANTT, CHARLES E. (Licensed)

R. F. D. 3, Piqua, Ohio

First Brethren Church, Covington,  
Ohio

GARTLAND, CLAIR

R. F. D. 1, Conemaugh, Pa.

Pike Brethren Church

GEHMAN, ORD

514 N. Jefferson St., Berne, Ind.

Bethel Brethren Church

GINGRICH, JOSEPH L.

Sterling, Ohio

First Brethren Church

GRAY, WILLIAM

507 Tilghman St., Allentown, Pa.

First Brethren Church

HALL, JESSE

1917 3rd St. S. E., Canton 4, Ohio

First Brethren Church

HALL, NELSON E.

Lodi, Ohio

West Homer Brethren Church,  
Homerville, Ohio

HAMMERS, THOMAS E.

920 Fremont Ave., South Pasa-  
dena, Calif.

Fremont Avenue Brethren Church

HARRIS, VERNON J.

Clayton, Ohio

First Brethren Church

HATCH, BURTON G. (Licensed)

249 Fifth St., Seal Beach, Calif.

Assistant Pastor, First Brethren  
Church, Long Beach, Calif.

HAUSER, STANLEY F.

45 W. St. Charles St., Grafton, W.  
Va.

First Brethren Church

HOFFMAN, JOSEPH R.

2132 W. 75th St., Los Angeles 44,  
Calif.

Associate Pastor, First Brethren  
Church

(Also Chaplain, L. A. Fire Dept.)

HORNEY, SAMUEL I.

R. F. D. 1, Box 228, Cheyenne,  
Wyo.

First Brethren Church

HOYT, LOWELL

R. F. D. 2, Duncansville, Pa.

Leamersville Brethren Church

HUTCHINSON, LESLIE I.

Beaver City, Nebr.

Grace Brethren Church

JUSTICE, SAMUEL M.

Hayesville, Ohio

Grace Brethren Church

KENT, HOMER A., Th. D.

6th and Walnut, Winona Lake,  
Ind.

Winona Lake Brethren Church

(Also Professor, Grace Theolog-  
ical Seminary)

KETTELL, RAYMOND H.

Leon, Iowa

Leon Brethren Church

KIMMELL, ARTHUR V., D.D.

Oxford Ave. & Knorr St., Phila-  
delphia 11, Pa.

First Brethren Church

KLIEWER, ALBERT W.

Box 1531, Taos, N. M.

Canon Brethren Church of Taos



- KOONTZ, HERMAN W.  
1511 Maiden Lane, S. W., Roanoke,  
Va.  
Ghent Brethren Church
- KRIEGBAUM, ARNOLD R.  
1315 Randolph St., Waterloo, Iowa  
Grace Brethren Church, Waterloo  
Grace Brethren Church, Cedar  
Rapids
- LANCE, FOREST  
1005 Rose St., Compton, Calif.  
First Brethren Church
- LANDRUM, CLYDE K.  
Leesburg, Ind.  
Leesburg Brethren Church
- LANDRUM, SEWELL S.  
Clayhole, Ky.  
Clayhole Brethren Church
- LANTZ, ALBERT L.  
342 Sespe Ave., Fillmore, Calif.  
First Brethren Church
- LAYMAN, L. RAY  
Route 1, Garwin, Iowa  
Carlton Brethren Church
- LEPP, WALTER A.  
835 Spruce St., Hagerstown, Md.  
Grace Brethren Church
- LEWIS, EDWARD  
Middlebranch, Ohio  
First Brethren Church
- LORENZ, ORVILLE A.  
1444 Kumler Ave., Dayton, Ohio  
First Brethren Church
- LOWMAN, SYLVESTER  
Camden, Ohio  
First Brethren Church
- LYNN, ARCHIE L.  
345 N. Brand Blvd., California  
Hotel, Glendale 3, Calif.  
First Brethren Church
- MALLES, MARK  
204 W. Walnut St., Flora, Ind.  
Grace Brethren Church
- MARVIN, LYLE W.  
199 Clover St., Rittman, Ohio  
First Brethren Church
- MAYES, CHARLES W., D.D.  
1920 E. Fifth St., Long Beach 12,  
Calif.  
First Brethren Church
- McKILLEN, J. C. "Bill" (Licensed)  
1711 Charlotte Ave., San Gabriel,  
Calif.  
Grace Brethren Church of Garvey
- MILLER, ROBERT E. A.  
Box 345, Martinsburg, Pa.  
First Brethren Church
- MILLER, WARD A. (Licensed)  
130 N. Oregon St., Osceola, Ind.  
(P. O. Box 921)  
Bethel Brethren Church
- MOHLER, PAUL L.  
Box 65, Listie, Pa.  
Listie Brethren Church
- MOORE, H. LESLIE  
Box 67, New Troy, Mich.  
New Troy Brethren Church
- MYERS, M. L.  
Box 191, Dallas Center, Iowa  
First Brethren Church
- NOWAG, H. W.  
759 Grove Ave., Johnstown, Pa.  
Singer Hill Grace Brethren  
Church, Conemaugh, Pa.
- OGDEN, WILLIAM A.  
500 State St., Johnstown, Pa.  
First Brethren Church
- O'NEAL, GLENN  
79 Sunset Rd., Santa Barbara,  
Calif.  
Brethren Church of Santa Bar-  
bara
- PAINTER, HAROLD D.  
206 Rowland Ave., Modesto, Calif.  
La Loma Grace Brethren Church
- PATTERSON, J. E.  
R. F. D. 1, Box 369, Roanoke, Va.  
Mountain View Brethren Church
- PEEK, GEORGE O.  
5925 Lewis Ave., Long Beach,  
Calif.  
Second Brethren Church

PEER, EARLE E. (Licensed)

R. F. D. 1, Limestone, Tenn.  
Vernon Brethren Church

PIFER, LESTER E.

526 Howland St., Fremont, Ohio  
Grace Brethren Church

POLMAN, GERALD

Meyersdale, Pa.  
First Brethren Church  
Summit Mills Brethren Church

POLMAN, LEO

9229½ S. Vermont Ave., Los Angeles 44, Calif.  
East Pasadena Brethren Church,  
Pasadena

RAMBO, RALPH E.

45 West 10th St., Tracy, Calif.  
First Brethren Church

REMPEL, HENRY G.

13 Cramer Ave., Uniontown, Pa.  
(Mail: 148 Union St.)  
First Brethren Church

RICH, NORVILLE J., SR.

4252 Cleveland Ave., San Diego, Calif.

First Brethren Church

RICHARDSON, GEORGE M.

5123 E. Carson St., Lakewood Village, Long Beach 8, Calif.

First Brethren Church, Bellflower, Calif.

RICHARDSON, K. E.

13 Oxford Ave., Fairlawn, Radford, Va.

Fairlawn Brethren Church

ROGERS, VICTOR S. (Licensed)

R. F. D. 2, North English, Iowa  
Pleasant Grove Brethren Church

ROSSMAN, RANDALL L., D.D.

2934 Maple Ave., Altoona, Pa.  
First Brethren Church

SANDY, CONARD K.

2419 Fifth St., La Verne, Calif.  
First Brethren Church

SCHAFFER, WILLIAM H.

W. 715 Chelan Ave., Spokane 12, Wash.

First Brethren Church

SCHNEIDER, BERNARD N.

603 Arlington Ave., Mansfield, Ohio

Grace Brethren Church

SIMMONS, PHILLIP J.

225 Seventh Ave., Juniata, Altoona, Pa.

Grace Brethren Church

SNYDER, SHELDON W. (Licensed)

609 26th St., Altoona, Pa.  
Yellow Creek Brethren Church,  
Hopewell, Pa.

STEFFLER, WILLIAM A.

354 E. Sheldon St., Philadelphia 20, Pa.

Third Brethren Church

STURZ, HARRY A.

P. O. Box 203, Harrah, Wash.  
Harrah Brethren Church

SUMEY, CHARLES (Licensed)

Box 58, Winona Lake, Ind.  
Sidney Brethren Church, Sidney, Ind.

TRESSLER, J. WARD

Chico, Calif.

Grace Brethren Church

WALTER, DEAN I. (Licensed)

R. F. D. 2, Duncansville, Pa. (also  
3634 Horner Pl. S. E., Washington 20, D. C.)

Vicksburg Brethren Church, Hollidaysburg, Pa.

WALTER, FRED WM.

R. F. D. 1, Cameron, W. Va.

Aleppo Brethren Church, Aleppo, Pa.

WARD, RUSSELL M.

Box 50 (1670 Meriline Ave.), Cuyahoga Falls, Ohio  
Grace Brethren Church

WEBER, RUSSELL H.

Apt. 211, Anthony Wayne Terrace, Baden, Pa.

First Brethren Church



WELBORN, GLEN H.  
413 Ellsworth St., Albany, Oreg.  
Grace Brethren Church

WHITE, ELIAS D., Th.D.  
4284 Morton Rd., Lynwood, Calif.  
First Brethren Church, South  
Gate, Calif.

WILLIAMS, RUSSELL L.  
710 S. 11th Ave., Yakima, Wash.  
Grace First Brethren Church

ZIMMERMAN, C. S.  
17 W. Fourth St., Waynesboro, Pa.  
First Brethren Church

### Other Ministers

*(Giving Name, Address, Work, and Church Where Membership Is Held)*

ASHMAN, CHARLES H.  
1051 W. 81st Place, Los Angeles,  
Calif.  
Evangelist  
Fremont Avenue Church, South  
Pasadena, Calif.

BAERG, HERMAN J.  
Dalmany, Sask., Canada  
Teacher  
Harrah, Wash., Church

BARNARD, RUSSELL D.  
Winona Lake, Ind.  
Gen. Sec., Foreign Missionary So-  
ciety  
San Diego, Calif., Church

BAUMAN, PAUL R., D.D.  
Winona Lake, Ind.  
Executive Vice President, Grace  
Seminary  
First Church, Long Beach, Calif.

BEAVER, S. WAYNE  
Africa (Missionary)  
Fort Wayne, Ind., Church

BERGEN, JOHN J. (Licensed)  
Campo, Calif.  
Pastor, Hunter Memorial Church  
San Diego, Calif., Church

BOWLEN, EDWARD C.  
2223 Duvall St., Los Angeles 31,  
Calif.

Glendale, Calif., Church

BURCH, RICHARD (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
First Church, Long Beach, Calif.

BURNS, EUGENE (Licensed)  
Winona Lake, Ind.  
Office Manager, Brethren Mission-  
ary Herald Co.  
Winona Lake, Ind., Church

BURNS, JOHN (Licensed)  
Box 248, Winona Lake, Ind.  
Student, Grace Seminary  
Pastor, Salem Community Church,  
Wilmot, Ind.  
Third Church, Philadelphia, Pa.

CARTER, DONALD F.  
U. S. D. B., U. S. Army, Camp  
Cooke, Calif.  
Chaplain  
San Diego, Calif., Church

CASHMAN, ARTHUR D.  
Winona Lake, Ind.  
Bible Salesman, Supply Preaching  
Winona Lake, Ind., Church

COLBURN, RALPH J.  
Winona Lake, Ind.  
National Youth Director  
Compton, Calif., Church

CONE, GEORGE E.  
Bellville, Ohio  
Ankenytown, Ohio, Church

COOK, JAMES S.  
522 W. Fourth St., Mansfield, Ohio  
La Verne, Calif., Church

CROKER, WAYNE  
Winona Lake, Ind.  
First Church, Philadelphia, Pa.

- CULVER, ROBERT D.  
Winona Lake, Ind.  
Professor, Grace Seminary  
Winona Lake, Ind., Church
- DAVIS, PAUL  
Cainsville, Mo.  
Leon, Iowa, Church
- DEARMEY, RICHARD P. (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
Johnstown, Pa., Church
- DISHONG, JACKSON (Licensed)  
R. F. D. 1, Nanty-Glo, Pa  
Pastor, Union Chapel  
Pike Church, Conemaugh, Pa.
- DOWDY, J. PAUL  
South America (Missionary)  
Mt. View Church, Hollins, Va.
- DUNNING, HAROLD  
Africa (Missionary)  
Sunnyside, Wash., Church
- EIKENBERRY, D. F.  
710 S. 11th Ave., Yakima, Wash.  
(Retired)  
Yakima, Wash., Church
- EISELSTEIN, PAUL  
509 15th St., Golden, Colo.  
Missionary, American S. S. Union  
Fillmore, Calif. Church
- ENGLE, LOUIS D.  
R. F. D. 1, Warsaw, Ind.  
Leesburg, Ind., Church
- ENGELMAN, GILBERT D. (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
Peru, Ind., Church
- FAST, ALLEN  
1451 E. 58th Dr., Los Angeles 1,  
Calif.  
Second Church, Los Angeles
- FOGLE, P. FREDRICK (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
Pastor, Grace Bible Church, Syracuse, Ind.  
Washington, D. C., Church
- FOSTER, JOSEPH H.  
Africa (Missionary)  
First Church, Philadelphia, Pa.
- FRICKE, ELMER  
Ceylon and India General Mission,  
Kalyandrug, Anantapur District,  
South India  
Missionary  
Third Church, Los Angeles
- GINGRICH, RAYMOND E., Th.D.  
218 Hawk Ave., Akron 5, Ohio  
President, Akron Bible Institute  
First Church, Akron
- GOODMAN, MARVIN L., SR.  
Winona Lake, Ind.  
Child Evangelism  
Modesto, Calif., Church
- GOODMAN, MARVIN L., JR.  
Africa (Missionary)  
Modesto, Calif., Church
- GREEN, JACK  
545½ W. 46th St., Los Angeles 37,  
Calif.  
Missionary to Baja California  
First Church, Los Angeles, Calif.
- GRUBB, LUTHER L.  
Winona Lake, Ind.  
Sec., Home Missions Council  
Winona Lake, Ind., Church
- GWYNN, CHARLES (Licensed)  
435 Pine St., Johnstown, Pa.  
Jail work  
First Church, Johnstown, Pa.
- HALLER, WESLEY (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
First Church, Dayton, Ohio
- HAMILTON, BENJAMIN A., JR.  
Africa (Missionary)  
Whittier, Calif., Church
- HAMMER, JAMES D. (Licensed)  
734 Horner St., Johnstown, Pa.  
Student  
First Church, Johnstown, Pa.
- HATHAWAY, JOHN W.  
Box 1972, Las Vegas, Nev.  
Pastor, Bible Chapel  
Fillmore, Calif., Church



- HATT, RALPH R.  
530 S. Kenmore, Los Angeles 5,  
Calif.  
First Church, Los Angeles
- HAYDEN, JAMES R.  
1540 Indiana Ave., South Pasa-  
dena, Calif.  
Navigators Club  
First Church, Long Beach, Calif.
- HAZLETT, L. A.  
220 Spring St., Wooster, Ohio  
Retired  
First Church, Long Beach, Calif.
- HILL, ROBERT W.  
Africa (Missionary)  
First Church, Long Beach, Calif.
- HOHENSTEIN, LEWIS H. (Li-  
censed)  
Winona Lake, Ind.  
Student, Grace Seminary  
Pastor, Christian Church, Tippe-  
canoe, Ind.  
First Church, Dayton, Ohio
- HOLLOPETER, J. B.  
Rockton, Pa.  
Kittanning, Pa., Church
- HOOVER, MORSE M.  
46 E. Burton Ave., Dayton, Ohio  
North Riverdale Church, Dayton,  
Ohio
- HOWARD, ROY (Licensed)  
Box 41, Winona Lake, Ind.  
Student, Grace Seminary  
Second Church, Los Angeles, Calif.
- HOWARD, WILLIAM (Licensed)  
Talma, Ind.  
Pastor, Talma Christian Church  
Washington, D. C., Church
- HOYT, GARNER E.  
Dayton, Tenn.  
Professor, Bryan University  
W. 10th St. Church, Ashland, Ohio
- HOYT, HERMAN A., Th.D.  
Winona Lake, Ind.  
Dean, Grace Seminary  
Winona Lake, Ind., Church
- HOYT, SOLON W.  
South America (Missionary)  
Huntington, Ind., Church
- HUMBERD, R. I.  
Flora, Ind.  
Bible Conference Speaker  
Vicksburg Church, Hollidaysburg,  
Pa.
- JENKINS, C. LEE (Licensed)  
Winona Lake, Ind.  
Student, Grace Seminary  
First Church, Dayton, Ohio
- JOBSON, ORVILLE D., D.D.  
Africa (Missionary)  
First Church, Philadelphia, Pa.
- JOHNSON, WOLFRED J.  
R. F. D. 1, Box 205, Ceres, Calif.  
Teacher  
Whittier, Calif., Church
- KINZIE, FRED V.  
Krypton, Ky.  
Harrah, Wash., Church
- KINZIE, GEORGE W.  
Box 43, Middlebranch, Ohio  
Middlebranch, Ohio, Church
- KLIEVER, JAKE P.  
Africa (Missionary)  
Middlebranch, Ohio, Church
- KREIMES, ROY E.  
1254 Creighton Ave., Dayton 10,  
Ohio  
Danville, Ohio, Church
- LUCERO, RUBEL V.  
Taos, N. Mex.  
Missionary  
First Church, Long Beach, Calif.
- MACONAGHY, HILL  
South America (Missionary)  
First Church, Philadelphia, Pa.
- MCCAIN, WILBUR A. (Licensed)  
15 S. Water St., Peru, Ind.  
Peru, Ind., Church
- McCLAIN, ALVA J., D.D.  
Winona Lake, Ind.  
President, Grace Seminary  
Winona Lake, Ind., Church
- McCONNELL, CHARLES S.  
Box 1175, Sta. B., Cleveland, Ohio  
Tract Distributor  
First Church, Long Beach, Calif.

McDONALD, GRANT E.

R. F. D. 1, Box 29-K, Ramona,  
Calif.

Pastor, Community Church  
San Diego, Calif., Church

MILLER, R. PAUL

R. F. D. 2, Berne, Ind.

Evangelist

Bethel Church, Berne, Ind.

MILLER, WILLIAM

Coulter Hotel, Frankfort, Ind.

Retired

Flora, Ind., Church

MONROE, KENNETH M., Th.D.

55 La Paz Rd., Santa Barbara,  
Calif.

Professor, Westmont College  
Santa Barbara, Calif., Church

MORRILL, CURTIS G.

Box 245, Cannon Beach, Oreg.

Pastor, Presbyterian Community  
Church

Harrah Wash., Church

PALMER, MELVIN

R. F. D. 2, Box 468, Turlock, Calif.

Child Evangelism

South Pasadena, Calif., Church

PARKS, HAROLD S., D.D.

1406 E. Main St., Marshalltown,  
Iowa

Waterloo, Iowa, Church

PEARCE, ALAN S.

5229 La Roda Ave., Los Angeles  
41, Calif.

With American Prophetic League  
First Church, Long Beach, Calif.

PEARSON, CLAUDE H.

386 W. 5th St., San Pedro, Calif.

Missionary to Seamen

First Church, Long Beach, Calif.

PETERS, FRED (Licensed)

217 E. 8th St., Ashland, Ohio

Evangelist

West Tenth St. Church, Ashland,  
Ohio

REED, EARL W.

1123 Prosser Ave., Prosser, Wash.  
Bible Conference Speaker  
Sunnyside, Wash., Church

RINGLER, HARRY

R.F.D. 4, Box 210, Johnstown, Pa.

Retired

First Church, Johnstown, Pa.

ROGERS, L. ELLIS (Licensed)

R. F. D. 2, Washington, Pa.

Leamersville, Pa., Church

SACHS, ELMER

573 Meeker St., Baldwin Park,  
Calif.

Pastor, Bassetdale Community  
Church

Second Church, Los Angeles

SANSOM, JOHN (Licensed)

Box 380, Scottsbluff, Nebr.

First Church, Long Beach, Calif.

SCHROCK, LYNN D.

South America (Missionary)

Waterloo, Iowa, Church

SCHROCK, VERNON W. (Li-  
censed)

1421 Hawthorne St, Waterloo, Iowa  
Director, Iowa Rural Bible Cru-  
sade

Waterloo, Iowa, Church

SHELDON, CHAUNCEY B.

Africa (Missionary)

La Verne, Calif., Church

SHIERY, FLOYD W.

Fort Worden, Wash.

Chaplain

Whittier, Calif., Church

SICKEL, CLARENCE L.

South America (Missionary)

Second Church, Long Beach, Calif.

SMITH, WILLIAM W. (Licensed)

3018 Ninth St. S. E., Washington  
20, D. C.

Student, American University,  
Washington, D. C.

Washington, D. C. Church



SNYDER, BLAINE

Winona Lake, Ind.

Librarian and Bookkeeper, Grace  
Seminary

Winona Lake, Ind., Church

STUBER, VERN

R. F. D. 5, Peru, Ind.

Indianapolis Mission

Sharpsville, Ind., Church

TABER, FLOYD W., M.D.

Africa (Missionary)

First Church, Long Beach, Calif.

TABER, MILES

Winona Lake, Ind.

Editor &amp; Business Manager,

Brethren Missionary Herald Co.

Winona Lake, Ind., Church

TAYLOR, FRANK T.

Funkstown, Md.

Pastor, St. James Reformed  
Church

Hagerstown, Md., Church

THOMAS, W. E.

State Center, Iowa

Carlton Church, Garwin, Iowa

UPHOUSE, NORMAN

Bryan University, Dayton, Tenn

Professor, Bryan University

North Riverdale Church, Dayton,  
Ohio

WILLIAMS, Robert S.

Africa (Missionary)

Harrah, Wash., Church

WITTER, ALTON M.

R. F. D., Columbiana, Ohio

Third Church, Philadelphia, Pa.

YERIAN, JERRY A. (Licensed)

6800 Woodward Ave., Bell, Calif.

Student

Second Church, Los Angeles











Rev. and Mrs. Blain  
Winona Lake, Ind.

"God of Creation." In June we had a real spiritual feast during the five day Bible conference with Dr. Herman A. Hoyt.

The most outstanding event of Women's Missionary Council was the Mother-Daughter meeting, which time there was an attendance of 40 women and girls. An enjoyable and spiritual program was presented, followed by a period of Christian fellowship.

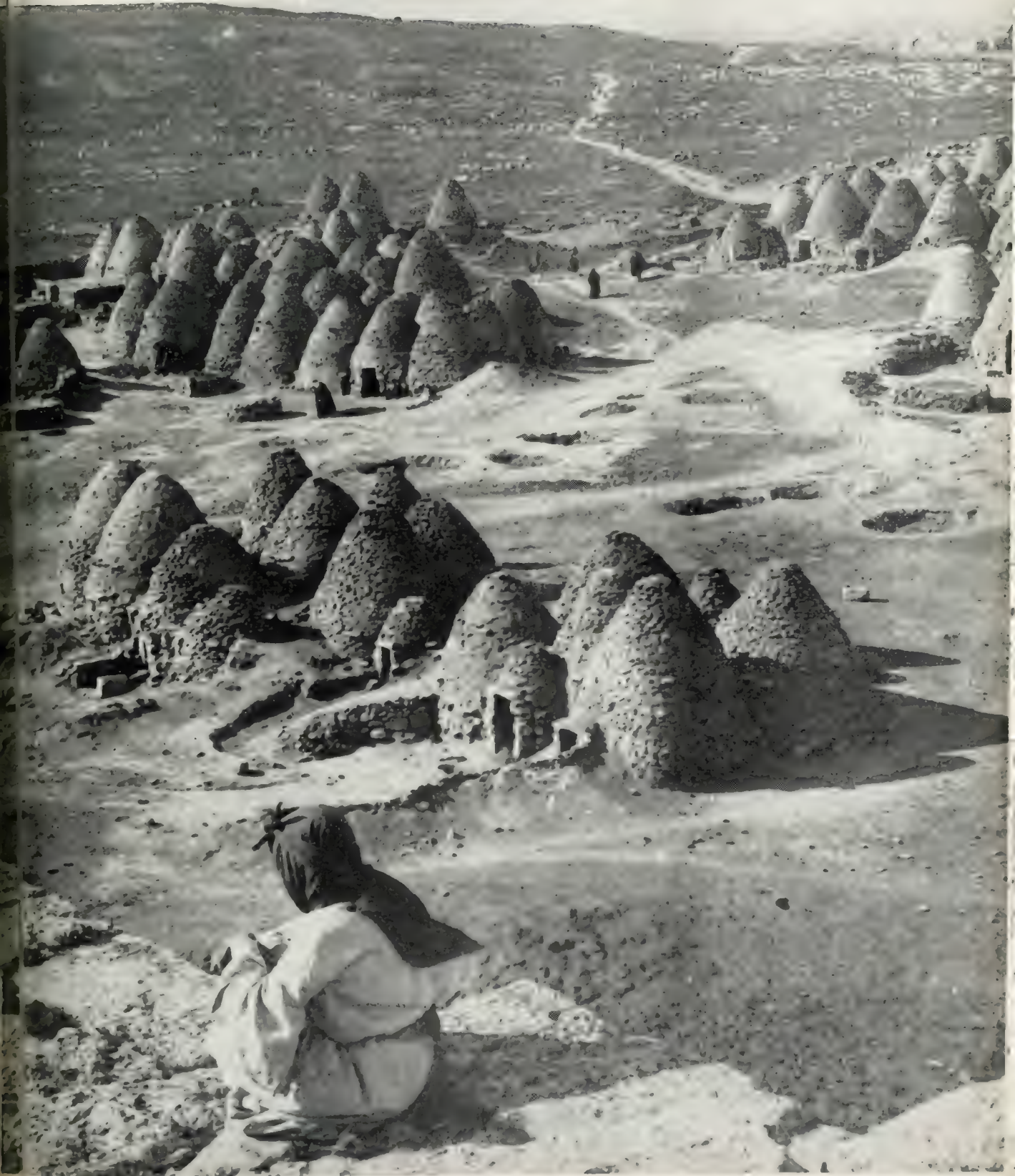
Our D. V. B. S. proved to be a great success this year with an enrollment of 94 and an average

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## MEYERSDALE

According to a newspaper report Judge Norman T. Boose handed down a decree on Oct. 7, giving the Ashland group absolute control of the Meyersdale, Pa., church and administration. The newspaper states that the pastor, Rev. George Polman, "was perpetually forbidden to teach or preach or in any way officiate as pastor, to use the pulpit, or in any way interfere or intermeddle in the affairs of the church." It is asserted that church property was turned over to the 30 members of the Ashland group.

The newspaper reports that a trust was created for the church property that it may never be used for any purpose excepting to teach the "true" doctrines of the Brethren Church, as they are taught by the group supporting Ashland College. Further, it is stated, the trustees were enjoined that they may not hire any minister who does not teach "true Brethren doctrine." The newspaper affirms that the judge decreed that the costs of the trial be paid by the defendants, the Group.



Houses of the "Bee-Hive Village" of the Arabs, Hama, Mesopotamia (Underwood & Underwood, N. Y.)



# EDITORIALLY SPEAKING



By LOUIS S. BAUMAN  
Editor, Foreign Mission Number

## OUR COVER PICTURE

In a day when the Jew and the Arab are at each other's throats for the possession of Palestine, the picture on our cover becomes interesting. The Arabs dwell chiefly in southwestern Asia and northern Africa. They are a Moslem people. Their manners of life differ widely. The picture of this "Bee-Hive Village" in Mesopotamia would indicate that some of them live in less inviting places and dwellings than the uncivilized tribes of "Darkest Africa." The sons of Esau, were we to judge them by this picture, may outnumber the sons of Jacob ten to one even as they boast, but the outcome of the present struggle can easily be guessed. Under the Arab, the land of Palestine has fulfilled the prophecies that it would ever "lay desolate in the sight of all that passed by," while under the Jew it will yet be said, "This land that was desolate is become like the garden of Eden" (Ezek. 36:34, 35). And "the scripture cannot be broken" (John 10:35), no matter what men or nations do.

## WE ARE NOT JOINING!

Upon our arrival in the nation's capital, in the very first mail that came to our door, there was a letter from "The Committee on Religious Life in the Nation's Capital," requesting us to join with the clergy of this city in "a mass meeting in Constitution Hall . . . to celebrate the United Nations and to pray for its strengthening." The letter declared that "all churches and *synagogues* are working for that peace which is the fruit of righteousness." It candidly admitted that "it is a desperate time. The United Nations is under a severe strain." No mention was made of Christ in the letter.

Immediately we began to wonder just what the "United Nations" has accomplished that we should "celebrate"? And, when told that "all churches and *synagogues* are working for that peace which is the fruit of righteousness," we were again made to wonder if "all churches and *synagogues*" understand the simple fact that *we must have the tree before we can have the fruit*? And if "righteousness" is the tree that produces the "fruit" we call "peace," then just where do we find the tree? If we seek that tree in the righteousness of men, we despair! It is written, "all our righteousnesses are as filthy rags" (Isa. 64:6). "Filthy rags" is a poor basis for peace! But if we seek the tree which is "the righteousness of God," then we have glorious hope. But that tree grows only on a hill called "Calvary." And, when the seekers for peace invite us to meet with them there, at the nail-pierced feet of the Prince of

Peace, we will gladly join them! Until then, it must continue to be said of men:

"Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known" (Rom. 3:15-17).

## DO WE BELIEVE IT?

Do we believe it? Believe *what*? Believe that the Brethren Church has a clearer revelation of God's eternal truths—a better understanding of the Word of God—than any of our sister denominations? If we have, it is not to boast, but for us to realize the great responsibility that is ours. If we do not so believe, then let us seek the Christian group that has a clearer revelation, and join ourselves to it. But—we constantly affirm that we believe that God has been thus gracious unto us, as little as we deserve the high honor of such a commission.

Brethren, if we believe it, then let us prove to the world that we are sincere in our belief by arousing ourselves as never before to the proclamation of that precious Gospel, which is eternal life to those who hear and believe and accept the message.

The editor has been a pastor and an evangelist and a mission worker in the Brethren Church for more than half a century. He knows whereof he speaks, when he says that in no decade in Brethren history has the Brethren Church made greater progress in home missions than in the decade now closing. The men at the head of our home mission work are proving themselves to be loyal servants, used of God in building substantial Brethren churches as no men have yet been used in our history. They are proving that they merit our prayers, our confidence, and our support. And if we are not mere pretenders, if we mean real business for God before we fall on sleep, or before our Lord shall come and call us to our final account, we certainly should arouse ourselves and furnish our Home Mission Board with the wherewithal to carry forward their program. It means more power for our foreign missions, more strength for our Seminary, more enthusiasm for our evangelistic program, more souls for our Lord, and more reward when He shall come to reward His servants with those eternal rewards that He has promised.

Come on, now, brothers and sisters, let us show the world that we believe what we profess, that we are conscious of our responsibility to God, and that we have full confidence in those we have chosen to direct us as together we fulfil our mission under God. Let us have the greatest offering by far for Home Missions that the

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Brethren Church has yet known. It can easily be done if every member of the church will give as God has prospered him. We believe you are going to do it! We believe that that will give you the greatest cause for Thanksgiving you have yet known.

#### HOW-D'YE-DO, MR. AUSTRALOPITHECUS PROMETHEUS!

Prof. Raymond A. Dart, of the University of Witwatersand in Johannesburg, South Africa, has written to Dr. T. D. Stewart, Curator of Physical Anthropology in the Smithsonian Institute here in Washington, that he has unearthed an ancient "pre-human" relative of his. The fossilized old fellow has been named by Prof. Dart—*Australopithecus Prometheus*. He belonged to an extinct race of pigmies who walked this terrestrial globe about 1,000,000 years ago. Judging him by a complete lower jaw with teeth intact, Prof. Dart figures that he weighed about 100 pounds, and that he walked erect, that he hunted game with clubs, that he had discovered and used fire, that he was intelligent and energetic, that his body was delicately proportioned, and that he was almost indistinguishable from a genuine human, but still was only pre-human! (For a fuller description, published for the first time, see the current issue of the *Journal of Physical Anthropology*.) As a result of this discovery, poor old grotesque *Pithecanthropus Erectus*, of Java, loses the honor of being the closest pre-human relation of human beings, and is shoved back a few million years in the ancestral line from which Prof. Dart would have us believe he descended. And just where Father Gorilla finds himself now is yet to be determined by the intelligentsia of our scientific world.

Well, as for the editor, he will waste no time arguing with these wise men of earth as to their ancestors. Perhaps they know their line better than he does. Perhaps fossils do beget fossils. One thing sure, they are not experts when it comes to the editor's ancestors. That line has been revealed by the infinite God—"the high and lofty One that inhabiteth eternity" (Isa. 57:15), and therefore is the best authority in the matter. Here is the record, written in the Book whose records have never yet been successfully challenged:

"And God said, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them. . . . And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 1:26, 27; 2:7).

And there they stood—the handsomest man and the most beautiful woman—the loveliest pair that ever trod this earth—at the head of the line of my ancestors! That's the record of the Word of God, better evidence we aver, than any fossilized jaw-bone with a few teeth intact!

#### MOVED! THEREFORE, A NEW ADDRESS!

The foreign missionary editor has moved—all the way from where the sun dips down into the vast Pacific, to where the grey old Atlantic pushes her salty waters up into the Potomac—quite a move! The First Brethren Church in Washington kindly extended him an invitation to minister to them on the sabbath day, and to minister to a limited extent during such weeks as he may be at home, for "at least a year." He gave them due warning that when he went to Long Beach more than

36 years ago, he promised the little mission then starting in that city that he would minister unto them "for at least a year," and that *he extended his stay to 34 years!* However, he promises the Brethren in Washington that should he again stay beyond the promised time, he will not impose himself upon them for a longer period than he did upon the Long Beach Brethren!

The editor was 36 years of age when he began his ministry in Long Beach. He had reached his three-score-and-ten when he closed it in that city. That is a long span out of one's life. Only the Lord and those who may have passed through a like experience can know the pangs that strike deep into the heart when the hour comes to say "Farewell" to the close and happy associations—the ties that bind—through the long years. When you break "the tie that binds" you to those whom you lifted in your arms as tiny babes and dedicated them unto the Lord; and to whom you gave spiritual guidance until you led them down into the baptismal waters and buried them with Christ in that holy rite; and then stood with them at the altar, placed their hands together and united them in holy matrimony; and then lifted up in your arms *their* babes and dedicated them to the Lord; and then watched this second generation creep from their cradles all the way to the baptismal pool; and then later on pronounced the solemn matrimonial vows for this second generation; and, in some cases, dedicated the third generation of babes—well, the pull on the heart-strings is simply indescribable except to those who have felt the pangs of such a separation! We can only pray that God will watch over them every one, until a glad reunion shall take place on the hills of glory where those pains will never come to loving hearts—where "we'll never say good-bye!"

But, the will of the Lord must be done, no matter what the cost. And, to the F. M. S. editor, it seemed that for the present ministry that is his, it can be carried on more effectively from the nation's capital city than in Long Beach. As is known to most of our readers, it is to be largely a writing ministry. However, we must also keep in mind the great needs of the church in this city that has just passed through a crisis victoriously—the Spirit of God guiding them safely. There is a fine group of real saints in this city, and if our Lord shall tarry, great victories are ahead for them. They certainly have extended a royal welcome to us, even as the saints in Long Beach gave us a royal farewell—if a farewell can be described by the word "royal." Their last words will ever live among the sweetest memories of life.

Will the readers of the Brethren Missionary Herald please take careful note of our new address—*Louis S. Bauman, 1369 Potomac Ave. S. E., Washington 3, D. C.* This is our residence. For the present, it seems better to have our mail coming to our home than to the church at 12th and E Sts. S. E., though it would reach us at either address. Mail going to our old address in California will be cared for and forwarded immediately to us by the Financial Secretary, Dallas S. Martin.

#### "STRANGER THAN FICTION"

"Stranger Than Fiction"—yes, that is the title of Dr. Florence N. Gribble's new book that is soon to be published. It will be ready for the mails very early next

(Continued on Page 941)



# Presenting Bro. Jack Green

Brother Green has for a number of years been advising and leading a very wonderful group of Russian young people in Los Angeles, California. Through these fine people he became acquainted with other Russian people in Baja (Lower) California, Mexico. It was an easy step then for Brother Green to become interested in the many Mexican families, neighbors of the Russian people there. The result is that Brother Green has told the Brethren Church so many interesting and challenging things that our Foreign Missionary Society, at the recent meeting at Winona Lake, approved Baja California as a new field of missionary endeavor.

Brother Green is very well known to the Brethren on the West Coast, being a member of the First Brethren Church of Los Angeles and a graduate of a number of courses in the Bible Institute of Los Angeles. He is well equipped for the work to which he is setting his hand and he is familiar with the challenges and needs of the field, having visited it quite a number of times. We hope to begin activities immediately after the first of the year.

Baja California is so much larger than most of us knew, being about 1,300 miles from the border to the tip. There is between 700 and 1,000 miles in the middle of the peninsula without a missionary, and after one leaves the area about 100 miles from the border, there are only two missionaries—two ladies—working in this entire area. There are many fertile valleys, well pop-



ulated, and quite a number of towns and cities of from 3,000 to 8,000 population. We only know that the work is very great and that more workers will be needed.

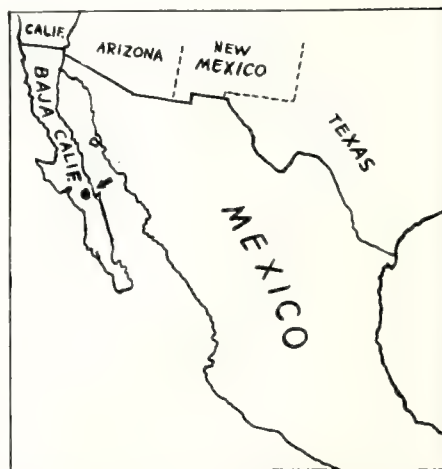
Pray for workers, pray for Brother Green, and pray that there will be a favorable acceptance by the people and government.

## The Spiritual Condition of Baja California

It is only natural that we would expect the leading religion of a Catholic country to be Catholic, but when, the second highest faith is Buddhism, we begin to wonder, "Where have the Protestants been all of these years?" Here we are right next door to this neglected state of Mexico and yet the influx of Chinese and Japanese has brought this pagan religion to rank second, according to *Report on Mexico in 1945*.

Even the Catholics have failed to make too great an impression on these lonely people, however, for the extreme poverty of the people has kept the propagators of Romanism huddled together in the larger towns and villages where the people make a little more money; consequently the small villages and grouped ranchos are entirely priestless and churchless.

These forlorn people seem to be so happy to have someone come in and take an interest in them. Their



lonely hearts and empty souls seem to soak up friendship that is so seldom offered to them. What an opportunity for the Christian world to give them the "friend that sticketh closer than a brother."

The Catholic Church is what you would expect. It offers absolutely nothing in the way of salvation or satisfaction for the hungry heart. In other places sun worship is mingled with the idolatry. Pray desperately that these, our "good neighbors," may at least have an opportunity that they have never had of hearing that "Jesus saves."—Jack Green.

# Meet the Altigs

It is a very great joy for us to present Brother and Sister J. Keith Altig and family in their new relationship to the Foreign Missionary Society of the Brethren Church. As you have heard before, they are under appointment as pioneer missionaries to the Province of Amapa and adjoining territories to the north of the Amazon River in Brazil. The daughters are Misses Janice and Jean and the son, Master Stevie.

With the graciousness of the Whittier Brethren Church, of which Brother Altig is the pastor, the Altigs are now deeply immersed in the study of Portuguese. The hope is that their preparatory training will be completed by the time we have the permit to enter this new field. Brother Altig is a graduate of Grace Theological Seminary and has had a number of years of experience in the Brethren ministry.

And what of the field? It is vast! How vast we will need yet to learn. For the first 1,000 miles up the Amazon River, there are about one-half dozen mission stations and for the next 1,000 miles there is not a regular mission station on record. There are millions of people both of the national Brazilian population and of the Indian population.

Just what will the territory be? Neither can we answer this. We are talking in terms of the Province of Amapa, and this is probably 300 miles square. The final location of our work will depend on the further investigations the Altigs make after they are on the field. Our present plan is that they go to the large city of Belem, in an adjoining territory, for language study, evangelization, and further investigation.

**PRAY, BRETHREN, PRAY!** We want this mission to be born in prayer just as those in other of our fields have been. Pray for the Altigs and pray that permission to enter the field may soon be obtained.



REV. J. KEITH ALTIG, AND FAMILY

## THE CHALLENGE OF BRAZIL

Without question there is a tremendous challenge before the Brethren Church as we contemplate opening a new work in Brazil. It is another step forward in fulfilling the command to go to all nations with the message of the Gospel. As far as I know, even after 240 years of the history of the Brethren Church, there has never been a message in the Portuguese language explaining the spiritual significance of John 13. Never once have the multiplied thousands of souls who understand and speak the Portuguese language heard an explanation and seen a demonstration of the tri-unity of God in a baptismal service. And while much missionary work has been done in certain sections of Brazil, there are still many thousands of precious souls who will live and die in their sins and never know of Christ their Saviour unless we go to them with the message.

Isaiah 52:15 came to me as a special word from the Lord many months ago in the beginning of our search for the will of God along these lines. It reads, "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider." This, to me, is God's direct promise that He will yet perform a great work in the midst of another nation waiting in desperate need to hear the glorious Gospel of our Lord Jesus Christ.—J. Keith Altig.





# SWEPT INTO THE TIDAL WAVE OF CIVILIZATION

By GRACE BYRON, Bassai, French Equatorial Africa

From the time when clothes actually grew on trees, to the wearing of leather shoes all in one generation, changes have been overwhelming. The men made their loincloths by beating the bark of a certain tree until it was pliable, but the women picked a new dress of choice leaves every evening. The children—well, they just could not be bothered and did not wear a solitary thing until they were ten or twelve years old. The parents imposed a charmed necklace of strings on the babies to make their necks strong, so that they could balance and carry a load on their heads when they grew up. At least, that is what they told us.

Their houses are not cluttered with furniture unless it is a clay platform that is used for a bed, or perhaps a rack supported by forked sticks that serves the same purpose. The majority sleep on the floor around the fire, like spokes in a wheel. A few sleep on the skins of animals, and fewer have blankets, depending upon the fire to keep them warm, as the nights are cold. The ground serves for table and chairs. A few carve stools out of a block of wood. Some have made long chairs, similar to deck chairs, using the skin of an animal for the seat. The hut is a place to crawl into out of the rain or sun, and a place to sleep. The bathroom is a nearby stream. Baths are usually without soap. There are no towels or wash cloths—just splashes of water over the body and letting the air dry it.

The native's wealth is counted by the number of goats, wives, children, dogs, spears, etc., that he possesses. His work and pleasures vary with the seasons. He eats bountifully after he harvests his peanuts, but he has more meat during the hunting season. He seldom raises enough food to last from one harvest to the next, and suffers from hunger. Normally, he eats one meal a day after the day's work is done, but he may have a snack of peanuts or tapioca root during the day. His food is of two kinds: a thick, gluey tapioca mush, and stew made of greens flavored with caterpillars, white ants, lizards, or any other kind of meat that happens to be on hand. The mush is cooked in an earthen pot over an open fire, stirred with any stick that happens to be handy. It is turned out into a bowl-shaped basket, and the stew is cooked in the pot. The two containers are placed on the ground, and the men squat in a circle around it. They squeeze out a lump of the mush with their fingers and dip it into the stew, smacking their lips and licking their fingers as they eat. They are considerate enough to leave some for the women and children that eat afterwards. If they have soup, they take turns drinking it out of the same bowl, or dip it out with cone-shaped cups made of leaves. A good housekeeper washes out the cooking pot and has it ready for the next evening.

A wife is a very important member of the household, but gets the least consideration. She does the most of the gardening, gets the wood and water, does the cooking, carries the load, and bears the children.

Survival and propagation of the clan is of the greatest importance, so, in order to have lots of children, they

think they should have many wives. But it does not seem to work out that way. Women are always at a premium, often several men wanting the same woman. Just recently a young woman ran away from her aged husband. Two other men wanted her. One she detested, but he succeeded in beating her and forcing her to go with him. She tried to escape from him without success. When crossing a river, she said she wanted a drink. They walked down to the water's edge, and suddenly she threw herself into the river. He jumped in after her, but could not swim. So his companion jumped in and rescued him, but the swift current had carried her away and her body never has been found. As they were searching for her body, a car came along with her other suitor. He accused them of pushing her in the river. His employer loaded the men in the back of his truck and took them to the post for trial.

Death is an ever-present enemy. They believe it is caused by an evil spirit living in a person, and the only way to conquer death is to find the person that has the spirit. The witch doctor has that power, and for a price will go through his tricks and find the person with the evil spirit who is bringing death to the village. He usually picks on a woman, and she must die in order to stop the ravages of death in the village. The witch doctor either did not get enough money or goats or did not find the right person or the evil spirit eluded him, for death is always lurking in their midst. A law has been passed against this practice.

Stealing and lying are twins that go hand in hand. It is a sin when one is so stupid as to be caught, and shame kills them for this stupidity. Their psychology is to agree quickly, and then follow out their own desires.

The principal occupations are basket making, weaving mats, sorcery, carpentry, and blacksmithing; they all farm, peanuts, and now cotton, being their chief crops. The blacksmith is a very important member of the village. He makes their knives, spears, arrows, hoes, jewelry, charms, and money, the money being bars of iron worth their weight. A native, examining a bed spring, remarked, "My, the blacksmith that made that must be clever. I would like to have him make a knife for me."

When the white man came, he brought a trickle of civilization. He began bartering with salt, beads, cloth, etc. Coined money was unknown, and paper money was looked upon with suspicion, appearing to the native of no more value than a dried leaf that had fallen to the ground. But how times have changed!

As trade increased, roads became a necessity. They were made by clearing a space through the wilderness, up and down hills and around boulders. Really they are marvelous, when one considers the equipment used—a few short-handled hoes, a shovel or two, broken pottery, and their own bare hands for scooping up the dirt. Roads mean a lot of hard work, with little benefit derived from them. Instead of risking their lives by walking on them, they take to the ditches. No doubt

they prefer their serpentine paths through the tall grass. They love to ride on the passing trucks, and when one stops they swarm all over it, much to the distress of the driver.

Although cotton is one of their principal crops, the majority of the people are unclothed, some of them by choice, especially the old folk, who have never worn clothes. They do some spinning and knitting slipovers, but wear very little cloth. They are encouraged to sell their cotton instead. In the early days, a cast-off shirt was a prized possession. The longer the tail the better. It whipped in the breeze like a rear sail speeding him on his journey.

Then came the fad for trousers that tapered down, fitting close around the shins. Later, felt hats were the vogue and they would spend their last cent for one, even if they did not have anything to go with it. Shorts became popular and are still, but the elite preferred long wide trousers, sweeping the ground.

Before the war the Japanese flooded the stores with cheap merchandise. Vests and sweaters were quite the thing for a while. One is surprised at all the different ways a sweater can be worn. They can put their legs through the sleeves instead of their arms, pull up the slack and drape it over a string tied around the waist and have a creation not to be found on Fifth Avenue or in Hollywood. It gives the wearer a "new look." Maybe that was rather an extravagant statement. I might be surprised by seeing some on my next furlough. I have been surprised on other furloughs by seeing styles escaped from the jungle. One resourceful native cut the sleeves out of his sweater, sewed a strap on the bottom to keep them down, and had a pair of long spats to go with his shorts. They have all kinds of sandals, heel-less slippers, canvas shoes, but now the mark of distinction is to have a pair of leather shoes, aping the style worn by the white man. One would think that the price would be prohibitive, costing at least two months' wages for a pair. They are crudely made, by native shoemakers, of goat skins dyed red and brown, both colors being used in the same pair. The toe caps are perforated (oh, what one will suffer to be in style!). The shoes rub their feet raw, by being either too big or too small. They clog along at a clumsy gait. Their shoes are nothing more than excess baggage.

A passing chauffeur sold one shoe to a native. It was a brand-new store shoe—a beauty, a bargain—costing only about one-eighth as much as a pair, a large size with lots of leather in it, but, alas, the buyer has two feet and he cannot find a mate to it.

Since the war, stores are opening in many of the larger villages, where one can buy many things: enamel dishes that can be worn on the head in the rain, saucepans, spoons, knives and forks, cloth, soap, second-hand clothes, long winter overcoats, moth balls, perfume, face powder, and now even liquor, cigarettes, and etc. A tailor usually establishes himself on the veranda and makes clothes to order. *Civilization has come to the bush!*

The old folk, as a rule, do not go in for the frills. The women are tagging along to the extent of the generosity of their husbands, or their ability to spend their own cotton money. They are wearing gaudy cotton dresses—either a long two-piece ensemble or a short dress, and now often a second-hand dress. A kerchief for the head is a "must"—often that and nothing else. She is

using a few of the enamel bowls and plates. A wash basin is replacing the basket for the food and is used as a finger bowl for washing the hands before and after eating. The baby is all dressed up in a little shirt, just ending where it ought to begin! All these things seem superfluous to their way of living and is a source of pride. Some wear their clothes until they literally drop off from filth and rags. One will wear his shirt until only the collar and strip with the buttons on, is left, but it shows that he did have a shirt in the past and may again when he sells his cotton! But some really keep themselves clean and neat.

In one of the villages, the natives were meeting for services in front of the catechist's house. A few logs served for pews. It was just a cleared place in his garden. The men sat on the side of the mulberry bushes and the women sat next to the pumpkin patch. During the service, I saw one of the women pick a couple of leaves from the pumpkin vine and pass them over to the woman with a baby. The chief arrived very late, all starched up in a white suit and wearing a helmet. He caused quite a bit of confusion—came right up to the front to greet us and shake hands. The offering box, a discarded alarm-clock box, was placed on a stump. All the elite came up in their white suits and wearing leather shoes, to drop in their collection, of mayas and francs—one half a cent according to the present exchange. Then an old wrinkled woman wearing nothing but leaves, came forward with her offering. I was reminded of the widow that threw two mites into the treasury—all that she had.

Several years ago, when a native saw a missionary read out of the Bible for the first time, he was quite impressed, but was reluctant to believe that the Book actually said that, so he put his finger on the place and took it to another missionary to see what he would say. When he told him the same thing, at least they agreed and there must be something to it, and could be the truth. He was later baptized. But as time went on, he could not hold on to his old ideas and his new ones, too. He could not see that he would ever be a big man like his father, and have lots of children, especially since his wife had just borne one child. He slipped back into the way of his father, and all his brothers followed him. A very old chief attends all the services at one of the chapels regularly. We saw him one evening on the way up to the chapel. He was getting the last puffs from his pipe, smoking like a steel-mill chimney. His mind is in rather a fog, but there is one thing he wants, and that is a convert's card. He thinks if he can get that, and the required punches in it for attendance, that he will have a ticket to heaven for himself and his four wives.

Portions of the New Testament have been translated for some time. We have reading classes in most of the villages, taught by native teachers. We get some surprises when we visit these classes. A young man recited a passage from John as though he were reading it out of the Gospel of Matthew which he held in his hand, to an admiring group of listeners. I don't know if he had the book right side up or not. I hate to admit it, but it was one of my teachers. He really can read, but he was showing off.

The natives are grasping after anything that might put them into the group of the intelligentsia. They sometimes think that they can make Christianity as



superficial as their education, wearing of clothes, etc. They want to be in the group that is the most popular and the greatest advantage. His psychology is to agree with anything quickly and then follow his own desires. A Catholic woman asked a native if he had given up the Protestants when she saw him at mass. He said, "Oh, no; I want both so I will be sure to go to heaven as the Protestants might be wrong."

We praise the Lord for the large number that are sincere and have withstood much persecution. They are living testimonies to the power of Jesus Christ to change lives and keep them.

The first shipment of Karre New Testaments has been on the way for months. It seems the world, the flesh, and the devil are opposed to their arrival. Satan would much rather not have the Word in the native language so that he can keep them from knowing its meaning. The natives are looking forward to the day that the New Testaments will arrive. They took up an offering of several hundred francs to help pay for the transportation. The Lord is never late, and they will arrive in His time. May the reading and the studying of the Word be the balance-wheel to guide them through the maelstroms of civilization in a rapidly changing Africa.

## Foreign Missionary



## Editor's Mail Box

Mrs. Ricardo Wagner, one of our faithful missionaries down under "the Southern Cross," in a letter to the editor, says: "We are feeling encouraged at the general outlook of the work in this district. Naturally, we would like to see more rapid progress, but sometimes (or usually, I guess) we are called upon to be patient. We have to remind ourselves of that when we are tempted to get provoked at some of the members who want to see the work go forward, but miss half or more of the meetings themselves. They are just like my lilies: I don't have so very many of them yet and have been so anxious to have them bloom so I could put them in a bouquet for Sunday. But so far they have stood, very promising buds all day Sunday and then opened up beautifully early Monday morning when hardly any one can appreciate them. I hope that next time Miss Nielsen gives me lilies she will give me some consecrated ones that will bloom on Sundays!"

In another letter to her "Dear Ones in the Lord," she writes of her busy life in the Master's service, and we quote in part: "Recently we have received gifts, or notice of gifts, from various sources, and I want to write a few lines today to let you all know how very, very much we appreciate not only the gifts, but the fact that you are remembering us. We wish to thank every one who has had a part in sending these gifts.

"The cards, of course, have not come yet and probably will not get here for a month or more. But we will be very happy to have them as we are really making use of them now. The beginning of each Sunday school quarter takes quite a few; we are using them in two classes here in Cabrera; last week I prepared a dozen for Ricardo to use in Hernando, where he hopes to begin a class for the children; and a new class for children is being formed in Deheza now where still more can be used to stimulate attendance. We certainly praise the Lord for these new classes—our hearts have long been burdened for these children who have no opportunities of receiving instruction in the Word of God.

"I suppose a good many of you have already heard about the new addition to our family. For those who have not, I might explain that we have taken into our home an 11-year-old girl who lost her mother while we were in the States. The mother and the two older girls

of the family were members of the church in Almafuerte. The father, too, had been baptized but returned to drinking and has been increasingly brutal to all the family for the last years. After the mother died, life became intolerable for the girls and now they have all fled. The oldest is working for a family in Almafuerte, and was instrumental in sending the youngest, Leonor, to us. We understand that the father ran the other girl away with a knife and she is with the Dowdys (missionary pastor in Almafuerte) at present. We hope that she will be able to stay there, for she likes it there and she needs someone who can be of spiritual help to her. . . .

"In the work of the mission, our schedule seems to be gradually getting heavier. Our weekly services are all here in Cabrera. We have both the Sunday school and preaching services here on Sunday afternoons. Monday is rehearsal day. I am working with the seven girls in my Sunday school class, trying to teach them to sing parts. It is slow going, for the girls are all so very young, but maybe in two or three years (or four or five) we may have something developed that will really be worth listening to. Ricardo is trying to train a male quartet. That is slow going too—all winter long the men have been taking turns at being sick, or at least hoarse, so that they hardly ever can practice all together. Wednesday nights we have Bible study and prayer meeting. Thursday was the day that we had set aside for visiting, but so many things have crowded into that, so I'm afraid it will have to be changed.

"The meetings in the other towns are bi-weekly: Perdices, Sunday mornings; Hernando, Thursday nights (the children's meetings will be in the afternoon if they get started); and Deheza, Friday nights. I have a bi-weekly "Happy Hour" for the children here on Fridays.

"We also have some monthly meetings. Ricardo has organized the men from the three congregations which are closest together, and they have their meetings the first Saturday of each month. They have a devotional service each time, different ones in the organization bringing the messages, and their projects are mostly for extension. The women's missionary meeting is the fourth Saturday of each month. I haven't been so successful in getting their cooperation, so I have to prepare the



message each time. The women will take charge of the opening exercises, though. We have started having monthly prayer meetings on the day of prayer—the 15th of each month. Last Thursday I met with the ladies in Deheza for the first time. A few from Cabrera were present, and all together with the ladies in Deheza, we had 18 of us, which I thought was a very good attendance. I hope I will be able to continue those meetings.

“Besides all of the regular services, summer is ahead of us with all of its special events. There is to be a youth rally in Almafuerte next month and shortly thereafter we should be ready to start vacation Bible schools, Christmas program, camp, and general conference plans. Will you not pray for us that we might be given the needed grace, strength, and wisdom for all of these duties and activities to the end that the Lord, and the Lord only, may be magnified?”

Miss Elizabeth Tyson, writing from Yaloke, French Equatorial Africa, on October 1st, gives another real reason why we should pray for her—“LIONS!” However, Daniel’s God still lives. She says, “Last night I celebrated and got some news from the States; it comes through the best after 9 p. m. When I turned it on, there was a baseball game coming right from Shibe Park in Philadelphia. Philadelphia and the Yankees were playing. . . . After the game was finished, I thought I would try and see just what else I could find on the air, and here is a list of the stations located within a very short time: Philadelphia, Cincinnati, Los Angeles, New York, Boston, Montreal, Amsterdam, London, Paris, Brussels, Melbourne. This little four-tube Phillips sure has proven a satisfactory little set. It has helped me to pass many a lonely evening hour, for I miss my old pal and companion, Mary Emmert.

“We have been having some animal scares around here—LIONS, in the Yaloke district; the first time in the history of the mission here. Many of the natives never saw any before and because they did not resemble the pictures they had seen of the King of Beasts, they thought that they were wild dogs and they soon found out that their spears and arrows were not sufficient weapons to handle them. Even one of the good native hunters, with a good gun, was wounded, but he finally got the lion, at least one of them. This happened about 20 miles from here. Then last week we heard that one of the lions entered a native hut where there were four women sleeping; he started on the first one and satisfied his hunger, while the other three looked on, but were afraid to move for fear that he might see better eating higher upon the beds. At first I thought it was just another native story, but the tale was verified by one of our white friends who entered the hut the following morning and found hair, skin, and bones. Now I am sleeping with all my doors and windows closed. This is the first time I’ve ever done this in Africa. Of course, I know that the Lord is able to watch over us, but it may be best to use a little precaution.

“We were so happy to receive the Minutes in the last mail and to read about all the new prospective missionaries. Truly the Lord is faithful, and why is it that we do not trust Him more. Especially are we happy about the new work in Brazil and the southern part of California. May the Lord of the Harvest give us even a greater vision and faith to trust Him for expansion.

Miss Marie Mishler, who is assisting Miss Kent in caring for the school for missionaries’ children in Africa, has sent us one of the letters that are regularly sent out to the parents of the children. Several paragraphs will be of interest to our readers, therefore we quote: “We are settled very comfortably in our NEW home. I have the three little girls sleeping in the dining room, with the little kitchen converted into their wash room. Anne and I have the bedroom. Ruth used the front veranda room as her school room. We think our home is very nice and invite you all to visit us.

“The small building in back where Bob had his office has been changed into a very nice play house for the girls. They spend a lot of their time arranging the inside and keeping it clean. They want the outside to be pretty so they’ve been planting flower seeds. They wanted to have a tea party there while Buster was here, so I made some little cakes with (of all things) bright blue icing, pink lemonade, and bread and butter.

“I have another thing for which to praise the Lord. A week ago Wednesday when we came home from prayer meeting, Anne pulled me into our wash room and said she wanted to ask me something. I told her to go ahead and then she said, ‘I want to, but I’m too bashful.’ I told her not to be afraid. Then she said, ‘Can I just ask the Lord Jesus to come into my heart by myself.’ I said, ‘Yes,’ and then I asked her if she wasn’t saved and she said, ‘No.’ I asked her if she wanted to ask Him to come into her heart just then and she said, ‘Yes.’ I talked to her and then she and I both prayed. So she’s now a changed little girl. She’s a much sweeter girl now. Last Wednesday at our prayer meeting she made a public confession.

“Perhaps you would like to know what we’re having for our devotions. The girls get ready for bed and then come to the living room. I’ve been reading them short children’s sermons—they have odd titles such as, “Don’t be a monkey, shoes, noses, etc.,” and the girls enjoy them. Then we read the Bible and then we have prayer. We’ve started a prayer list in which the girls are very interested. Lois wondered how we would KNOW if some of the ones we’re praying for would be saved. I told her perhaps we wouldn’t know in this world but we would when we get to heaven. They’re quite interested in spiritual things now and ask many questions and I just pray that their interest will continue. Pray that Ruth and I may have the wisdom to give them the guidance they need while away from you.

“They’re getting to be very musical now. Anne brought a flute-like instrument and Donna an oboe. Florence gave Lois a tonette and Ruthie has her harmonica. . . . The girls play well on their instruments, especially Anne. They play well together and we’ll have to get a special ready for conference.”

## EDITORIALY SPEAKING

(Continued from Page 935)

year—possibly in January. The price will be \$2.00, which will be about the cost of publication and mailing. Orders can even now be sent us. The first to come will be the first to be served. This book is a remarkable testimony to the fact that our God hears and answers prayer—the prayers of those who believe and walk with Him.



# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

##### Argentina—

1. Pray for Ricardo Wagner, one of the national pastors, who is suffering from a fallen stomach.
2. Our summer season is approaching. Pray for the summer activities: Youth Camps, D. V. B. S., Bible Coach, and Bible Tent work—that many may come to know the Lord.
3. Evangelistic meetings in seven towns during November to February.
4. The closing months of the Bible Institute and preparation for the coming year.

##### Africa—

The dry season is approaching and it will be a time of great activity among the villages in Africa. Pray for great advances in the village and chapel visitation, for the large native Bible conferences and for the Field Council meeting beginning December 14th.

##### Brazil—

Pray that permission may soon be granted for our first missionary party to enter Brazil, and for the Altigs as they prepare and equip themselves to go.

##### Baja (pronounced Baha) California, Mexico—

For special guidance for Bro. Jack Green as he prepares to enter this new field, and for contacts with the government and the native population.

##### France—

That the Lord will soon supply the necessary workers, if it is His will that we open a testimony in France.

#### HOME MISSIONS—

1. Pray that the needs of Home Missions will be laid so heavily upon the Brotherhood that each member will be willing to give much to see that such needs are met.
2. That the church at Juniata will receive sufficient money in loans to continue their building program.
3. Praise the Lord for the new sections which the Council has been able to enter in the past year with the Gospel and pray that the borders might be extended farther with the message of salvation.
4. Praise the Lord for the growth in each Home Mission church and pray that pastor and people might work together to make it self-supporting as soon as possible so that the Council will be free to go into other fields.
5. Pray for a Bible class recently started in Johnson City, Tenn., that it might grow and from it develop another Brethren church.

#### GOSPEL TRUTH RADIO—

1. Funds are yet needed to pay on the radio deficit. Much has been paid, but still more is needed. Pray for these funds.
2. As the Word goes over the air that hearts will be won to the Lord Jesus and directed into the membership of the Brethren Church.

#### GRACE THEOLOGICAL SEMINARY—

1. Give thanks for the large number of students the Lord has sent to the Seminary this year, and pray that each one may find the perfect will of God in future service.
2. Give thanks for the opening of the new Collegiate Division, and pray for each of its new students; also for students in other colleges who are preparing for entrance to the Seminary.
3. Give thanks for those Seminary students who are planning to enter pastorates in the homeland, and pray for the Thanksgiving offering for Home Missions, to the end that new fields may be entered for this ministry.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Praise the Lord for supplying every need.
2. Praise the Lord for the efficient, consecrated staff He has given us.
3. Praise the Lord for the assurance that the new Linotype will be delivered next spring.

#### WOMEN'S MISSIONARY COUNCIL—

1. That our women may move forward along the lines of all the Objectives.
2. That new councils may be formed in each church where there is none.
3. That each council may promote a program of personal evangelism.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for the District S. M. M. organizations.
2. That the districts may be led of the Lord in choosing their district projects.
3. That the Senior girls may receive a blessing from the new Bible study.

#### BRETHREN YOUTH FELLOWSHIP—

1. Pray for the district overnight rallies to be held this month, that they'll be times of real decision and encouragement for the young people.
2. For the boys clubs being started, that they may grow and become live, spiritual organizations.
3. For Brethren students, especially those in non-Christian colleges, that their faith fail not.
4. For the Youth Director as he continues to travel among the churches seeking to encourage and direct young people in their Christian lives.

#### BRETHREN LAYMEN'S FELLOWSHIP—

1. Pray that each officer may be used by the Lord in making the national organization a real evangelistic men's work.
2. Pray that laymen and pastors may work together for the Lord.
3. Pray that every man in the Brotherhood may be back of national and local organizations.
4. Pray that the radio hour debt may be paid off, and more financial help be attained, that more stations may be added and the Gospel be spread to every corner of the earth.

# NEWS BRIEFS

Rev. Clarence L. Sickel spent about two weeks in a hospital in South Bend, Ind., receiving treatment, and latest reports indicate that he is responding very well.

Rev. William H. Schaffer, pastor at Spokane, Wash., assumed full charge of his pastorate Oct. 13, nine days after submitting to a major surgical operation for the removal of an abscessed appendix located near the backbone. He was on his feet within 24 hours of the operation and has been on the go ever since.

John Wayne Beaver, nine-pound son of Rev. and Mrs. S. Wayne Beaver, was born Oct. 14. The Beavers are living at 3060 Hope St., Huntington Park, Calif.

Rev. Edward Bowman has accepted a call to the pastorate at Seal Beach, Calif. On their way west the Bowmans are visiting with friends and relatives, and Brother Bowman is holding evangelistic meetings at Cheyenne, Wyo., having begun Oct. 31. Their temporary address in California will be 8560 E. Ramona Ave., Bellflower.

Rev. George E. Cone is the new pastor at Danville, Ohio. Please make this change in your Annual.

The new address of Miss Grace Allshouse is 601 Wilder, Helena, Mont.

Bro. L. Joseph Dombek has moved his Christian art studio to Winona Lake. He made the streamers used at National Conference, and frequently does drawing for the Mis-

sionary Herald. He is a member of our church in Covington, Ohio.

Bro. Karl J. Garling received his Master of Arts degree from Ohio State University last summer. He is the new superintendent of schools in Burbank, Ohio.

Rev. Ord Gehman reports that the Berne, Ind., church had 221 in Sunday school on their Homecoming Sunday.

Rev. R. I. Humbert recently gave his lecture on the Virgin Birth to the students of the Practical Bible Training School, Binghamton, N. Y., and is scheduled to give it to the students of Kansas City Bible College, Simpson Bible Institute of Seattle, Wash., and Los Angeles Baptist Theological Seminary. He also spoke at a luncheon of Fundamental ministers at Kalamazoo, Mich.

Rev. Henry Rempel will conduct a week of special meetings, Nov. 8-14, at the church in Accident, Md.

Richard Neal DeArme, son of Rev. and Mrs. Richard DeArme, was born Oct. 2. Brother DeArme is a student at Grace Seminary, coming from Johnstown, Pa.

The East District Youth Rally will be held at Waynesboro, Pa., Nov. 12, 13.

Miss Edna Beverly, formerly of Dr. Bauman's office staff, was married Sept. 25 to Mr. Elmer Larson, of Chicago.

Bible school attendance at the First Church, Long Beach, Calif., during September averaged 891. In the same month last year it was 814.

Rev. John M. Aeby will be the evangelist at Winchester, Va., Nov. 8-14.

Nov. 15 is the monthly Day of Prayer in Brethren churches. Be sure to emphasize the Home Mission offering this month.

At the Harvest Home Day, Oct. 17, in Peru, Ind., the church had set a goal of \$1,000 for the Building Fund; \$1,059.26 was received. Attendance at a recent communion service was 96.

Rev. Ralph Hatton preached at the Whittier, Calif., church, Sunday evening, Oct. 24. Brother Hatton has been a pastor in the Church of the Brethren for 25 years, but is now becoming a minister in our own denomination.

Rev. Keith Altig was the afternoon speaker at South Gate, Calif.,

when the church observed its 19th anniversary, Oct. 24.

A letter from Rev. Herman Baerg tells of a rather eventful trip by car and trailer from Sunnyside, Wash., to Dalmeny, Sask., where Brother Baerg is teaching this year.

A Government bulletin states that Chaplain (Capt.) Donald F. Carter has been reassigned to the Far East Command.

After a short lapse, the South Pasadena, Calif., church has again become 100 per cent in Missionary Herald subscriptions.

The Bible school at Hagerstown, Md., set a new attendance record on Rally Day, with 285 in attendance. The total offering for the day was \$860. Two adults received Christ as Saviour. Eight deacons and eight deaconesses were ordained at the afternoon service. Elders who assisted Pastor Walter A. Lepp in the service were Rev. Ralph Colburn, Rev. W. A. Ogden, and Rev. C. S. Zimmerman.

A quartet of missionaries from the Rural Bible Crusade will be at the Fort Wayne, Ind., church, Sunday evening, Nov. 7, with song, sermon, and motion pictures.

The name chosen by the new church in Meyersdale, Pa., is "The Meyersdale Brethren Church." Rev. Gerald Polman's new address is Meyers Ave., Meyersdale, Pa. Services of the church are held in the Evangelical United Brethren Church on Beachley Street. Please make these changes in your Annual. An official statement made by the members of the new congregation will be found on another page in this issue of the Herald.

There were 191 at the fall communion service at Listie, Pa., Oct. 3, the largest attendance in the history of the church. This number included several from the new church in Jenners.

The Sunnyside, Wash., church has voted to redecorate the interior of the church, including carpeting, lighting, and floor painting.

Dr. Paul R. Bauman will be the evangelist at Leesburg, Ind., beginning Nov. 7. The interior of the church is being redecorated.

At Roanoke, Va., city-wide evangelistic meetings were begun Nov. 2, with Dr. Joe Henry Hankins as evangelist. Services are held in the Legion Auditorium.



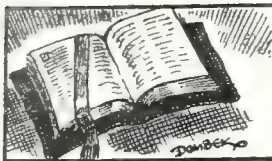
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## How to Understand and Enjoy **THE WORD OF GOD**



By DR. CHARLES W. MAYES

### IS EVERY PORTION OF THE BIBLE OF EQUAL IMPORTANCE TO US IN DETERMINING THE PURPOSE OF GOD IN THE AGE OF GRACE?

Most people have sufficient knowledge of the Bible to understand that we are living in the Church Age. Most people also understand that the chief characteristic of God's attitude toward man in this age is that of grace. How God deals with us as individuals and how and where we find the revelation of these truths in the Bible, are sometimes problems to God's believing children. It is therefore our purpose to present somewhat of a working basis upon which the believer who lives in the dispensation of grace may use the Word of God from Genesis to Revelation, enjoying the dynamic which should come from every part, while "handling aright the word of truth."

#### *Divine Authority*

We now turn to the consideration of the subject. Every portion of the Word of God is of equal importance so far as divine authority and inspiration are concerned. However, there are certain passages which have nothing to do with church policy or with the conduct of a believer under grace. To illustrate this, let us note in Genesis that God said to Adam and Eve, "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). We can readily see that this statement presents a responsibility as laid upon our first parents, but not given as a policy for the age of grace. This may be called an extreme illustration of the principle, but there are other passages which follow in the same category.

Again, in the book of Numbers, we read of the sacrifices which God asked of Israel "when ye be come into the land" (Num. 15:2). These are extreme cases where there is no connection between the command and our position in grace. Discernment will reveal that there are varying degrees in various parts of the Scripture wherein passages would

pertain more or less to the experience of believers today.

#### *So-Called Obscure Books*

It is in the evaluation of such Scriptural truths that the Holy Spirit must operate in the lives of believers. A greater or lesser degree of yieldedness to the Holy Spirit may produce differences of opinion between believers. Believers should



DR. MAYES

remember that the books recounting Israel's history and such books as Ecclesiastes and Lamentations, although inspired, and placed in the Bible exactly as God wants them, do not present to the church the full purposes of God as do, for instance, the books of Romans and Ephesians.

To further explain the purpose of various parts of the Scripture, it is well to remember that all the Bible is for us. That is, every passage of Scripture from Genesis to Revelation has a definite place to show us the purpose of God for His believing people. Genesis is for us. Ecclesiastes is for us. The Psalms are for us. The Sermon on the Mount is for us. *All Scripture is profitable for us.*

We should note further that not all Scripture is directly given to us. God has said many things which He has not addressed to the church. To illustrate this principle, the Prophet Hosea may be taken as an example. Although marriage is honorable in

the sight of all men, the Lord does not lay upon men today the responsibility to get a wife as Hosea got his. Therefore, the things which God said to Hosea are for us, but they are not given to us.

Again, in the case of Ezekiel, that prophet did some things such as lying on his side for 390 days, which we would not be expected to do, though the Bible does say, "Go thou and do likewise." Here again we have illustrated that every portion of the Bible has something for us which is profitable, although it may not be given to us who live in the Church Age.

#### WHO IS REFORMING WHOM?

Churches in Miami, Fla., have been requested by the city manager to end gambling carried on in the name of charity. The police chief stated that racket elements were getting a percentage of the profits. Both civic leaders warned that bingo and slot machines, even when conducted by church people, tended to create the gambling instinct among young and old. In an effort to reform the churches and to woo them away from their gambling, the city manager offered them the football stadium and other public places for the staging of entertainments.

#### LINDBERGH'S LAMENT

Col. Charles A. Lindbergh asks, "Why should I spend my life helping to develop aviation if aircraft are to ruin the nations which produce them? Why work for the idol of science when it demands the sacrifice of cities full of children, when it makes robots out of men, and blinds their eyes to God?"

Wouldn't it be wiser, young men, to spend your life in God's service?



# EVANGELISM



By REV. R. PAUL MILLER

## GOD'S SPIRIT IS BEGINNING TO MOVE TOWARD REVIVAL AMONG OUR BRETHERN CHURCHES

For many months a large number of preachers and laymen have been earnestly beseeching God for an outpouring of His Spirit that would bring a great cleansing of our Brethren churches to result in a mighty revival all over our Brotherhood. It has seemed at times as though the answer would never come.

However, at the Central District Fellowship held at Fort Wayne last July, God suddenly showed His hand. It was in one of the sessions of the evangelistic forum. Through a questionnaire circulated among the pastors present, the Holy Spirit brought to bear such a sense of unworthiness and need to all, that a special prayer meeting was called for preachers only. That prayer meeting was a glorious experience for all who were there. Such heart-searching and heart-burden was apparent that it was clear that God was there in great tenderness among His ministers. All were stirred to the depths. Right there and then it was realized that God had just begun a work in all our hearts. The conference was closing. Plans were immediately laid for a gathering of several days for nothing but prayer and the seeking of the enduement of the Holy Spirit upon us all for the sake of revival.

It was decided to meet for two or more days, as might seem pleasing to the Holy Spirit, and that it should be at Flora, Indiana, October 11th and 12th. When that day came, 17 men of the district ministers were there. No urging was made to promote this meeting. Every man came as the result of the urging of his own heart and of the Holy Spirit. No program was arranged. No speeches were planned. The meeting would simply take the course that the Holy Spirit might lead. We wanted no human intrusion into the course of things. We preachers were seeking God's will for us, for cleansing, for

anointing, for the infilling of the Holy Spirit and power.

With just one hymn, and a very brief setting forth of the way in which great servants of the Lord sought and obtained blessing and power in other days, we went directly to prayer. From the very first it was evident that God was present in great love and tenderness. For four and a half hours there was one continuous pouring out of hearts unto God. The entire body of men was melted down. The Holy Spirit wrought deeply in the experiences of all of us. The first burden of all seemed to be that of unworthiness for the high calling of the ministry; then there came the sense of the weight of divine responsibility for lost men; and lastly there followed a sense of dismay at our own impotency for the task, and a seeking for enduement of the Holy Spirit.

Beginning early next morning the same course was followed, with great blessing from God. Shortly after noon on the second day we held love-feast and communion. That drew us all into a richer and deeper fellowship with Christ. After this there followed another extended period of prayer and intercession for each other and for a great, denomination-wide revival. During the entire second day all engaged in a day of fasting with prayer.

Every man present whom we heard testify declared it was the richest, most heart-searching, and the most gripping experience of his life. Some gained new victories over personal and ministerial difficulties. Some made complete dedications of life and interest to the will of God, no matter what the cost may be. One said with deep emotion, "I can never be the same again." All are now looking forward to the next such gathering with real personal hunger and delight. We dare say not one man will ever miss another such meeting if he is able to go. Already

it is being asked when the next meeting will be held. The writer earnestly hopes that it will be at a time and place to permit his attendance. One such experience is worth more than a dozen forums, conferences, or fellowship gatherings.

We are convinced that if, during years past, times of refreshing such as this had been the frequent experience of the leadership of our churches, we would have enjoyed such a ministry of power as to have been swept with wave after wave of revival, bringing hundreds of thousands to Christ. We believe it would have prevented many of the heart-aches and divisions that have scarred our hearts in past days. We earnestly pray that this is the hand of God kindling a fire that will sweep our entire Brotherhood; that this is the beginning act of God in preparing our ministry to lead the way into a great tidal wave of evangelism to sweep a multitude to Christ before He returns. If this is so, if this is the finger of God moving among us, such gatherings will break out among Brethren preachers in every district, not because of some urging, but by the common hunger in every preacher's heart. If this is so, then God is laying the foundation of the great work laid out for the Board of Evangelism to bring in a continuous, denomination-wide winning of men for Christ.

Sweep on, O great evangel!

## CHURCH SCHOOLS OPEN IN L. A.

Seventeen new church schools, 13 of them Catholic, 3 Baptist, and 1 Lutheran, opened in Los Angeles this fall. The Baptist schools will employ 18 teachers in their schools, all of which are on the elementary level. Their leader says, "We have shifted the emphasis on religious education from the university level back to the elementary school level."





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## YOUNG PEOPLE OF THE BIBLE

Of all the young men of the Bible, few have been admired and imitated as much as Daniel, the man of God. His experience in the lion's den, his ability to interpret dreams and visions, his high place in the kingdoms of men, have all won him fame and popularity.

But what made him the great man that he was? Behind a life such as his must be some positive characteristics that God can bless. Let's notice a few things about him.

First, Daniel was a *picked* man. He was selected because of his appearance, his wisdom, and his understanding. There was something outstanding about him from the start. He had made the most of his opportunities to build a strong, healthy body, and to train a keen mind.

Then, Daniel was a *pure* man. We live today in an atmosphere that classifies purity with "sissiness." Impurity is considered a sign of manliness. But these are false standards. Daniel got to his high position because he was pure of mind, body, and heart. Purity is still a mark of distinction, and purity of action is a product of purity of mind. Only the Lord can enable us in these times to be pure.

And Daniel was a man of *purpose*. He purposed in his heart that he would not defile himself with the king's meat and drink (1:8). He purposed in his heart that he would be true to God (Dan. 6). He purposed in his heart to be honest regardless of the consequences. And he carried his purposes through. It's a great thing to have real purpose in life. All too many just drift—not caring where they are going. It's up to you and me to live a purposeful life.

Daniel was a man of *prayer*. He was on regular speaking terms with God. And it was through prayer that he received the interpretations of the dream, and thus became famous. But, you say, prayer got him into trouble—he was cast into the

lions' den. That's true, but prayer also got him out of trouble—out of the same lions' den, unharmed. I think it was Spurgeon who suggested that the reason the lions didn't eat Daniel was that he was two-thirds backbone, and the rest of him was grit! There may be something to that!

Daniel's prayer in the ninth chapter of the book that bears his name is one of the truly great prayers of the Bible. Perhaps this fact about Daniel is the real key to his success. The longer I live the more I'm convinced that most of our failures are prayer failures. Prayer moves the Hand that moves the world. Let's pray more, and more earnestly!

Then Daniel was a man of *promotions*. He found his way to the top, and is probably the only man in all history who was premier for four world rulers of two successive kingdoms. He had tremendous power in his position, but he did not abuse it. Prestige was his, but he did not boast of it. In all this there was still a humility of heart, and a recognition that this was of the Lord.

Daniel got somewhere, but it was not accidental. Daniel had what it took. And you and I, by the grace of God, can have what it takes, too. He provides it, as we fellowship daily with Him, in the Word, and in prayer.

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
Dare to make it known."

## NEWS NOTES

In a recent meeting with the Vicksburg and Leamersville churches in Pennsylvania, there was a great deal of interest in greater activity among the youth, both in individual church activities and joint meetings. These churches are only two miles apart. A joint boys club, and many joint B. Y. F. activities are planned.

A youth choir, organized by

Brother Parsell, the "pie man," assisted in Brother Colburn's evangelistic meetings at the Hollins church recently. The choir is composed of young people from the Clearbrook, Ghent, and Hollins churches of the Roanoke area. The young people of these churches were special guests at the Saturday night services of these meetings, too.

B. S. L. V. covenant cards have been coming in thick and fast for several weeks now, and we are thrilled with the response that the reorganization of the Brethren Student Life Volunteers is receiving. If you have dedicated your life to the Lord for full-time Christian service, and did not receive a covenant card, or have lost yours, get one from your pastor, or write the National Youth Director for one.

The first fall copy of the *Brethren Bookworm*, a monthly paper for all B. S. L. V.'s and Brethren students above high-school level, was mailed out recently. If you did not receive one, but are entitled to, send your name and address to the National Youth Director. Another copy will be in the mail early in November.

Although mail addressed to the National Youth Director, Winona Lake, Ind., will always reach him sooner or later, mail addressed directly to him will reach him sooner. Schedule for the next few weeks follows:

- Nov. 9-12—Winona Lake, Ind. (giving series of special lectures at Grace Seminary).
- Nov. 13-14—Covington, Va., c/o Rev. Lee Crist, Parrish Court.
- Nov. 14-17—Buena Vista, Va.
- Nov. 18-20—Winchester, Va., c/o Rev. Paul Dick, 649 Berryville Ave.
- Nov. 21-23—Washington, D. C., c/o Bill Smith, 3018 9th St. S. E.
- Nov. 25-28—Philadelphia, Pa., c/o Rev. Wm. Steffler, 354 E. Sheldon St.



# BRETHREN OF TODAY

Biographical Sketches of Our Leaders



## HOMER A. KENT

Many of the present leaders of the Brethren Church were not rocked in Brethren cradles, nor do they have a Brethren ancestry. Although they were reared in non-Brethren homes, they and their families were attracted to the Brethren Church by the clear preaching of the Word of God from Brethren pulpits. Like many others who are active in the church today, Homer Austin Kent first heard the sound teaching of the Word in the First Brethren Church of Long Beach, Calif., during the long ministry of Dr. Louis S. Bauman in that place.

Homer Kent was born in Hiram, Ohio, Nov. 10, 1898, and moved with his parents to New Mexico at the age of seven. During their five years in that State they attended a Presbyterian church, and became acquainted with western ways. Being reared in a Christian home, Brother Kent says he does not remember the time when he did not want to serve Christ, but it was not until after they moved to Long Beach and he heard the preaching of Dr. Bauman that he understood the way of salvation. At the age of 15 he confessed Christ as his Saviour, was baptized, and united with the Brethren Church.

Brother Kent says that his call to the ministry came "largely under the influence of Mrs. Margaret Clark, sponsor of the Intermediate C. E. work in the Long Beach church." Many ministers, mission-

aries, and ministers' wives could repeat that quotation without changing a single word! (Faithful laymen and women of the church, remember that, if you are ever tempted to "give it all up.")

Feeling a call to serve the Lord, Homer Kent did not wait until he



DR. KENT

had finished his preparation before he began his life work. He was active in local and county C. E. work, did mission work at the Los Angeles harbor, and taught a Sunday school class in his home church.

While he served, he continued to train, attending the Bible Institute of Los Angeles for two years, Xenia Theological Seminary for three years and Ashland College for three years. In 1924 he studied at the School of Oriental Research in Jerusalem in connection with a trip to the Holy Land. His articles in the *Missionary Herald* are often illustrated with pictures taken on that trip. Further training was received at the Winona

Lake Summer School of Theology. At Ashland College, Brother Kent was class president, at Xenia Seminary he received the Master of Theology degree, and at the 1948 commencement exercises of Grace Theological Seminary he received the Doctor of Theology degree.

Brother Kent was ordained to the ministry, Sunday afternoon, July 26, 1925, at a district conference session in Long Beach. Officiating ministers were L. S. Bauman, E. M. Cobb, and A. V. Kimmell. Following his ordination he became pastor of the First Brethren Church, Washington, D. C., where he remained until 1940, when he was called to become a member of the faculty of Grace Seminary. During his 15-year pastorate in Washington, the present church building was erected and the membership increased to over 500. During the last two years he has been serving as part-time pastor of the Winona Lake church, while continuing to teach in the seminary. He has been a member of the Foreign Mission Board since 1933, and is now its recording secretary. His writings have been published widely.

His wife, Alice, comes from Clayton, Ohio. She was the first national president of the W. M. C., serving in that office for four years. They have two sons: Homer, Jr., a Mid-dler in Grace Seminary, and Wendell, a Junior in high school.

Dr. Kent is 5 feet, 10 inches tall, weighs 150 pounds, has hazel eyes and grey hair.

## BIBLE-READING SCHEDULE

Monday	Nov. 15	Ezekiel	10, 11, 12	I Thess.	5
Tuesday	Nov. 16	Ezekiel	13, 14, 15	II Thess.	1, 2
Wednesday	Nov. 17	Ezekiel	16	II Thess.	3
Thursday	Nov. 18	Ezekiel	17, 18, 19	I Tim.	1, 2
Friday	Nov. 19	Ezekiel	20, 21	I Tim.	3, 4
Saturday	Nov. 20	Ezekiel	22, 23	I Tim.	5, 6
Sunday	Nov. 21	Ezekiel	24, 25, 26	II Tim.	1, 2

## DES MOINES REVIVAL

There were 1,142 decisions in the evangelistic meetings sponsored in Des Moines, Iowa, by Youth for Christ and 92 churches in the area. Billy Graham was the preacher, assisted by Mr. and Mrs. Cliff Barrows and George Beverly Shea. The decisions include 417 young people who answered the missionary call on the final Sunday afternoon.



## New Church Organized in Meyersdale

Since Judge Norman T. Boose ruled that those who teach and preach in the old Main Street Brethren Church in Meyersdale, Pa., must teach that "baptism is essential to enter the kingdom of heaven," Pastor Gerald Polman and most of the members felt that they could not conscientiously remain in the church. They have felt led of God to organize a new church in which they can teach the Gospel of salvation by the grace of God.

Services of the new "Meyersdale Brethren Church" are being held in the Evangelical United Brethren Church building. On the first Sunday there were 142 in Sunday school, 140 at the morning service, and 112 in the evening.

Rev. Gerald Polman continues as pastor of the Summit Mills church also. Rev. Charles Ashman and Dr. Alva J. McClain assisted in the organization of the new Meyersdale church.

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### CLEVELAND, OHIO

The Cleveland church is going rapidly forward in its program of relocation. New lots have already been purchased by the church in the new and booming section of Lyndhurst, three miles east of the present location. The Home Missions Council will have a great part in the building of the new church next year. The present site is now up for sale, the proceeds to be applied to the new lots and building.

There have been eight new members added to the church recently, five by baptism. The last two communion services were attended by 37 and 45 communicants. Richard Jackson, Jr., former Bible school superintendent, is at the seminary, training in the collegiate division, with a view to the ministry. We praise the Lord for all of this, and invite your continued prayers on our behalf.—*C. Bergerson, supply pastor.*

The following official statement was issued by the members of the new Meyersdale church, which already has a charter membership of 80:

"In the legal controversy over the property of the Main Street Brethren Church, the principal points at issue were doctrinal. We have been charged with teaching and preaching that obedience to the commands of the Scripture is not essential in life and that once one has become a Christian or been regenerated his conduct in life, no matter how vile, will not jeopardize his salvation; that the Sermon on the Mount (Matt. 5-7) has no application to the present age. Both of these accusations are denied for such has never been preached or taught by the Rev. Mr. Polman and his people.

"The crucial point at issue was concerning the relation of water baptism to salvation. The dispute did not concern the form of baptism which both parties agree is immersion by trine action, but rather the purpose of such baptism.

"On this point the court decided the established doctrine of the Brethren Church to be that 'baptism is essential to enter the kingdom of heaven.' The court further granted a decree forbidding the official board from ever recommending for employment any pastor who will not teach and practice the same. This decision of the court as to the purpose of water baptism we firmly believe to be a most serious error, contrary to the clear teaching of the Scripture, and to the historical position of the Brethren denomination.

"It should therefore be obvious to all that the decision of the court and its decree have left the officers and people of the Main Street Brethren shut up to only two possible courses: either to be compelled to teach and practice that baptism by trine immersion is essential to salvation, or we would be compelled to abandon the church building.

"As to the first alternative, as

Christians we cannot conscientiously teach what the court demands as the price of our remaining in the church building. We believe, and have always taught, that water baptism by trine immersion is a divine command which should be observed by the Christian believer as a privilege and duty.

"To teach and practice a doctrine of water baptism, as defined by the court, would compel us to teach that there is no salvation for those not baptized by trine immersion. This we cannot do, for we have many friends in other Christian denominations whom we gladly recognize as true Christians although they have not thus been baptized. We believe that they, like ourselves, are saved by the infinite grace of God, not by works of men. Therefore, we have no other alternative than to abandon our building, in view of the court's decree.

"We bear no ill will against those who have wrongfully deprived us of the right to use our property on Main Street. We do feel, however, that it is a real tragedy for a civil court to fasten, for all time, on the church building the demand that it is used only by those who are willing to teach baptismal salvation.

"We feel that to defend the case further would be to waste time and money which we would rather use in the promotion of the Gospel of Christ for the salvation of men in a world which is being torn apart by wars, race and class hatred, and the ambitions of sinful men."

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### LEON, IOWA

We had a good revival in Leon with Bro. Ralph Colburn as song leader and Bro. R. Paul Miller as evangelist. Brother Colburn worked hard with the children and young people. More than 100 attended the first youth rally on Saturday night, and several afternoons 50 or 60 children attended the children's meeting.

Brother Miller preached every night and went almost every day into homes telling the old story of redeeming love. Few evangelists go immediately to the heart of spiritual need as does Brother Miller. He was used of God to stir the church to a sense of its need. His messages were thoroughly Biblical, and souls were saved.—*R. H. Kettell, pastor.*

# The Brethren Missionary Herald

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NUMBER 4



REMEMBER THANKSGIVING! YOUR GIFT MAY BALANCE THE SCALES!





# As the Editor Sees It



By L. L. GRUBB

## THE FEAST OF HARVEST

Everything is timely and interesting in its season. Jesus always seemed to adapt His discourses to the seasons and to the audiences He addressed. Certainly it is obvious that the minds of men are more capable of being fully impressed with certain thoughts and facts at one time than another. When we are ill we are more fully impressed with our weakness, frailty, and mutability. When near the grave we realize how utterly mortal we are. So the seasons and our responses should work together. In olden times God was pleased to appoint festivals and feasts to commemorate great events and occasions in Israel. One of these was the Feast of Harvest to celebrate the goodness of God in the abundance of His bounty and blessing (Ex. 23:16). If the mercies of God demanded grateful services from the Jews, they certainly are worthy of ours.

*The harvest gives us instruction by manifesting the wonderful power of God.*

We often stand astonished at the power of storm and tempest and the dashing of mighty waves upon the shore. Yet no less energetic and great is the power of Jehovah in producing the harvest. When Jesus Christ stilled the waves of Galilee He surely manifested no more power than when He multiplied the loaves and fishes and fed thousands in the desert. Does it take less power to form a pod and place peas in it than to cross the sky with streaks of lightning? The most brilliant scientists have been unable to fathom to its beginning the process which produces one blade of grass. This is a divine secret necessarily because only the infinite God has power to place life in the plants and crops. Men have tried to produce plant life, and have failed. Every drop of rain to water and give the increase speaks volumes concerning God's power. The whole system and cycle of producing sufficient food for the existence of the human race spells omnipotent power. Believer and infidel alike will do well to soberly consider this fact at this season.

*The harvest instructs us as to the goodness of God.*

Why does Jehovah meet all the needs of His creatures? In Psalms 65:9-13 the writer describes the goodness of God in watering the hills and the valleys and he says, "Thou crownest the year with thy goodness; and thy paths drop fatness." Does He send this profusion of bounty only upon the holy and upright? No, but He gives it to a world arrayed against Him, rebels against His authority. The blasphemer, atheist,

infidel are thus blessed. The rain falls upon just and unjust alike. This is complete proof of His goodness.

*The harvest should produce in us a response of deepest humiliation.*

God's goodness should humble all men. The consciousness of being utterly unworthy of even the least of His blessings should prostrate us in the dust. When Abraham saw the goodness of God he repented himself in dust and ashes. The sinning prodigal returned with the words, "... and am no more worthy to be called thy son." The centurion said, "I am not worthy..." All have sinned and come short of the glory of God! There is none good, no not one. God possesses all the goodness. Therefore, when He deigns to bless His enemies they should be utterly humiliated by His kindness and love. Where there is sin it should be confessed. A sense of unworthiness in the presence of God thus becomes a worthy attribute in any man.

*The harvest should produce in God's creatures a constant desire to please Him.*

Goodness begets gratefulness. The grateful heart will respond, "What shall I render to the Lord?" Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This yieldedness will mean doing those things which please and glorify God. Those who have received the Heavenly Gift should have a burning desire to pass the blessing on to others. As we contemplate numberless blessings of all types received during the past year we must be moved to perform the task laid down by our Lord before He ascended into heaven. "Ye shall be witnesses unto me." "Go ye into all the world, and preach the gospel to every creature."

The Thanksgiving Offering is at the same time an expression of the degree of our gratefulness to God, and our practical effort to please Him by doing the thing which is closest to His heart.

How deeply will we thrust in the sickle?

A BIBLE CLASS IS BEING STARTED IN THE  
SAN FRANCISCO AREA.

PLEASE SEND NAMES OF ALL BRETHREN  
IN THAT AREA TO S. HERBERT BESS, 3221  
GARFIELD AVE., ALAMEDA, CALIF., OR TO  
THE HOME MISSION OFFICE, WINONA LAKE,  
IND.

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# Home Missions Travelog

BY THE SECRETARY



## RELOCATING AT CLEVELAND

During a recent trip east we were able to proceed further with negotiations preparatory to relocating the Cleveland church in a new section called Lyndhurst. Thousands of new homes have been constructed there and just across the street from our proposed lots a great new addition will be developed next summer. Our new lots are strategically located. We urge any Brethren going through that area to see them at Mayfield and Ford Roads.

## BUILDING AT FREMONT

What a thrill it was to drive along Collingwood Boulevard in Fremont recently and see the new church under construction. After seeing a basement church there for some time the new sight was certainly refreshing. Not only is it so to us but to the entire community, which is showing an entirely new attitude toward the church and its work. Again we are reminded that proper buildings are great physical assets to our new churches.

However, the building is not completed and more funds are needed to finish the work.

See the picture elsewhere in this magazine.

## ON TO JUNIATA

All in the same day we visited these various points, including Juniata.

We are glad to report to friends of Home Missions that the new church in another section of the city is definitely under construction. According to word received from the pastor, quite a few bricks should already be laid on the walls.

The Lord has not yet revealed the source of funds to complete the Juniata church building. We are praying that God will touch the hearts of some Brethren people to provide these funds in loans or annuities. Such financial problems greatly impede the work of Brethren Home Missions.

## GREAT CONFERENCE IN PHILADELPHIA

We thoroughly enjoyed three great services in the First Church of Philadelphia, and the opportunity to stress Home Missions. Both pastor and people accorded us every privilege and possible cooperation. The Home Mission spirit is certainly evident and as these friends of Home Missions have promised, we are certainly expecting a very generous offering this year.

With a Sunday school of 266 present, we ministered the missionary emphasis on Rally Day.

## SERVICE IN THE THIRD CHURCH

Going to the Third Philadelphia Church on Sunday evening we found a sizable congregation awaiting us. The response to our challenge was fine.

This church is also a growing institution with a challenging field to reach for Christ.

## ATLANTIC FELLOWSHIP CONFERENCE

The sessions of this conference were indeed a blessing. The messages were filled with spiritual challenges

so that the delegates were inspired to return to their churches and stir them with a new zeal to reach the lost for Christ. What was true of this conference in Hagerstown, Md., has been true of each district conference we have been privileged to visit. We have opportunities to compare these conferences. Of course, some are larger than others, but the same fine spiritual emphasis was apparent in all of them.

Meetings with the District Mission Board produced some plans for the opening of new churches in the Atlantic District. We look forward to reaching north into New York State and farther east into New Jersey and nearby States.

## MEETING IN ALEXANDRIA

The Home Missions Council is now working with the mission point at Alexandria, Va., in the hope that we may profitably assist in the growth and expansion of the work. Both the fellowship and the meeting held with these fine folks were enjoyable. Plans were made for the future location and construction of a church building. We need the prayers of Brethren for immediate, important decisions in connection with this church.

## NEWS OF HOME MISSION NEEDS

### Juniata—

1. Folding chairs.
2. An instrument.
3. Pulpit chairs.
4. Hymn books.
5. Offering table.

### Cheyenne—

1. More Sunday school room.

### Osceola—

1. Addresserette (\$49.50) to contact community by mail, which is so important in a new Home Mission field.
2. Collection plates.
3. Tract rack for front of church (Good News has one for \$7.50 with glass front which allows tract to be seen, more tracts used).

### Pasadena—

1. A new and more attractive building.

### Yakima—

1. Song books.
2. Pulpit.
3. Communion service.

### Fremont—

1. P. A. system for nursery.
2. Nursery furniture.
3. 2-x-2-inch slide projector.

### Indian—

1. Funds for a permanent building.
2. The Gospel stories in film strips.
3. Thread, buttons, and sewing equipment.



# New Brethren Church at Jenners, Pa.

It is always good news when we can tell of the establishment of a new Brethren church because we know that where there is a Brethren church there will be a faithful Brethren pastor and people proclaiming the doctrine of the full grace of God in Jesus Christ.

Through the vision and work of the East District Mission Board a new church has been established at Jenners, Pennsylvania, in a spiritually needy area where hundreds are plunging blindly along the path to eternal loss. The Home Missions Council is working with the Mission Board in the expansion and growth of the Jenners work in order to give the greatest volume of help possible when it is most needed.

Recently the ground-breaking service was held at the site of our new lots with many Brethren people attending from the churches in the area and just about a full contingent of ministers. Rev. Caleb S. Zimmerman, pastor, First Brethren Church, Waynesboro, Pennsylvania, brought a stirring and challenging message. Other pastors assisted in the service, manifesting a deep spiritual interest in this new congregation.

Following his graduation from Grace Seminary, Rev.

Wayne Baker assumed the Jenners pastorate. Meetings were held in a nearby school until the new ruling discriminating against religious teaching in schools was invoked. The congregation is now crowded into a home for services. Thus the desperate need for a new building immediately. Plans have been secured and the work of excavation is now under way in the hope that some sort of a usable structure can be completed before bad weather makes building impossible.

As with most Home Mission projects, financial problems are upon us in a need for funds to complete this structure. What a wonderful blessing it would be if Brethren across this nation would provide annuity funds for use in such projects, or loan money to a church building fund. The growth of our church as a whole is greatly impeded and hindered constantly by such problems.

Pray earnestly for the new work at Jenners. When deciding what to give in the Thanksgiving Offering, think of Jenners and its great need and then multiply that need a hundred times in connection with other opportunities to build churches.

## Jenners Needs New Building

By W. WAYNE BAKER, Jenners, Pa.

My experience as pastor of a Home Mission church is limited to a very few months, but some of the tremendous needs of Brethren Home Missions have impressed me as never before. Here at Jenners we face an urgent need for our building. We have other great needs, but the construction of our own building constitutes an urgent, imperative need for the continuance and expansion of our church.

The need for the testimony of Christ and His saving Gospel certainly exists in this community where the only Protestant church burned years ago, leaving a small group to carry on the Sunday school. Some Brethren became interested in the work, then the District Mission Board and then the Brethren Home Missions Council. The response has indicated the leading of the Lord in the saving of souls and in the growing desire for an established Brethren church. The costs of financing a building are beyond the present power of the local congregation alone. However, God has provided for a building fund and the promise of additional help from the Mission Boards, and the work has already begun. We praise Him for these things.

I believe that there are many other mission churches and prospective mission points whose needs are just as compelling as ours. We urge an increase in the Thanksgiving Offering for the work of Brethren Home Missions and for the glory of our Lord.



W. WAYNE BAKER

## Migrating for Jesus

By R. F. KELLY, Cheyenne, Wyo.

We will all agree that the pastor is called to preach the Gospel although in our little church here in Cheyenne he is janitor, landscape architect (that's the up-town word for lawn mower), painter, etc. It is usually a group of laymen and Brother Grubb that have a vision of a new church in a new location. The laymen in a lot of instances pick the location, pay down on the property, finance the deal, and help promote the work. In the early persecution of the church it wasn't just the preacher that preached the Word. It was the laymen also. Acts 8:4 says, "Therefore they that were scattered abroad went everywhere preaching the word." It seems from this verse that the laymen did some preaching also.

Well, here we are approaching another Thanksgiving Offering and it should be the biggest and best offering that we have ever given. Why? Because the NEED is greater than it has ever been before. Why, do you know that here in Cheyenne they have 30 liquor licenses including bars and package goods stores? They recently voted on licensing six more in the town. Sad, isn't it?

My brethren, let's get busy for God. Let's quit talking about non-essentials and let's talk to men about our Lord and Saviour Jesus Christ. The time is short that we have to *give* or *do*, so let us redeem the time (Eph. 5:16).

Here in Cheyenne, Wyo., you can look 50 miles in any direction and see nothing but prairie. Friends of ours told us that the wind blew 36 hours a day and 400 days a year here and couldn't understand why we wanted to come here. Well, I believe we are here because God wanted us here and we have seen evidences why we

(Continued on Page 967)





**GROUND-BREAKING SERVICES AT THE NEW BRETHREN HOME MISSIONS CHURCH AT JENNERS, PA.** Top row, left—The pastor, Wayne Baker, turning the first shovelful; right—Pastor Baker and family. Second row, left—Brethren ministers attending the services; right—Rev. W. A. Ogden, of Johnstown, taking the offering, with Rev. Henry Rempel, of Uniontown, at the accordion. Third row, center—A view of the service. Bottom row, left—The local and district building committee; right—Jenners group at a recent service.



# Shall We Increase Our Home Mission Offering?

## Board Officials Say, "The Brethren Church Grows With Home Missions"

### AMERICA NEEDS THE GOSPEL NOW!

By A. V. KIMMELL

*President, Foreign Missionary Society*

Missionaries returning from the foreign fields are wondering how long it will be until the Christians from "the heathen" lands will be bringing the Gospel back to unbelieving America. They observe the coldness in the churches, the worldliness which is so evident, the scoffing about the Bible as the very Word of God, and the record of crime, drinking, gambling, and lust which is so public, and immediately decide that America needs the Gospel NOW!



A. V. KIMMELL

However, the Brethren Church is making an effort to do her part in holding to the "faith once for all delivered" through the activities of the Home Missions Council. In many parts of the nation new Brethren churches are letting the light shine forth to a perishing people. Other lights will shine as rapidly as the now established churches provide the funds.

This Thanksgiving time furnishes another opportunity to give to this greatly needed work. We must not fail. If we have any feeling of gratitude (thanksgiving) for our own salvation we will do all we can to make it possible for others also to be saved.

### MORE WORLDS TO CONQUER

By MILES TABER

*Editor and Business Manager, the Brethren Missionary Herald Company*

It is said that when Alexander the Great had conquered the known world, he wept because there were no more worlds to conquer. Unfortunately for him, he did not have any friends who could make more worlds for him.

Having "conquered" about 90 per cent of the Brethren churches and homes in America, *The Brethren Missionary Herald* would soon be weeping with Alexander if it did not have friends who were building more Brethren churches and Brethren homes throughout the land. These friends are continually providing us with more worlds to conquer.

Nor is the conquest difficult. Usually, as soon as a new group is gathered together to organize a new church, we receive a mailing list of all the homes represented in the group. Immediately we have the opportunity to send a weekly missionary into every one of those homes, telling the folks all about the Brethren Church—its leaders, its beliefs, its activities, its life.

We of *The Brethren Missionary Herald* are thankful to God for these friends. Who are they? Officially, they are known as the Brethren Home Missions Council. Actually, they are all of the Brethren people who pray earnestly for the work of the Council and give generously to the Thanksgiving Offering.

### HOW TO GET A BIG JOB DONE

By RUSSELL D. BARNARD

*Field Secretary, Foreign Missionary Society*

Jesus gave a most interesting discussion in Luke 14: 28-31 on "How to get a big job done." Won't you please study it?

We have a big job to be done; there is a world to evangelize; and then new Christians everywhere to be taught and built into the stalwart organization of the native or national church.

There are 400,000 native people in our territory in Africa, with only a few thousand of them now born-again believers; there are only 32 missionaries on the roll in this field. There are 500,000 people in our province in Argentina, with but so few who have come out and out for Christ, and with only a dozen missionaries listed. There are countless thousands in the Amazon country in Brazil untouched by the Gospel of Christ; thousands of square miles of territory even unexplored; and we have just two people who are ready and willing to go immediately to this work. Then Baja California, Mexico, has 1,000 miles of territory, 150 to 250 miles wide, without a missionary, and people live in the fertile valleys in all this territory. We have just one person now under appointment for this great work.

What shall I say of France, and of possible future mission fields for the Brethren in other parts of the world? Challenges are almost unbelievable, and for most of these possible fields not a worker is in sight. Many fields our small fellowship of churches will never be able to enter. But now let's count the cost, and take stock of our resources. What we now have is utterly inadequate for the challenges facing us. There are two possible approaches to this big job before us.

First we might say, "Don't give anything to Home Missions, or to any of our other worthy Fellowship activities; give everything to Foreign Missions." We might claim every young worker for Foreign Missions. But this would be short-sighted and deadly.

The other approach is, "Give unstintingly to Home Missions, and to every Fellowship activity; all are so worthy." This is the wise plan. Our home base will be



R. D. BARNARD

greatly expanded, and then as time passes we will have 100 workers and \$100.00 to the "one" that we have now. And a fine way to begin, is to give the largest Home Mission offering that we as a Brethren Fellowship have ever presented to the Lord. Thanksgiving season is the time; let's pray, and let's give.

## SUPPLY AND DEMAND

By MRS. W. A. OGDEN

*President, National Women's Missionary Council*

In this material world a business is built upon *supply* and *demand*, and the success or failure of that business depends upon its ability to produce. In the spiritual realm our country is manifesting a growing disregard for God and all things spiritual. This presents a need that *demands* our earnest prayer and effort. The Home Missions Council, our channel of *supply*, can only meet this need as we give a greater offering than ever before. New fields and old are calling to the Brethren Church for the message of the Gospel. The Women's Missionary Council is endeavoring to do its part. What are you going to do to make this spiritual business of the Lord a success?



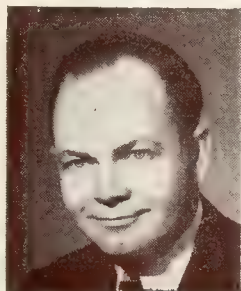
MRS. OGDEN

## THE PRICE OF FAILURE

By RALPH J. COLBURN

*National Youth Director*

Too many times in recent months I have seen closed churches. Sometimes they were in a sad state of dilapidation, sometimes they were excellent structures. But they were closed. There was no preaching, no singing, no prayer in them. Was it because there was no longer a need for the Gospel? No. Was it because there was no longer a field there? Not usually. Almost invariably the doors were closed because there was no vision. And where there is no vision, neither men nor money materialize. And where there is no vision the people perish.



RALPH COLBURN

God forbid that the Brethren Church should ever lose her vision of the need of souls! God forbid that Brethren churches should ever be left desolate because her people have become indifferent, and have ceased to give for the propagation of the Gospel!

And with the spiritual leadership and aggressive program that God has given us, we should not fail—we dare not fail. We must go forward, with Him.

Let us pray that God will give us a real vision of the need of 30 Home Mission points now preaching the Gospel; of the need of many other cities and places where He has commissioned us to declare His message. And if we get the vision, God will get our gifts, the

Home Mission Council's program will flourish to the glory of God, and people and churches will not perish because of our failure. We dare not fail. The price of failure, in lost souls, in lost opportunities, is too high.

## HELP FOR OLDER CHURCHES

By MRS. J. HAROLD PUTT

*National Secretary, Women's Missionary Council*

It gives me great pleasure to have the opportunity of writing concerning the benefits of the work of the Home Mission Board since I am a member of a church which probably would not exist today had not the Board come to our rescue. A number of years ago our church was in debt to such an extent that we were on the verge of losing our church property, and the Home Mission Board very kindly rendered financial assistance until we became self-supporting. So we of the Ghent Brethren Church have a very warm spot in our hearts for the Board.

It is indeed a great privilege to have a part in establishing new churches and helping those already built who are not self-supporting, for in doing so we are instrumental in winning souls for the Lord and building up believers in the faith, and what could be more worth while? There is a crying need for fundamental churches where the Bible in its entirety is being taught in this day of apostasy, so let's all pray for the largest Home Mission offering we have ever had, and then do our part in giving to make it so.

## FROZEN - LUKEWARM - BOILING

By HERMAN A. HOYT

*President, Brethren Missionary Herald Company*

"I know thy works, that thou are neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3: 15-16).

The Lord of the churches sent this message to one of His churches. By "cold" He meant frozen; by "hot" He meant boiling. But this church was neither. He wished it were one or the other, but it wasn't. It was lukewarm, tepid, nauseating, repugnant, lukewarm. I hope this cannot be said of our fellowship of churches, or of any one of the churches, or of any one within the churches.

But here is what lukewarmness means. A man was once known to say, "You know, I am thoroughly evangelical, but not evangelistic." That is lukewarmness, and the statement is a lie. No man is a true believer in the Gospel who is not also ambitious to see the Gospel message go to the ends of the earth. To that end he will display emotion, enthusiasm, energy, passion. His supplications to the throne, his substance to the movement, himself to the cause will be given without stint and without feeling of sacrifice. It was an infidel lecturer who converted the lukewarm churchman, William Booth, into the red-hot organizer and leader of the Sal-



HERMAN A. HOYT



vation Army by the savage but truthful thrust, "If I believed what some of you Christians believe, I would never rest day or night telling men about it."

The Brethren Home Missions Council is the one organization within the Brethren Church whose chief business it is, under God, to plant new churches in the desperately needy communities of our land. This is definitely an evangelistic ministry, for every one of these churches become centers out from which the Gospel light shines into the benighted lives of men and women. They become bases of operation out from which believers herald the glad tidings of saving grace. Let us then, this Thanksgiving season, as in no former one, come to the boiling point in evangelistic fervor, and without stint or stinginess, give of our substance to this evangelistic cause.

"Be zealous (boiling) therefore" (3:19) is the counsel of the Lord. A nauseating evangelistic lukewarmness is failure. And for this the warning is, "I will spue thee out of my mouth."

### PRAY - REAP!

By JUNE BOWSER

*National President, Sisterhood of Mary and Martha*

As we look at our Home Mission field, we can really say, "The harvest truly is plenteous, but the labourers are few." Think of the thousands in our cities, and still



JUNE BOWSER

greater numbers in the towns, villages, and rural sections of our vast country who are without the Lord Jesus Christ. In how many communities is there a Brethren church? How many new fields have we opened in the past year? Why?

When the Sisterhood asked Brother Grubb for a list of Home Mission needs for the board to consider as our new national project this year, without any hesitation he named off more than we could care for in ten years. From every corner of our vast field there are needs that should be met immediately, so that the work can go forward. Why aren't these cared for already?

Because we have depended upon our offerings. In my first statement I stopped at a semicolon, but the Lord Jesus didn't! He went on to say, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Yes, we have forgotten one of the most important commandments of the New Testament. Are we willing to wait upon Him for our Home Mission needs? "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Then as we bring our tithes and offerings into the storehouse, He will open the windows of heaven and pour out a blessing upon us, "that there shall not be room enough to receive it."

PRAY—GIVE—EXPECT. And He will for He has promised.

## SISTERHOOD AND HOME MISSIONS

By RUTH RINGLER

*National Secretary, Sisterhood of Mary and Martha*

Sisterhood, being a missionary organization, is vitally interested in Home Missions. In our devotional studies last year on "Christian Service" we learned that there

is a part that each and every Sisterhood girl—yes, that each and every Christian can do in the winning of the lost to Christ. We can pray, we can give, and we can go. God does not call us all to serve Him in lands beyond the sea. But He does give each of us Christians something definite to do. This year in Sisterhood we are studying the Brethren Harvest Fields. How it thrills us to hear about the work among the Indians and about the souls that are being saved among the Spanish-speaking people. Yes, and our hearts are made glad when we read the good reports from our many Home Mission churches.



RUTH RINGLER

But when we think of the many towns and cities in our land that have no fundamental church to lead men and women to the Lord Jesus Christ, our hearts hear the call to do more. Part of our motto in Sisterhood is "... to give the girls of dimly lighted regions the opportunity to know Jesus Christ as their personal Saviour." More and more we are becoming conscious of the dimly lighted regions in our own country. What a joy it was to do something definite for one of these dimly lighted regions; to realize that by the gift of "Jim the Jeep" we were able to help about 800 boys and girls to hear about Jesus.

It is our prayer that many more will come to know our wonderful Lord through the work of Home Missions. And that many more Sisterhood girls will answer the call to serve Him in these fields.

### WHY I BELIEVE BRETHREN LAYMEN SHOULD GIVE TO HOME MISSIONS

By JOHN M. JOHNSON

*President, National Fellowship of Brethren Laymen*

Because of being a charter member of a Home Mission church, and watching the church grow from a small group of consecrated Christians to a good-sized group of Christians, and building a new church on their own, I can realize the importance of the Home Missions Council and the offering the Lord has laid on your heart to give to them, to be used to help new, struggling churches.

Churches have been started in this area by other denominations and after a number of years are practically where they started because of no such group as the Home Missions Council.

The Council first gets the prayers of the entire National Fellowship for any point upon entering, and these prayers continue through the growth of the church. These prayers are certainly vital to a Home Mission church.

Then because you, as Brethren laymen, have realized the need and have given well to the Thanksgiving Offer-

ing, the Council is in the position to help the church financially.

Unless you have been a member of a Home Mission church you can hardly realize the blessing this help can be to both pastor and the people.

Laymen, get behind your Home Missions Council and help win souls for Christ.

Prov. 29:18—"Where there is no vision, the people perish . . ."

## EVERY LAYMAN A SOUL-WINNER

By EARLE R. COLE

*Secretary-Treasurer, National Fellowship of Brethren Laymen*

Fellow laymen, your National Secretary asks that you pause a moment and constructively consider our status—yours and mine—in this the greatest business on earth—soul-winning.

We use one of the best business tools—the business conference—to determine our aims and goals. But we fail miserably in accomplishing our goals. Why?

Few realize that a conference does not "do" anything. Instead it discusses and decides what should be done, but it does not do the job.

We send representatives to National Conference and attend district and local laymen's meetings. We set goals for the year or month and go home. Nothing further happens! Why?

Simply this—we have not gone to God in prayer and we have not done individually or in our church group those things decided in conference.

One of the many things that we must do this year if a harvest of 5,000 souls for Him is to be gathered, is provide adequate funds for Brethren Home Missions. Home Missions are vital to the success of our work of witnessing for Him.

Last year's Home Mission budget had to be cut, for the funds did not meet the goal.

Sacrificial giving is necessary together with your continual prayers; and your active participation in promoting the largest Home Mission offering ever this year is a must.

## ARE WE CONCERNED FOR THE LOST?

By CARL MILLER

*President, Brethren Boys Clubs*

Just what are the Home Mission needs this year? The needs, I believe, are pretty much the same as last year, but more intense. The main needs are more earnest prayer, more consecrated preachers, and more giving out of a heart of love for Christ and the lost. We often hear it said, "If the people know the needs, they will give." But that isn't necessarily true. I do believe, however, that when you really have a man's heart you also have his pocketbook. Brethren, does the Lord really have our hearts? Are they broken in concern for the lost souls of men? Or are they all wrapped up in funds for retirement, in social prestige, or in earthly comforts?

Surely there is but one divine commission for the Brethren Church—that of evangelizing the whole world. According to Acts 1:8 we are commanded to start at home. A strong foundation at home is the *only* means of reaching potential ministers and missionaries—not to mention lay people—for Home Missions and Foreign Missions, respectively. Brethren, we must forget self and pray for, live in harmony with, and give *willingly* to the work God would have us do in Brethren Home Missions. I Corinthians 15:34 admonishes us to "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

## Council Directors Say, "More Funds Are Needed to Meet Increased Opportunities"

### THE PROBLEMS WE FACE

By PAUL R. BAUMAN

*President, Brethren Home Missions Council*

What is the most perplexing problem faced by the Board of Directors of the Brethren Home Missions Council? Is it the problem of finding new fields to enter with the Gospel? No; the matter of new locations is not a problem, except for the difficult task of determining *which one* of the many prospective fields we shall enter next! Is it the problem of manning our Home Mission points? It is not always easy to find the man who, in the estimation of our board, is best qualified for a given point. But prayerful consideration has always led us to the man when the proper time arrives. No; it is not a manpower problem! What, then, is the greatest problem our board faces? Brethren, in the



PAUL R. BAUMAN

final analysis, since the very beginning of our work, it has always been LIMITED FUNDS! We have at least ten calls to build Brethren churches in the United States to one which we can answer! Why? Limited funds! We suggest new fields, and then wait to enter them! Why? Limited funds! We make out a double budget—the first to care for the obligations already assumed (our "musts") and the second to show the churches what we would like to do beyond that in the way of advance work. Why two budgets? Limited funds! God has *richly* blessed our work, but brethren, the opportunities are so great and the need is tremendous! Will you make *YOUR* gift this year, as never before, a matter of definite heart-searching prayer? The time is short, and "the night cometh, when no man can work!"

### HOME MISSION PASTOR AND BOARD MEMBER

By PAUL E. DICK

It has been a real blessing to have been a Home Mission pastor for six years. During those years there



were many blessings, many victories, and, of course, many discouragements. While laboring on a Home Mission field I learned from experience the problems of the Home Mission pastor, as well as the Home Mission church.



PAUL DICK

Home Mission dollars at Thanksgiving time helped to make our new church in Winchester a reality. We are thankful that the Lord blessed us in such a way that we have been self-supporting for more than a year, and can continue in a greater way to

help other churches through our gifts to Home Missions.

After having attended a few of the board meetings of the Home Missions Council during Conference this past summer, I appreciate to a fuller extent the great work of this organization in our church. Your prayers and your dollars will magnify this great work in the year to come. Give us your more earnest prayers and the greatest Thanksgiving Offering and we'll give you the greatest year in our Home Mission work.

## YOU ARE THE BRETHREN HOME MISSIONS COUNCIL!

By CHARLES H. CROKER

Your missionaries met the challenge in the Kentucky mountains and God blessed with souls. Your missionaries have met the challenge in New Mexico with the Spanish-speaking people and God is blessing. Your missionaries are meeting the challenge among the Navajo Indians and God is blessing.

The leaders of the Brethren Home Missions Council have met the challenge and are giving themselves unstintingly.

Godly men, well-equipped, have heard the challenge and are giving themselves to lead your Home Mission churches.

Some of you have seen and met the great challenge and have given yourselves in prayer and through your means. We believe God in heaven is moved because some have seen the challenge and have dared to be faithful in prayer and sacrifice. How shall we meet this, the greatest challenge to the Brethren Church? Thirty recognized mission points are crying, "COME OVER AND HELP US." Scores more are knocking on the door of the Brethren Church crying, "COME OVER AND HELP US." Job, when challenged by the devil, met that challenge with prayer. Will you pray? Impetuous Peter, when challenged by the persecutors of Christ, with the sword slashed an ear from the guilty one.

Elijah, when giving his challenge to the prophets of Baal, believed, knowing that God would not fail him, and the fire fell from heaven. Will you join with faith those who believe that we will fully meet this challenge?



C. H. CROKER

## HOW MUCH SHALL WE GIVE?

By F. B. MILLER

As Thanksgiving approaches Brethren families everywhere are thinking and asking, "How much shall we give to Home Missions this year?"

It's a timely and an all-important question. As we read our newspapers and magazines, or listen to radio commentators, we realize there's an ever-spreading "cold war" against the Bible and the Lord Jesus Christ, just as surely as there is against democracies. In many countries God has been "abolished," home and family life have broken down, moral standards are disappearing.

All of which can happen in our own land of liberty, too!

Legislation won't prevent it. Military might won't stop it!

There's only one sure way to guard against it. That's more open Bibles and more open churches! If we look at the map of our own country and note the hundreds and thousands of communities without a single church or Gospel testimony, we can't help but think it is not a question of how *much* we should give for Brethren Home Missions, but **OUT OF THE ABUNDANCE GOD HAS GIVEN US**, how *little* should we keep for ourselves.



F. B. MILLER

## WHAT IS THE COST?

By ROY A. PATTERSON

During recent years all have felt the tremendous rise in cost of every commodity of life, and as the struggle continues to make incomes meet the ever-increasing demands of life, the question most frequently asked is, "What is the cost?"

There is a greater and more far-reaching question which has ever disturbed the mind of man, "What shall a man give in exchange for his soul?" Through depression and prosperity, this question continues to be the all-important one and for which there is but one answer.

If so great a price has been placed upon one soul, can we hesitate to give out of the limit of our means, to carry the message of His saving power to all who come within reach of the Brethren Church?

Never has so much been spent for sensual and sinful things of life as is being spent today. What are we spending to save those souls upon which our Lord placed such a great value?

**OUR CONTRIBUTIONS TO HOME MISSIONS WILL HELP SAVE THESE PRECIOUS SOULS!**



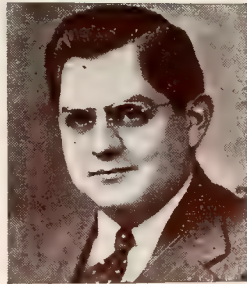
ROY PATTERSON

## "HOME MISSIONS' GREATEST NEED"—AS I SEE IT

By JOHN M. AEBY

If every reader of these words would covenant with the Lord to pray daily for Home Missions, for the pas-

tors on the field, for the progress of the Gospel in the various points, for the board of directors and for the officers of the board, we would see the greatest advance in our history! I do not mean a superficial, "Lord bless the Home Mission work and all who have anything to do with it," but I mean a prayer burden that would lead each one of us to search the Herald for news of the needs of the various projects and for reports of victories won. This kind of interest and prayer will lead each one of us to seek the mind of the Lord in his own giving. It will also lead us to pray for the Lord to move the hearts of those whose interest is not what it should be. We will be Home Mission minded all the time. Then all the needs will be abundantly met.

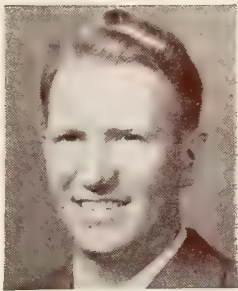


JOHN AEBLY

## HOW A NEW BOARD MEMBER SEES IT

By GORDON W. BRACKER

I am a new member of this Board and count it a high privilege to serve on it. During Conference this year I worked with the Board for the first time and it was indeed a pleasure as well as a challenge. It was a pleasure to hear our Home Mission pastors with all of their zeal and vision present with joy what the Lord has done and suggest fine plans for pushing the work forward. But it was a challenge—yes, heartbreaking, to hear over and over again the sad announcement to pastor after pastor, "We would certainly like to help you more substantially in this new work or much-needed project, but you can see from the records that Home Mission dollars will simply not stretch far enough." Let's do our BEST to help them reach to the last need this Thanksgiving!

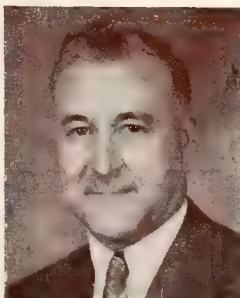


GORDON BRACKER

## THE TASK OF HOME MISSIONS

By ROY H. KINSEY

The business of the Brethren Home Missions Council is to evangelize these United States of America. It is believed that the best way to accomplish this is to establish Brethren churches in communities where there are no fundamental Bible - preaching churches. There was a time when a church could be started in a store room but now there are no vacant store rooms. Churches which meet in temporary quarters usually do not enjoy the confidence of the substantial people of the neighborhood. Therefore, it is always for the best interests of a newly established church to at least own lots on which a per-



ROY KINSEY

(Continued on Page 967)

# Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

## LOOK

1. Backward—See Christ dying for you.
2. Upward—See Christ pleading for you.
3. Inward—See Christ living in you.
4. Forward—See Christ coming for you.

(Flora, Ind., Bulletin)

## THIS DO IN REMEMBRANCE OF ME

1. The Person of the Pledge—Jesus.
2. The Purpose of the Pledge—To recall His death.
3. The Permanence of the Pledge—Until He comes.  
(Ord Gehman, Berne, Ind.)

## GATEWAYS TO HAPPINESS

1. Knowing Christ as Saviour.
2. Knowing Christ as the Supplier of every need.
3. Knowing Christ as the Sustainer of the heart.
4. Knowing Christ as the Stabilizer of life.
5. Knowing Christ as the Sovereign of the will.  
(Ralph Colburn, Winona Lake, Ind.)

## ABRAM'S ALTAR UNTO THE LORD

(Genesis 13:18)

1. Obedience.
2. Fatness of soul.
3. Fellowship.
4. Worship.

(Arthur W. Pink—Gleanings in Genesis)

## SAUL'S CONVERSION

1. He strayed (I Tim. 1:12-15).
2. He preyed (Acts 9:1-2).
3. He was dismayed (Acts 9:3-7).
4. He obeyed (Acts 9:8-10).
5. He prayed (Acts 9:11).

(Bible Expositor and Illuminator)

## THE IDEAL CHURCH

(Acts 4:31-35)

1. It is a praying church (31).
2. It is a Spirit-filled church (31).
3. It is a witnessing church (31).
4. It is a united church (32).
5. It is a benevolent church (32).
6. It is a strong church (33).

(Bible Expositor and Illuminator)

## PAUL AND HIS LORD

(Acts 23:11)

1. The Lord stood by.
2. The Lord spoke—"Be of good cheer, Paul."
3. The Lord sanctioned—"As thou hast testified."
4. The Lord showed—"Also at Rome."

(C. S. Zimmerman, Waynesboro, Pa.)



# Council Missionaries Say, "We Must Answer the Many Macedonian Calls Before It Is Too Late"

## NEVER SAY NO TO GOD!

By BERNARD N. SCHNEIDER, *Mansfield, Ohio*

Dr. A. J. Gordon, of Boston, was sick and dying. It proved to be his last "time out" before they placed him in his coffin. But standing before a great crowd of young Baptists this great servant of God cried out, "Young people, never say no to God."

This challenge should be made from every Brethren pulpit this Thanksgiving, Brethren, never say no to God! Surely, God is throwing doors wide open for us. America needs the Gospel all over again, and as badly as Africa ever needed it.

This afternoon I visited in the home of one who recently has found Christ after years in dead formalism. Suddenly this new child of God turned to me with tears and said, "Mr. Schneider, I believe that nine-tenths of the people in America are as I was; they don't even know that they have to be born again to be saved. Why is that so?"

The statement was true and the question gripped me. America, what a mission field! And the doors wide open! Brethren, never say no to God. As I drove to my next place of call I said, "Hurry up, Lord; let us fill this church at Mansfield so that we may start another." Never say no to God.



BERNARD SCHNEIDER

## EVERY MEMBER A SOUL-WINNER

By REV. WILLIAM H. SCHAFFER, *Spokane, Wash.*

"Say, can you spare a few minutes? I'd like to talk with you."

"Certainly," I answered, as I stopped my car in the driveway of the garage, waiting for a young auto mechanic to come up. "What can I do for you?"

He had just serviced my car and evidently wanted some service from me. Straightforwardly he put this question to me:

"Tell me, how can I be filled with the Holy Spirit?"

There is so much erroneous teaching today about the Holy Spirit and I knew he was a faithful member of a spiritually sound church, but I questioned in my mind whether he was getting mixed up with some false doctrine or really wanted to know the answer to his question, so I asked:

"Why do you want to be 'filled with the Spirit'?" And here was his answer as clear-cut as a man could make it:

"Well, sir, I want to be so 'filled with the Spirit' that when I talk to a man about the Lord that man will be



WM. H. SCHAFFER

so convicted in his heart about his sin that he'll want to accept the Lord Jesus Christ as his Saviour right then."

You can imagine how surprised I was. Right then I thanked the Lord that at least one layman had such a passion for the souls of men that he wasn't going to let the pastor or the evangelist get all the rewards for soul-saving.

One of the greatest needs of Home Missions in the Brethren Church is a laity with an ambition like this young man. *Every member a soul-winner.*

"Must I go, and empty handed?"

Must I meet my Savior so?

Not one soul with which to greet Him:

Must I empty handed go?"

## VISION OF A NEW CHURCH

By J. WARD TRESSLER, *Chico, Calif.*

The words of Proverbs 29:18 carry to us the import of a great message this Thanksgiving season, "Where there is no vision, the people perish . . ." The fatal



J. WARD TRESSLER

effect of the absence of such a vision is stated to be confusion, disorder, and rebellion. We see this is the case in the world around us, but we, the Brethren of Chico, praise God for the *mighty vision* He has given to us. May we burn out our lives preaching salvation by grace through the Lord Jesus Christ and may we reap the fields white unto harvest in northern California!

We are just a new-born babe in Home Missions. However, lots have already been purchased, and we expect to be in a portion of our new building by January 1. What do we think of Home Missions? Just this—we desire that our first offering may be a great offering unto the Lord for these reasons: first, because Jesus Christ is our Lord and Saviour; second, because we want the Word of God to resound to the uttermost parts of the earth; third, because of the support of Home Missions to this needy field. Join us in prayer that this may be one of the greatest Home Mission offerings in the Brethren Church.

## CHALLENGING FIELD IN ARTESIA

By ROBERT DELL, *Artesia, Calif.*

One Sunday morning after the service, a little freckle-faced girl came up to me and said, "Brother Bob, would you pray that God would bring my Mamma back home?" Her mother had gone off and left the family and they needed a mother's love in that home.

Within five blocks of our church you can find eight places where liquor is sold, one large dance hall, and one pool room. In the past two years that I have been

here two of the funerals I have had both had to do with excessive drinking.

The Catholics have had several dances to raise money. They have had festivals and parades down the main street of the town in honor of Lady Fatima.

Next Sunday some local people are featuring what they call a Gymkhana about two blocks from the church. There are contests for the children starting at 10 o'clock Sunday morning, and contests for older folks in the afternoon, with a dance following in the evening.

We are located next to a school that has an enrollment of over 700 grammar-school children of which the majority have no religious training. Our daily vacation Bible school more than doubled this year so that we had to hold our closing program in the school for lack of space.

Probably the majority of the people in the community do not know what the most important thing in life is. The ignorance of spiritual things as revealed by calling in the homes is appalling. "Light is come into the world, and men loved darkness rather than light because their deeds are evil." Help us reach these needy souls by giving a generous Thanksgiving Offering.

### THE MEANING OF THANKSGIVING TO BRETHREN FOLK

By LESTER E. PIFER, *Fremont, Ohio*

From the beginning of Christianity in this country, Thanksgiving has been a national expression from the hearts of the people. Particularly in the lives of Christian people it has been even a greater time of expression, a time when they have turned their eyes from the cares and burdens of the world and poured out their hearts in thanksgiving to the Lord for His abundant provision for their daily needs.



LESTER E. PIFER

To Brethren folk, the Thanksgiving season has become a time of two-fold expression, an expression of appreciation to the Lord for His gifts, and a season in which we lay an offering at the feet of the Master for the evangelization of the home front. In the latter, the Brethren Church has followed the plan which the Apostle Paul gave to the Corinthian saints. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:7). The Home Mission Thanksgiving Offering is an expression of cheerful giving.

The Brethren at Fremont are filled with undying gratitude at this season for the cheerful giving of Brethren churches from coast to coast. It has been our happy privilege to see erected on the foundation of our basement church a beautiful church edifice. This is not completed as yet but will be before the first of the year. Truly we can say with heartfelt thanks, *Your Brethren Home Mission dollars have helped us build a much-needed church here at Fremont!* What is true here in this field can be multiplied many times over in the many sections of the United States.

While church building is important it is not the only

work the Brethren Home Missions Council is able to accomplish with the funds entrusted to them. As the building is erected the congregation must grow likewise. This has been true in this field as well. Last Lord's Day we saw the largest Sunday school assemble in the auditorium in the history of the church. Our people are now in a membership-wide calling campaign that is going into homes all over the city. This is paying in souls for Christ and substantial growth in the membership of the church. May God help us to realize these vital facts in the light of what God hath wrought through our Home Mission organization and its people as we lay our offering at His feet.

### HOUSES OR HOMES?

By R. D. CREES, *Los Angeles, Calif.*

Houses! More houses! Acres covered with new houses! Within a radius of less than two miles from the Third Brethren Church of Los Angeles, 900 houses have been constructed within the past year alone, and 1,000 additional houses will be completed within the next year! Within the past year a new junior college has been built and a new elementary school. Scores of new stores now line the boulevards, and are being occupied by business firms, alert to take advantage of potential new business through this new community.



R. D. CREES

Please notice, I have been careful to call them houses, and not homes. What makes a house a home? Contrary to popular belief, it is not just people living in a house that makes it a home. Many of our Los Angeles houses are just places for people to sleep. People are immersed in business and social affairs all day long and often far into the night. They come back to the house tired and worn. They have no time for fellowship, no family life together. They live in a house, but they have no home. They have no time for God, for the Bible, for the church.

*A house is not truly a home in the Christian sense of the term unless Christ is the Head of the household.* The real estate dealers and contractors have built beautiful houses. Our church is trying to bring the Gospel to the people living there, so they will be real homes! Will you pray for us, that we might be able to reach these new people for Christ and the Brethren Church?

### THE NAVAJO NEEDS CHRIST

By DOROTHY DUNBAR, *Farmington, N. Mex.*

Within the boundaries of our United States we find a tribe of Indians, thousands of whom have never heard the Gospel story or the way of salvation. There are 62,000 Navajo Indians and only about 2% know our Lord. They were included when Jesus said, "Preach the gospel to every creature." Their primitive way of life is not conducive to good health, and although half of the babies die before they reach the age of five years, the Navajo population is increasing at the rate of 1,000 a year. There are many dying every day who have



never heard the Gospel, and it is our responsibility to make Christ known. The barriers in reaching these people for Christ are many, but our God is a God of the impossible. Over half of the people understand no English at all, but God is able in this, too.

The Navajos are satisfied with their own religion, but Jesus said, "I am the way." They have no consciousness of their sinful condition, but the Word of God will show them that "all have sinned" and there is a Redeemer, that the time, money and effort they spend in appeasing the evil spirits is of no avail. The blood of Christ alone will atone for sin. "Faith cometh by hearing, and hearing by the word of God." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Give and pray that the Brethren Church may continue to "make Christ known among the Navajo Indians."

### THE CHALLENGE OF THE OSCEOLA FIELD FOR AN INCREASED THANKSGIVING OFFERING

By WARD A. MILLER, *Osceola, Ind.*

The field in Osceola, Indiana, is truly a challenge for every member of the Brethren Church to give sacrificially for Home Missions this Thanksgiving. Our field is a staggering one. Osceola has grown from a village of 600 people to a town of more than 2,000 population in four years. Sections within walking distance of the church were mere fields two years ago and now they are covered with new homes.

In a recent Sunday school survey by our church we discovered that over 50 per cent of the people are without church connections and by far the majority of these are young married people with children of tender years. Many new faces are seen regularly in our services. But beloved, we have just completed a new building, which, though moderate in cost, is more than we can carry ourselves. You are our gracious helpers to make up wherein we lack. This past year you had a very definite part in the salvation of more than 50 souls and the addition of 22 new members to our church. Our monthly payment of \$300.00 toward the building seems almost a human impossibility, and it is, but God is raising it! He has brought us this far, using every giver to Home Missions as a channel of blessing to this needy field.

You folk who have so faithfully given to Home Missions will never know how much an appropriation means to a small work with such heavy financial obligations. Thank God, the records are being kept in glory and though we have not been able to thank you personally for these gifts you shall be rewarded in that glad day when we see Jesus face to face. We ask you at this Thanksgiving season to give to Home Missions so that they may give to us only those funds which are absolutely necessary and we pledge to you that we shall labor the more diligently in order that the greater part of your gifts may go to establish new Home Mission churches.



WARD MILLER

### THE NEED OF HOME MISSIONS IN CUYAHOGA FALLS

By RUSSELL M. WARD, *Cuyahoga Falls, Ohio*

Do you know the sensation of needing food and clothing and not having enough money in the pay check to procure it? A good many of us have experienced this since the spiraling cost of living has taken many things out of our reach. Then you can understand the feelings of Home Missions when so many needy and fruitful fields must remain untouched because the funds won't reach.

To put it in terms of Cuyahoga Falls, Ohio—for this is my first interest and most intimate knowledge—we need a new church building but there are no funds to build it. Our people are not wealthy, just folk of moderate means like you, and have no huge reserves of savings upon which to draw. We need a building mainly for our Sunday school, for it has been taxed to capacity for some time. Were it possible to turn to a large revolving building fund of Home Missions and borrow this money, we could then erect a beautiful new church on our new location, get busy and bring in the folk who would help us to return those funds to build another church in another needy field.

Will you join the rest of us in prayer that the Lord will give Home Missions the dollars this year to not only further expand existing Mission points but to reach out into new and rich fields for Him?



RUSSELL M. WARD

### THERE STOOD A MAN

By WILLIAM H. CLOUGH, *South Bend, Ind.*

As when Paul saw a man in the night and heard him calling, "Come over and help us," so today men are standing in cities across this nation and calling to the Brethren Church, "Come over into our city and help us." When Paul saw this man and heard him calling for help, he knew it was of the Lord, and we are told he went unto him. This is exactly what the men of God who serve on the Home Mission Board would like to do. They have seen the man, they have heard him calling, and they would like to help. They would like to take these cities for Christ. They would like to establish Brethren churches with Gospel centers across this nation. They would like to place a testimony for Christ in every place where there is a need and where they are calling for help. But there is the pity and tragedy today, they have been unable to help in so many places and that for two and perhaps three real reasons.

FIRST—We have not always had the man. SECOND—We have not had and do not yet have the money. THIRD—We have not had enough prayer, enough faith,



WILLIAM CLOUGH



and enough sacrificial giving from the churches and the membership of the churches.

We need the man, the man with a burden and passion for souls, the kind of man who is willing to spend, sacrifice, and be spent for the sake of OTHERS. The man must be filled with the Spirit, chosen of God, and willing that God have all the glory and Christ have all the credit. But we need not only the man to do the job, but we need and we **MUST HAVE** the money to do the work. The money to buy the lot, erect the building, pay the salary so the man can keep out of debt, and the money to provide for and care for the needs of the work. We need, most of all, the church and all of the churches, the pastor and all of the pastors, co-operating, praying, promoting and giving that the budget which represents the real needs this year be met. We need this year, above all past years, as we approach the Thanksgiving season, to go to God with a thankful heart asking, seeking, and knocking in prayer until God has made it possible for the Home Missions Council to be able to answer this man of Macedonia who calls, and from many places says, "Come over into Macedonia and help us." Dare we who call ourselves Christians fail him this year?

### IS THERE A NEED FOR HOME MISSIONS?

By **RUSSELL L. WILLIAMS**, *Yakima, Wash.*

No doubt every one will respond that we do believe there is such a need. However, I believe this is doubly true in the Northwest.



**RUSSELL WILLIAMS**

According to statistics, 52 per cent of the nation's population is affiliated with some religious organization. This almost sounds like we are truly a Christian nation until we discover that only 8 per cent of the population attend church on Sunday morning and only 2 per cent on Sunday evening. These conditions are certainly bad enough. Now let us look at the Northwest.

Ministers in Portland became alarmed because of the low percentage of the population affiliated with any church. There is only one State with a lower percentage of the population affiliated with some religious organization, than Oregon and that State is this beautiful State of Washington with only 22 per cent. I do not have any figures available on the percentage of church attendance.

This may be a curse but it may also be a blessing if we avail ourselves of the open door. This means that over three-fourths of the population of Washington are growing up without religious prejudices which often make people harder to reach with the Gospel than if they have never had any religious instruction at all.

The Mormons are certainly taking advantage of this fact with literally hundreds of their missionaries covering the State. In other words, the Northwest is open today to the message of the Gospel which the Brethren Church proclaims. For many reasons, a few short years from now may be too late.

### OPPORTUNITIES FOR CHRISTIAN SERVICE AT CLAYHOLE

By **SEWELL S. LANDRUM**, *Clayhole, Ky.*

In presenting our needs at Clayhole at this Thanksgiving time I would like to tell of some of our opportunities of spreading the Gospel in Breathitt and Perry



**SEWELL LANDRUM**

Counties in the schools. Each week we reach more than 800 boys and girls with the Gospel in five schools. Many of the teachers have said that the Bible class is the most important part of their schedule. In all of the schools we get a good response to our work. In almost every case the teacher is glad to have us come to their school room. The children always look forward to the day when the missionaries

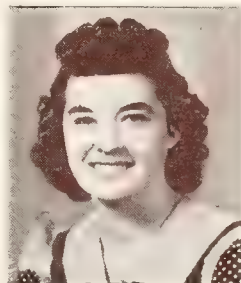
come to visit their school.

In a high school we have been visiting for four years the principal has always been very friendly and has encouraged us to continue our work there. Three weeks ago he was in an automobile wreck and died several hours later. After he had died his family came to us and told of how often he had told them about our visiting his school and how much he enjoyed our visit. Just before he passed away he looked into the face of his wife and said, "Don't weep for me; everything is all right between the Lord and me. I'm ready to go." As the result of our work in this school I had the opportunity of conducting his funeral and preaching a Gospel message to more than 1,200 relatives and friends. Brethren Home Mission dollars make work like this possible.

### WHERE SHALL WE HAVE IT?

By **EVELYN FUQUA**, *Clayhole, Ky.*

Let me see now—could we use the garage? No—that's not nearly large enough! Could we have it in the church? No—there are only two little Sunday school rooms, 10 x 12, and they wouldn't begin to be large enough! The church basement? We don't have one! Outside? Too cold! Could we have it in the parsonage? W-e-l-l, we tried that last Halloween, and there were 84 young folk jammed—and I do mean jammed—into it. There was not space to walk through the room, play games, get acquainted, or anything! And say, can you imagine how the furniture, curtains, and floors suffer? The poor old parsonage has been perfectly willing for the past nine years, but won't be able to stand much more! We have outgrown our quarters! Just **WHERE CAN** we have a party for our young folk? What would you suggest?



**EVELYN FUQUA**

Well, shall we not have a party? Won't there be a lot of disappointed young folk? Can we meet the needs of our young folk and completely neglect their social life? If a church is to meet the needs of its young folk



it must have a place for them to have fellowship. If its workers are to get the best results, they must be furnished with the equipment necessary. The church that fails to provide adequately is cutting off its own resources.

Wouldn't it be wonderful if we had a large room adjoining the church which could be used for our parties, and then divided on Sunday morning into classrooms to take care of some 160 to 175 young'uns?

If this seems to you to be a real need—then will you not earnestly pray about what you should give as your Thanksgiving Offering this year? Your gift may help take care of this need.

### IT IS LATER THAN YOU THINK

By RALPH RAMBO, *Tracy, Calif.*

As we view the conditions of the world today, we are convinced of the authenticity of this statement, "IT IS LATER THAN YOU THINK." As we approach the time of our annual Home Mission offering, we must realize that this may be the last opportunity we may have to give to Home Missions.

God has marvelously blessed the work of our Home Missions Council during the past year, but oh, how much more they could have accomplished for the glory of our blessed Lord had they not been handicapped by the lack of funds. They have done their best, but their efforts have been limited because we failed last year to supply them with enough money to meet the requirements of those wishing to establish new Brethren churches. Friends, let us not allow this to happen again. I am sure we will not. I believe the members of the Brethren Church will meet the challenge this year and will present to the Council the greatest offering in the history of our work. May we each one show these men on the Council, whom we have chosen to do this work for us, that we are wholeheartedly behind them. But best of all let us do it for the glory of our wonderful Lord and for the salvation of precious souls. Here is a suggestion: *double your Home Mission offering this year!*



RALPH RAMBO

### THE NEED IS FOR PRAYERS AND PAYERS— HERE'S HOW!

By GEORGE M. RICHARDSON, *Bellflower, Calif.*

To present the needs of Home Missions in a 200-word paragraph is indeed a colossal task. Not that it is so difficult to write a few hundred words, but that so great a need should be confined to a mere 200 words. Perhaps it would be better to try and determine the greatest need and pray that God would grant us the wisdom and power to present it to you in such a way that it would be etched upon your heart so that you would not only be conscious of Home Missions and its needs at Thanksgiving time, just once a year, but that you would have the same conviction every day of the year, month in and month out, season in and season out.

There is always that great need for spiritual power

that is ours as you who make up our great denomination pray for us and thus "strengthen ye the weak hands, and confirm the feeble knees." Then not only do we need your prayer but we need to know that you are interested and that you are our partners in this great soul-winning and church-building enterprise of Home Missions.

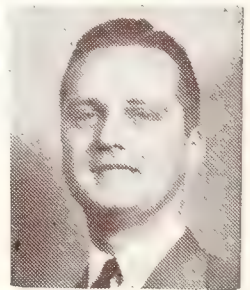
From time to time when you know that your partners in this great enterprise are going through times of testing and trial, drop a letter in the mail to the Home Missions Council office and "Say to them that are of fearful heart, Be strong, fear not: behold, your God will come . . . he will come and save you." It is so good to know when passing through deep waters and the problems arise that seem to defy solution that someone is remembering us in prayer. Someone has rightfully said, "We need not expect God to answer our prayers for blessing our neighbors if we are unwilling to help bear the expense of the revival meeting through which He is to do it." It would not change the meaning of the quotation but only center its meaning if we were to change that phrase "revival meeting" to Home Missions program.

We need the equipment and men to use the equipment that we may get the utmost good out of that power that you have prayed for us to have. To secure this equipment we must have money. Why not let your dollars provide the equipment through which the power of God may flow out on these needy fields? Think what it would mean if 1,000 Brethren would write to our Home Missions Council office and say, "If a new field opens for occupation to the glory of the Lord you can count on me for \$———; just drop me a line and let me know. My address is ———" Think, Brethren, what it would mean if each one of 1,000 men and women in the Brethren Church would make the Council such an offer and in answer to an urgent need sent out from the Council some would send \$1.00, some \$5.00 and even more. Yes, Brethren, the great need of the hour in Brethren Home Missions is not only for a thousand or more of you to think that this is a good idea but to act upon it now. Give liberally to the Thanksgiving Offering—stand back of Home Missions all year.

### "NOW THEREFORE PERFORM THE DOING OF IT"

By CHARLES BERGERSON, *Cleveland, Ohio*

As for Cleveland, we certainly have all reason to help in giving a large Home Mission offering, for we have a building program ahead of us in the spring. Therefore, we are anxious that the whole Brotherhood rally to the cause of Home Missions. The inspired apostle, in II Corinthians, wrote some basic principles for giving. Now Paul was not one to beg for all he could squeeze out of the Corinthian believers to help the famine-struck Jerusalem brethren, but he did want them to complete the previously begun offering before he came so he would not have to beg for it. As for them, so for us these principles are to guide us: first giving ourselves to the



CHARLES BERGERSON

Lord and to the cause (8:5), proving the sincerity of our love for souls by our giving (8:8), giving with a determined mind (8:12), and in a manner not tainted by grudge nor controlled by sheer necessity, but in a manner of cheerful promptness to do anything for the Lord (9:7), always appreciating that the Lord is able to make all grace abound to us in return (9:8). As then, so today ours is an important offering for the increase of Brethren Home Missions. So then, let us accept the challenge of I Corinthians 8:11, "Now therefore perform the doing of it."

### NOW IS THE ACCEPTED TIME

By GLENN O'NEAL, *Santa Barbara, Calif.*

Woodrow Wilson said, "If America is to be preserved materially, it must be redeemed spiritually." If that was true when it was spoken, how much more is it true as we are threatened with Atomic World War No. 1. The conviction is growing among evangelical Christians that if we are to do anything about delivering men from destruction we must do it now. That's where you come in at Thanksgiving time. Your Home Mission dollars will help give the Gospel to many in America who are not being reached with the only message that guarantees eternal life.



GLENN O'NEAL

There are large residential sections in many cities with no evangelical church. There are rural areas that have never had the opportunity to hear the true Gospel. And we are responsible! We serve a Master whose constant command is, "Go!" But the Bible not only says, "How shall they hear without a preacher?" but also, "How shall they preach except they be sent?" Again we say, that's where you come in at Thanksgiving time! We are looking expectantly for the greatest offering we have ever received for the spreading of the Gospel in America.

### IT'S NOW OR NEVER

By PHILLIP J. SIMMONS, *Juniata, Pa.*

Brethren, fires do not wait until you have a full treasury; nor are they particular about how recently you may have renovated your building, or concerned about whether or not you have a place to relocate. Statistics also show that they are not careful to strike the church which has a strong membership, but will hit the smaller mission church just as quickly, and so it was in our mission church in the Juniata suburb of Altoona. We were found in the spot where we had to act NOW. Classes had to be cut from 11 to 6. These had to be crowded into one second-floor room with steep narrow stairway. There is the competition of the regular Sunday morning card game, and the abandoning of the Legion Hall building for the Wednesday evening dance. In our case it could not be next year or the following



PHILLIP SIMMONS

one, but with us *IT'S NOW OR NEVER*. In this hour of crisis, we are praising God that we have the gifts and security of Home Missions to help relieve part of the shock because without this help our church could not have gone forward. But praise God, we see a building going up, and the church growing in membership and testimony because of your mission gifts. May we say, "Thank you," and urge every Brethren to be all out for souls in Home Missions with your gifts and prayers backed by dedicated lips ready to tell dying men of the living Saviour.

### UNGRATEFUL BRETHREN

By LEO POLMAN, *Pasadena, Calif.*

I once read that "the ungrateful are like the grave: always receiving and never returning." That to me is the picture of many of our Brethren.

We boast about having a whole Gospel. We pride ourselves on the fact that we believe "The Bible, the whole Bible and nothing but the Bible," and I believe, in fact we do. Has it ever occurred to you that in what you boast and in what you pride yourself as a member of the Brethren Church, that all you have has been given to you by some others who were *grateful* for what God has done for them through the Brethren Church?



LEO POLMAN

It's a shame and disgrace for our Brethren membership, having so much and yet doing so little for Home Missions. Others making possible what we enjoy and we acting "like the grave . . . receiving and never returning."

Our Lord in Luke 19:40 has said, ". . . that, if these (disciples) should hold their peace, the stones (upon which they stood) would immediately cry out." I firmly believe our Lord could call on the rocks to testify of Him. Instead, He has delegated this work to us. Are we going to act like rocks?

Brethren, with our growing membership surely we ought to consider the needs of others in a more tangible way. We pat ourselves on the back because we gave an average of \$5.00 per member to Home Missions last Thanksgiving. How small can we get? This was less than 10c per week for Home Missions. How can we boast? I honestly believe that we have 5,000 *grateful* members who would be willing to give not 10c per week, but 10c per day for Home Missions. Do you know that if this could be attained we would double our Home Missions effort? Instead of \$87,356.00, which was given last year by some 17,000 members, with only 5,000 giving 10c per day we would increase our Home Mission offering to \$182,500.00. Think of it! So little per day would increase our Home Mission work just double!

Which will it be, "grateful" or "ungrateful" Brethren?

### TWO DISTINCT NEEDS

By RUSSELL H. WEBER, *Baden, Pa.*

As in every form of Christian service, there are but two distinct Home Missions needs—spiritual and material. Unless the spiritual needs of Home Missions are first considered, talking about material needs will be of



little consequence. Of the spiritual needs of Home Missions, I see none greater than the need for sanctified (set apart for service), consecrated, evangelistic Home Mission pastors. May God help every one of us thus engaged, that we might excel in these qualifications. A consecrated laity is also imperative. Above all, Home Missions needs to be constantly aware of the "exceeding sinfulness of sin." If we, ministers and laity, are willing to separate ourselves from sin, not only apparently, but really, then our greatest spiritual need is met. And if our hearts are right before the Lord, our God will meet every material need of Home Missions. Our immediate material need in Baden, Pennsylvania, is a church building. We need your prayers, and your gifts, brethren, that the Gospel be not hindered. What I have mentioned as essentials in respect to Home Missions pastors and people, applies to every other pastor and church. God has been faithful to you. Will you be faithful to Him when you give for Home Missions?

### INFANT BECOMES CHILD

By GLEN WELBORN, *Albany, Oreg.*

In last year's November Home Missions issue of the Brethren Missionary Herald you read of an infant that was born at Albany, Oregon. This infant didn't die. It took the nourishment of "the sincere milk of the word" and has grown thereby. Now the Home Missions Council has a "child" at Albany.



GLEN WELBORN

God has used the Home Missions Council of the Brethren Church to help get the work going. The Home Missions Council could not have done this without the prayers and the dollars of God's people throughout the Brotherhood.

We want to be frank in saying that the past year has been far from easy. We have met Satan face to face. We have met trials of various kinds. We have been upon our knees. We have tried to walk by faith. How else can one walk in a work like this?

Only for God's glory I give these figures that you might know what the Lord hath done in this field. The average attendance for the first quarter of the church's existence was 25. For the quarter just closing the average was 54. But may God help us to be careful to be more concerned about souls being saved!

The new building should be ready for use by the time the Thanksgiving Offering is given this year. The financial story—well, I'm not going to say what was in my mind, for this Scripture comes before me: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

### NEED IN NEW MEXICO

By RUBEL V. LUCERO, *Taos, N. Mex.*

Prayer does work and surely changes things. In Spanish there is a saying, "It is easier to talk about prayer than it is to pray," and I fear that too many of us are taking the easier way. In Cañon of Taos, New

Mexico, in 1929, there was a group of ten people who believed that God answers prayer. We began to assemble to pray for salvation of souls in this part of the State and we have seen results. In this last year we have seen how the Lord has worked in giving me a wife, that she, though not being used to this country, has helped me so much in His work. Now the need for workers in this State is greater than it was in the earlier years, for then there was one priest for Taos, Ranchos de Taos, Cañon, Arroyo Hondo, Arroyo Seco, Valdez, and Questa. Today each of these villages has its own priest, except Taos, where there are two of them. The need is urgent throughout the State, for instance, in the mountains between Taos and Riverside. We drove a new way, leaving the highway and going through many villages, some reached only by leaving the auto and walking up. The first we came to was Rio del Pueblo, then Vadito, and Peñasco, all with no Christian work. Then we came to Chamisal, where my parents were born, and where my father, when he was 20 years old, found the Lord, and where Presbyterians still have an active work. Then three villages, El Valle, Las Trampas, and Ojo Sarco without the Gospel, and lastly, Truchas, El Quemado, and Chimayo, where Presbyterians have work and a large Christian school. It is the same in the villages around Albuquerque, so we entreat you prayer warriors to pray and give so my people may have the Gospel of Jesus Christ and be saved. We praise the Lord for sending Bro. Mark Malles, and now the Klievers, but still there is a greater need, so pray the Lord of harvest, to send more laborers to New Mexico.

### VICTORIES AT MODESTO

By HAROLD D. PAINTER, *Pastor*

On Sunday afternoon, September 12, Bro. Ralph Rambo, pastor of the First Brethren Church of Tracy, California, with several of the brethren from Tracy, came over to help us "break ground" for our proposed new building. October 13 marked the day when our plans were all approved and we were given a building permit by the county engineers to construct a new auditorium addition to our present building.



HAROLD D. PAINTER

Much of the necessary material is already on the church lot, including all of the lumber, which is all "construction grade" or better and has cost us only \$55.00 per thousand board feet, delivered on our lot. The reinforcing steel, bolts, plates, nails, etc., are also on hand. Plans call for an addition with seating capacity of around 350, including a balcony. Several new classrooms will be added, with some of the old rooms enlarged and improved. A "Radiant Panel" heating system will be installed and will be completely automatic in operation. Indirect fluorescent lighting will be furnished in the main auditorium with fluorescent strips in all other rooms.

The outside of the building will be finished with cement stucco, and the inside walls all plastered. All floors on the ground level will be of reinforced concrete.

Windows will be all steel sash glazed with amber cathedral glass.

Bro. Lester Keyser and family, from the West Homer Brethren Church in Ohio, are with us to help with the construction. It is planned to use as much donated labor as is possible, so if any brethren would like to help, your services would be greatly appreciated.

We held our Rally Day for our Sunday school on October 3 and during our program a paper was read on "History of Our Sunday School" in which quite a contrast was noticed. The report for the first quarter showed an average attendance of 43, with a total offering for the quarter of \$24.44; 134 were present Rally Day, with an offering for the Sunday school of \$19.84.

We have seen many great spiritual victories won also. The quarterly report for the last three months shows a total of 22 definite decisions for Christ. While only three new members were added during this time, we have several candidates for baptism and church membership. We have seen a renewed interest in attendance, with nearly every service a capacity crowd.

We want to express our gratitude, first of all, to Almighty God for these mercies and blessings granted to us through His marvelous grace. We also want to express our deep appreciation to the Home Missions Council, and to Brother Grubb, for their financial support, for their prayers and interest, which has helped make these possible.

At this season of the year we are looking forward to Thanksgiving time, when Brethren all over the nation will bring in their Thanksgiving Offering for Home Missions. Remember this, your offering, makes possible such victories as we have seen here in Modesto.

Brethren, "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). To date we have only three churches in all of central and northern California. Your generous offering will make possible another Brethren testimony for Christ in northern California, and also in other needy places across our nation.

## Migrating for Jesus

*(Continued from Page 952)*

came here. People need Jesus here just as much as they need Him in Africa or South America or any other place. I thank God that He spoke to me on the job that day. I was a plastering contractor in Whittier, California, when the Lord spoke to me. I went home and told my wife, Hazel, that if we were going to do anything for the Lord we had better do it now. So we put aside some of the plans we had for ourselves and started to liquidate some of the things that were necessary to leave. The first thing we thought of was, "Where shall we start?" I remembered a friend of ours that was laboring for the Lord in a Home Mission church in Cheyenne, Wyoming, and so we called him on the phone and asked if he could use any help. He assured me that he could, and so within 90 days the Lord had everything in order so we left for National Conference and then on to Cheyenne. Well, beloved, I may be prejudiced but my heart is in Home Missions. Hazel and I worked in the East Los Angeles, California, church when it was just a baby and we received a real blessing from it. You folks know that everybody loves a baby.

Well, so it is with a baby church. You love it and nurse it along and every new thing that it does you think it is just wonderful. So it is with a new church. Everything is wonderful because you started perhaps from nothing and every time you see something done to the honor and glory of God you rejoice. You watch it grow from a few people to a large group.

It is wonderful to see God perform miracles right before your very eyes. We will all admit in the Brethren Church that we need a real heaven-sent revival, but God will never send it unless we are revived in our own souls first. I believe from the bottom of my heart that the life of the Brethren Church is in Home Missions and the life of the Home Missions depends upon the laymen of the church. Proverbs 29:18 says, "Where there is no vision, the people perish." God give us a vision for Home Missions. Our prayer is that God will lay it upon the hearts of laymen all over our Brotherhood to go "all out" for God in helping to establish new churches all over this wonderful land of ours. Someone has said, "Attempt great things for God and expect great things from God." The trouble with most of us is that we limit God by not fully yielding our will to His. God is able. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" (Rom. 11:33). It is wonderful to trust Jesus and watch Him bring things to pass.

## Council Directors Say . . .

*(Continued from Page 959)*

manent church is to be built. Just as the Scripture says, "How shall they hear without a preacher?" the Council asks, "How can they buy lots or build a church without money?" Will you pray that the Thanksgiving Offering may be sufficient to start five new churches?

## NEED FOR MORE EVANGELICAL CHURCHES

By FERNE BARNARD

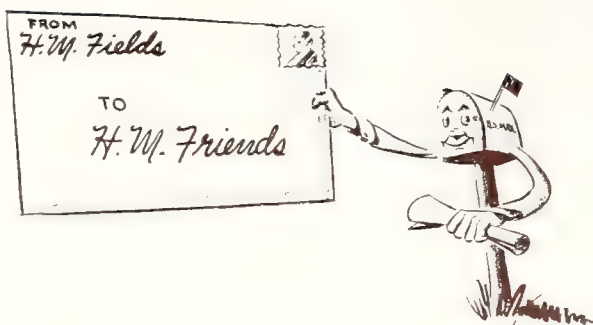
With all the Brethren churches in America, there are still many areas where there is not a Brethren church—not even an evangelical church of any denomination. We shall let others tell you the number of such places but you need only drive over the United States to be convinced of these facts.

It would require sacrificial giving to just care for the many requests for help, from all over the country, in establishing Brethren churches. One way to meet this challenging need is to give to Home Missions through the channel of the Brethren Home Missions Council. Thanksgiving time is the regular time when we think of Home Missions and of the Home Mission offering. We are thankful for all that we have here in America, so let us express that thanksgiving by giving our largest offering to Brethren Home Missions.



MRS. BARNARD





*From Fremont—*

"In figuring up our income last year we received a total of eleven thousand five hundred and some dollars. Two thousand of this was given to us by the Council. Dividing the nine thousand dollars, which was our income alone, by the average number of members in the church last year we have a per capita giving of one hundred dollars and eight cents per person. This is certainly outstanding compared to the whole denomination per capita giving.

"We praise the Lord that last Sunday we had our largest attendance at Sunday school in the history of the church. We set a goal for Rally Day of 150. We had 149 present, and six regulars were absent because of sickness.

"We praise the Lord for another month of free broadcasting of our morning worship services. These were one-hour-and-fifteen-minute broadcasts absolutely free from station WFRO."

*From Clayhole—*

"My first school class began on July 27. The school work is now going right along, and I know the Lord is blessing. This year we are studying the book of Acts, and already it has proven a real blessing. We reach approximately 800 children a week, having 13 classes each week, 52 classes a month. Is there anyone who can say this work is not worthwhile? I often say, 'California children surely do not know the Lord and His Word like the children in Kentucky.'

"About two weeks ago I experienced something I never dreamed I would ever be doing. Mrs. Landrum and I went to a little home back in the hills to prepare a young girl, 21 years old, for burial. We picked out several dresses and necessary clothing from the clothing room and with these we fixed her just as nice as we could. The young mother gave birth to a baby boy the evening before she passed away in the morning. She was without medical care and alone with only her husband, a man about 60 years of age. I have never seen such a scene in all my life. I have never seen a home that had less in it. All we saw was an old dirty bed—no covers,—an old stove and a few dishes. There was no food whatsoever in the house—no clothing—no nothing! How about it—have you been complaining lately? Just stop and consider what the Lord has done for you! The Lord surely spoke to my heart through this experience. To think this girl was only a few steps away from my house. This girl's husband was so jealous of her that he used to sit up in a sycamore tree and watch her as she went to the store. They seemed to have no

friends at all! She was afraid to talk to anyone. Oh, how much we have to be thankful for!"

*From Pasadena—*

"On Rally and Homecoming Day we had meetings all day. The Lord blessed in some real stirring of hearts. We saw two come forward in the evening service, and then baptized five others who had been awaiting the opportunity for some weeks. The month of October was packed full of special services for every Sunday. Looking for great days ahead!"

*From Juniata—*

"How we rejoice in the 16 who have entered our membership since August 15. This group consists of four men, five ladies, four boys, and three girls. Two of the girls are of high-school age. In this group are parts of six new families to the church membership, and two of them are complete families.

"We also rejoice for the three Good News Clubs taught by ladies of our church in homes in the neighborhood of where our new church will be, and for the Miracle Book Club held for fellows in one of the homes of our group."

*From Osceola—*

"Praise God for the eight new members who have come into our work. It is a wonderful answer to prayer. One whole family united. Praise God, also, for several who are not going to allow trine immersion to prevent them from joining our work and putting their 'shoulder to the wheel' at Bethel Church even though they have been singly immersed! This is another great answer to prayer. Keep praying in this behalf."

*From Yakima—*

"There have been new people in almost every service since September 1, that is, people who have never been inside the church before. Pray that they may receive the Word and want to return.

"Our first baptismal service was a real blessing. A young lady who formerly belonged to the Baptist Church came to us and expressed a desire to be baptized and unite with the church. She is in her last year's preparation for Christian service in Prairie Bible Institute.

"We needed a new piano. We were looking for one. The man who was authorized to look for one found a good piano. He contacted the treasurer of the church, but all afternoon before the treasurer came, the Lord kept saying, 'No.' Needless to say, they did not buy it. A family in Sunnyside sold their home. They put their piano up for sale, but the Lord would not let them sell it. Now we have a piano—the one our loving heavenly Father planned for us all the time."

*From Spokane—*

"Several new families are vitally interested in membership."

#### THE MESSAGE OF THE EARLY CHURCH

1. The Messiahship of Jesus (Acts 2:36, 5:31, 17:3).
2. The Resurrection of Jesus (Acts 4:33, 13:33, 17:31).
3. The Return of Jesus (Acts 3:21, 15:16).

*(Bible Expositor and Illuminator)*

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# Your Gifts Are Needed to Complete This Building



PARTIALLY COMPLETE FREMONT, OHIO, CHURCH

*An Increased Home Mission Offering Is  
Urgently Needed to Construct  
Others Like It!*



# News Briefs

Rev. Jack Green, who has been approved as a missionary to open up the new work in Baja California, Mexico, has suffered an attack of acute nephritis. Prayer is requested, that this illness may not hinder the beginning of the new work.

Rev. P. Fredrick Fogle, senior in Grace Seminary, has accepted a call to become pastor of the church in Ankenytown, Ohio, and plans to move to the field about Jan. 15.

Rev. and Mrs. Marvin Goodman, Jr., announce the birth of a daughter at Yaloke, French Equatorial Africa, Oct. 27.

Rev. Joseph Foster, veteran missionary in Africa, is reported to be greatly improved in health after his recent illness, and is back at work.

The *Home Mission* issue of the Herald is being published one week early this month in order that it may reach our readers before the Thanksgiving Offering is received in our churches. Eight extra pages have been added to this number, and most of our regular features are being omitted in order to give a maximum amount of space to the *Home Mission* material. Next week's paper will contain the W.M.C. and S.M.M. information.

Through an oversight the name of Rev. Sheldon Snyder was omitted from the list of Brethren pastors now teaching in the Altoona Bible Institute.

Pastors, Sunday school superintendents, teachers, and secretaries,

please note: Kindly disregard any communications you receive from Scripture Press concerning your order of the Sunday school papers, "Power" and "My Counsellor." We do not have room here to explain the situation, but an explanation will accompany your next order blanks. A new policy which was introduced without our prior knowledge has caused great confusion, and many schools have received twice as many papers as they ordered. Please follow this simple suggestion: continue to order your Sunday school papers from the Brethren Missionary Herald Company, and do not send any orders direct to Scripture Press. We will have a supply of these papers here in our office, and will ship them direct to you according to your order. We are sorry for the confusion during the present quarter.

About 225 women attended the California District W. M. C. rally in the First Church, Los Angeles, in October.

Rev. Clyde Balyo, pastor of the North Riverdale Church, Dayton, Ohio, has been called to serve the church another year with a fine increase in salary. New draperies have been placed at the front of the church auditorium, a gift from the Grace Class.

The second annual Christian Life Bible Conference will be held at Rittman, Ohio, Nov. 14-19, with Rev. Miles Taber as speaker.

Dr. Louis S. Bauman was installed as pastor at Washington, D. C., Oct. 17, and a reception was held for him and Mrs. Bauman the following evening.

The church at Fillmore, Calif., held their fall communion service on Sunday evening at 5:30 so that members who work at night could attend. Rev. R. I. Humbert will hold a Bible conference in this church, Nov. 17-21.

Herbert Paul Schaffer, son of Rev. and Mrs. William Schaffer, attained the second highest grade in his class for examination to enter medical school in the Navy.

Since Rev. J. L. Gingrich has resigned as pastor at Conemaugh, Pa., effective Dec. 15, the church will be calling another pastor. Any interested minister is invited to write the church secretary, Mrs. R. F. Anthony, 226 Main St., Conemaugh, Pa.

## The Brethren Missionary Herald Circulation

Now .....	7,025
A year ago .....	6,370
Two years ago .....	5,355
Three years ago .....	4,962

The Covington, Va., church entertained the district laymen, Nov. 12, and is host to the district youth rally, Nov. 13. Youth Director Ralph Colburn is the speaker at the rally and also at the Sunday morning service. Sunday evening the speaker will be Everett Duncan, local young man from Bob Jones University. The fall evangelistic meetings will begin Nov. 15, with Rev. Orville Lorenz as evangelist. Work on the new 30- by 40-foot addition to the church building is progressing nicely.

The Brethren Chapel of Alexandria, Va., reports a "splendid increase" in attendance since moving to their new location.

Grace Seminary was recently given a splendid write-up on the front page of the Warsaw, Ind., newspaper. The account tells of the opening this year of the new collegiate division, and adds, "According to present plans, additional college courses will be offered in ensuing years so that by the fall of 1951 a complete four-year college curriculum will be in operation." It also stated, "The erection of the new seminary administration building will begin early in 1949, and 18 acres of land have been purchased east of King's Highway to make room for the contemplated expansion of the collegiate division."

Rev. John S. Ironside resigned as executive manager of the Winona Lake Christian Assembly, effective Nov. 1, 1948. He is interim pastor of the Christian Church in Warsaw, Ind.

Rev. Alan S. Pearce is the author of a fine booklet, "Bible Alphabets and Memory Work," which has been used successfully by Sunday schools and young people's groups for several years. Copies may be bought from the Herald office for 25c each.

The Central District youth rally was held in Flora, Ind., Nov. 5 and 6. L. L. Grubb and Dorothy Dunbar were the speakers.



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Youth..... Ralph Colburn



# BRETHREN OF TODAY

Biographical Sketches of Our Leaders



## WILLIAM ARNO STEFFLER

Jesus said, "No prophet is accepted in his own country" (Luke 4:24), and there are few exceptions to that rule. But Rev. William A. Steffler is one of those exceptions. Born in Philadelphia, reared in Philadelphia, he has had a long and successful ministry in that city.

Brother Steffler was born the first time, Feb. 23, 1900, and was born again 13 years later. His home church was the First Church, Philadelphia, where he was converted in a revival meeting under the ministry of Rev. H. Goughnour, who also baptized him.

"As soon as God saved me," remarks Brother Steffler, "He called me to a life of service." While still a boy he taught a Sunday school class, and at the age of 15 he preached his first sermon in a rescue mission. When he graduated from grammar school, the class prophecy had him on a soap box, preaching the Gospel.

How did God call this boy into His service? Not by dreams or visions, nor in any other mysterious way. He used a godly Sunday school teacher, Miss Ruth A. Blue. Brother Steffler says that she made Christ so real to him that as a boy he confessed Him as his Saviour. She also

"did much to encourage me to give my life for full-time service," adds Brother Steffler.

William A. Steffler entered Ashland College in the fall of 1917 to prepare for Christian service, but in a few weeks he was called home



W. A. STEFFLER

by the serious illness of his mother. She died soon afterward, but he continued his preparation in the Bible Institute of Pennsylvania and Temple University.

During his student days he served the Sergeantsville and Calvary churches in New Jersey, continuing as full-time pastor after the completion of his training. He had been introduced to these churches by his friend, Rev. Orville D. Jobson, who

was pastor there until he went to Africa. During this pastorate, in 1924, he was ordained at the First Church, Philadelphia, by Rev. R. Paul Miller.

It was in October 1928 that Rev. William A. Steffler began his long and fruitful ministry in the Third Church, Philadelphia. At that time there were less than 60 members there, and the field was regarded as uninviting. The present membership is more than 300.

He has served as moderator of the district conference several times, and is at present the treasurer of the district mission board. Many successful evangelistic meetings have been held in other churches during the past 10 years.

Mrs. Steffler, the former Harriet M. Miller, also came from the First Church, Philadelphia. She has served as Sunday school teacher, young people's leader, president of the W. M. C., and deaconess. The Stefflers have two children: Harriet Ann, 18, who is preparing for full-time service in the Bible Institute of Pennsylvania, and Alva William, 13, in high school.

Brother Steffler is 5 feet, 6 inches tall, weighs 165 pounds, has grey eyes and brown hair, greying.

## BRETHREN EVANGELISM

By REV. CHARLES H. ASHMAN, Member, Board of Evangelism

In over 40 years as either an evangelistic pastor or a pastor-evangelist, spent entirely in the Breth-

ren Church, we believe we have learned the type of evangelism which meets the needs of the Brethren

Church. We challenge the church to it in our program of evangelism for 5,000 souls in 1948-1949.

### Scriptural

We need Scriptural evangelism. All records of evangelism in the Scriptures prove it was shot through and through, supercharged, with great doctrines. It was instructive as well as inspiring. It taught the heart as well as tugging at it. It proclaimed great spiritual doctrines instead of just pushing for decisions. It was Scriptural in its content as

### BIBLE-READING SCHEDULE

Monday	Nov. 22	Ezekiel	27, 28	II Tim.	3, 4
Tuesday	Nov. 23	Ezekiel	29, 30, 31	Titus	1
Wednesday	Nov. 24	Ezekiel	32, 33	Titus	2, 3
Thursday	Nov. 25	Ezekiel	34, 35, 36	Philemon	1
Friday	Nov. 26	Ezekiel	37, 38	Hebrews	1, 2
Saturday	Nov. 27	Ezekiel	39, 40	Hebrews	3, 4
Sunday	Nov. 28	Ezekiel	41, 42, 43	Hebrews	5, 6



well as spirited in its intent. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There is no true faith apart from the Word of God! Any profession of faith apart from the Bible is false. If souls are not won by means of the Scriptures, they are not won at all. Our motto, "The Bible, the whole Bible, and nothing but the Bible," must be emblazoned on our banners of evangelism. Our appeal must be "Thus saith the Lord." Our evangelism must be a teaching evangelism. In the simplicity of the 10th chapter of Romans we must present it to the unsaved, but we must present the great doctrines of the 10th chapter of Romans also.

#### Enduring

We need evangelism in the Brethren Church that will make for permanency of decisions. Enticing enthusiasm, emotional energy of the flesh, do not make for enduring decisions. We need converts who will become "stedfast, unmoveable, always abounding in the work of the Lord" (I Cor. 15:58). Even with every safeguard, some will fail and fall. But today we behold so small a per cent of reported converts who follow up, follow on, continue, become rooted and grounded in the faith. The blame for this cannot all be laid at the door of the pastor. We have found Brethren pastors fervent and faithful in their work as shepherds.

Much of this failure to "go on unto perfection" can be blamed on the evangelism which makes its appeal to surface emotion. Yes, evangelism must be stirred with emotion, but we must beware of an emotional evangelism. An evangelistic fire which does not win converts who will be willing to endure the fiery furnace is a false fire. Oh, for an evangelism that will make for permanency, stability, faithfulness! This is the only type we are interested in. We do not care to invest precious time in any other type. Magnify the grace of God to the limit, but do not forget that we are "created in Christ Jesus unto good works, which

God hath before ordained that we should walk in them" (Eph. 2:10).

#### Brethren

Our evangelism ought to be Brethren and to make Brethren. Truly we seek first of all to win souls to Christ. But if the Brethren beliefs and practices are Biblical, we ought also to seek to make Brethren out of our converts. We ought to return to the preaching of these distinctive doctrines during our revivals. The old-fashioned question box, by means of which much Brethren doc-

trine was taught without offense, ought to be restored. In our Program of Evangelism, the board unanimously decided that all evangelistic teams employed by it or working under it must be composed of *Brethren only*. Non-Brethren evangelists do not make Brethren converts. Brethren evangelists and evangelistic Brethren pastors ought to be given the preference always, if we believe in our Biblical Brethren beliefs.

#### Pray and Pay

For this type of evangelism we call and challenge you to pray and pay. The two go together. Pray earnestly and give liberally. Begin both now! "Let us perform the doing of it."

### SECOND ANNUAL

## Christmas Gift Subscription Offer

Last year many Brethren people took advantage of our special Christmas Gift Subscription Offer by sending the *Missionary Herald* to their non-Brethren friends as a Christmas gift. The response was so enthusiastic that we are repeating the offer again this year. Here is your chance to proclaim the faith you love, and to give your friends a gift that, each week during 1949, will remind them of your thoughtfulness. All of this is yours for the low price of \$1.50. Read the simple rules below, and take care of your Christmas shopping list now, by sending *The Brethren Missionary Herald* to all of your friends.

#### Conditions of This Special Offer

1. It must be a *gift* subscription (for someone else, not yourself).
2. It must be a *new* subscription (or a renewal of a Christmas gift subscription).
3. Cash must accompany order.
4. All Christmas gift subscriptions will be for the calendar year 1949.
5. The magazine will be sent direct to your friend from our office each week. We will also send you a Christmas card which you may send to your friend, telling him that the *Herald* will be coming as a gift from you.
6. The total cost to you is \$1.50 for each gift. Send as many as you like.

#### Act Now

By sending us your list today, you will help us to handle it more promptly, and you will receive your Christmas cards in plenty of time. Don't forget your local hospital, library, jail, your in-laws, your unsaved friends, your neighbors, your young people at college or in the service, and your friends in modernistic churches. For less than 3c a week, you can't afford to leave your friends without the *Herald*.

THE BRETHREN MISSIONARY HERALD COMPANY

Winona Lake, Indiana

# The Brethren Missionary Herald



## INTRODUCING A NEW CHURCH

*New Building Dedicated on June 27, 1948. Pictures and Article Inside by Dr. Elias White and Rev. W. H. Densmore)*

Bell Brethren Church, Bell, California, in southeast district of Metropolitan Los Angeles. Sponsored by First Brethren Church of South Gate, later organized and developed under District Mission Board of California. Is a Brethren church in all sense of the words, loves and cherishes rich heritage and gracious Gospel Message of the Brethren Church.





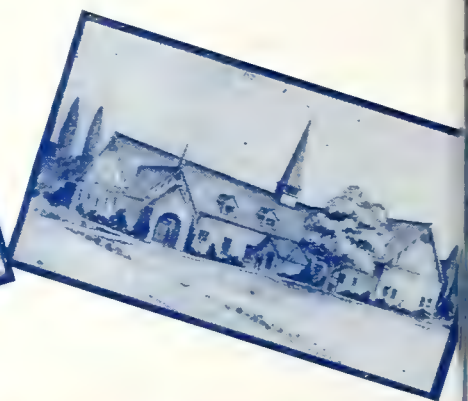
### GOOD BEGINNING!

*Upper left: Boys Club builds jet racers, airplane operates club store. Upper right: Junior Choir. Center: Young ladies trio.*



### ROOM TO GROW!

*Center left: Congregation members helping! Center: A comparison of present building and future plan. Lower left: Corner of second story—still unfinished—will include communion hall, kitchen, janitor's closet, storage cabinets. Lower right: Arch on left some day will be opened to make entrance to main auditorium. Arch on right leads to chapel and classrooms.*





Rev. W. H. Densmore

### COMMUNITY INTERESTED!

Typical California building material, unique construction, beauty and dignity of church building have attracted much favorable attention and comment. Walls are sixteen inches thick, of new-type machine-made adobe bricks. Scientifically stabilized, bricks are made impervious to moisture by addition of emulsified asphalt which surrounds and waterproofs each particle of clay. Adobe is plentiful, has long list of good attributes, nearly perfect insulation against heat and cold, soundproof, fireproof, waterproof, termite-proof, possesses an inherent warmth and beauty.

### YOUR PRAYERS NEEDED

Pray for the pastor, Rev. W. H. Densmore, as he enters fourth year in Bell, since beginning the work as a Bible teacher; pray for congregation, many of whom are new Christians; pray for work of winning whole families to Christ; pray for young families move into new homes near the church.



## NEWS BRIEFS

Mrs. Peter H. Balzer, mother of Bro. Albert Balzer, died suddenly Oct. 13 at Mountain Lake, Minn.

Rev. Roy Kreimes has been taken back to the hospital, suffering from kidney stones. He was anointed with oil by Rev. Clyde Balyo and Dr. L. S. Bauman. A later report states that his condition is much improved and that he has returned to his home in Dayton, Ohio.

During a recent illness of Rev. R. H. Kettell, pastor at Leon, Iowa, the pulpit was supplied by Bro. Samuel Garber and Miss Angie Garber.

Rev. George W. Kinzie's new address is c/o Nora Eck, R. F. D. 1, New Lebanon, Ohio. Brother Kinzie is taking a rest to regain his health.

The new address of Rev. John W. Hathaway is 2460 Palm Grove Ave., Los Angeles 16, Calif.

Rev. Russell M. Ward and Miss Dorla Deane Braucher were married at the First Brethren Church, Akron, Ohio, Nov. 5. Brother Ward is pastor at Cuyahoga Falls.

Revival meetings at Covington, Ohio, will be led by Rev. Charles H. Ashman, Nov. 22 to Dec. 5.

Bible-reading reports will be requested from all pastors soon after the close of the year. Report to

your pastor when you have finished reading the Bible through in 1948.

Rev. R. D. Barnard will be the evangelist at Fremont, Ohio, Dec. 6-19.

Did you forget to send in your Christmas gift subscriptions to the Missionary Herald? Better do it today!

The Juniata, Pa., church reports the organization of a Brotherhood for the men. Gifts for the Building Fund exceeded the goal in October. Dr. Herman A. Hoyt will speak at the church, Nov. 21, and Rev. Russell Weber, Nov. 23.

Total offerings and pledges at the North Riverdale church, Dayton, Ohio, on Anniversary Day amounted to \$1,394.33.

Rev. William H. Schaffer delivered the dedicatory message at the afternoon service, Oct. 31, when the new church building at Yakima, Wash., was dedicated. Others who took part in the service included Pastor Russell Williams, Rev. H. E. Collingridge, Rev. Arthur Nickel, Rev. Harry Sturz, and Rev. D. F. Eikenberry. Rev. Earl Reed was the preacher at the evening service.

The members and friends of the Winona Lake, Ind., church helped their pastor, Dr. Homer A. Kent, to celebrate the fiftieth anniversary of his birth, Nov. 10, with a surprise social evening in the chapel.

From the First Church, Long Beach, Calif.: "At the quarterly business meeting held Oct. 12, Mr. Walter W. Strong and Mr. Joseph W. Beck were dropped from the roll of our congregation because, over the signature of each, there has been given to us clear-cut denials of the deity of Christ and the trinity of God, which doctrines have always been believed and taught by the Brethren." It is further explained that the moral character of the men involved is not questioned, but the church simply carried out the provisions of a resolution passed several months earlier.

Bro. Charles A. Beatty, of Long Beach, Calif., and Bro. Meredith M. Halpin, of Winona Lake, Ind., have

(Continued on Page 979)

## CHRISTMAS GIFT SUGGESTIONS

### For Children—



### BIBLE STORIES FOR BOYS AND GIRLS

By Theodore W. Engstrom

A new book, just published by Zondervan, beautifully illustrated with original colored pictures, and written in lan-

guage that a small child can understand. Only \$1.95 postpaid.

### For Young People—

### PILGRIM EDITION OF THE HOLY BIBLE

A new Bible, similar to the Scofield, but with notes especially prepared for young Christians; also ideal for Bible students and teachers. Edited by Dr. E. Schuyler English; contributing editors include Dr. Lewis Sperry Chafer, Dr. H. A. Ironside, Dr. Herbert Lockyer, Dr. William Culbertson, and many others. King James Version; cloth binding. Price, \$4.50 postpaid.

### For That Budding Scientist—

### MODERN SCIENCE AND CHRISTIAN FAITH

This new book is written by 12 members of the American Scientific Affiliation, a group of professional scientists who are also devout Christians. Each writes in his own field—astronomy, geology, biology, chemistry, physics, psychology, mathematics, medicine, anthropology, or archaeology—and demonstrates the harmony between science and the Bible. Price, \$3.00 postpaid.

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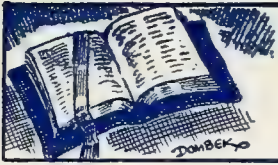
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How to Understand and Enjoy

# THE WORD OF GOD



## ARE ALL PORTIONS OF GOD'S WORD PATTERNS FOR US?

By DR. CHARLES W. MAYES

Does the Bible furnish patterns of procedure and methods of doing the Lord's work which fit all periods and dispensations? The answer to this question may be *No* under some circumstances and *Yes* under others. It will be our purpose to consider both angles and to come to some conclusions in the series of articles which follow.

Now to make the original question more concrete and to present some of the implications thereof we will note the following questions:

1. Should men today wear a beard because the oil ran down Aaron's beard?

2. Are believers enjoined to keep the seventh-day Sabbath because the fourth commandment reads, "Remember the sabbath day, to keep it holy"?

3. Do God's people have the privilege of pronouncing judgment, as Peter did in the case of Ananias and Sapphira, so that they died as a result?

These questions, together with many others, have been the basis of division between various groups of God's people. Denominations have been born over differences of interpretation concerning various events and admonitions. The answer to the above problems can only be understood through what is known as a dispensational study of the Word of God. This we have emphasized in the previous article, when the proposition was set forth that all the Bible is *for us*, but not all the Bible is given *to us* as a system to be carried out in this dispensation.

1. As for Aaron's beard, we may assume that he wore it in the providence and the guidance of the Lord, but certainly what Aaron did in the growing of a beard in the dispensation of the law, sets no precedent for the men in the dispensation of grace to wear a beard. Confusion as to whether the Bible is all *for us* or all *to us* will produce a problem over just such simple matters as this.

2. As for the seventh-day Sabbath, it also belongs to the dispensation of the law, and although introduced before the dispensation of the law was given, the Sabbath was given to one class of people and one only. In the dispensation of grace we are under no obligation to keep the seventh-day Sabbath, for God no longer deals with one nation on the basis of law, but rather with believers upon the basis of the new covenant. These facts we assume to be elemental and leave them with the suggestion that the problem is completely answered in the books of Romans, Galatians, and Hebrews.

3. The case of Ananias and Sapphira, recorded in Acts 5, is a record of what took place in the early church. These two had held back part of the money which was supposed to have been turned in to the church. Furthermore, they lied about it. Peter assumed the position of judge and jury and pronounced

the wrath of God upon them both. They died as a result. Does this set a precedent for us to "go thou and do likewise"? Probably no reader would say so. The point is now, upon what basis do we say that the incident of Peter pronouncing judgment upon Ananias and Sapphira sets no precedent?

Believers today must recognize that God gave certain authority to Peter and the apostles, which was not passed on to those of us who live *since the Bible has been completed*. Before the New Testament was completed, authority passed through men, and these men were the apostles. Instead of turning to the book of Ephesians to solve a problem in the day of Ananias and Sapphira, the church had to turn to the apostles. As our Lord said to Peter, "Thou art Peter, and upon this rock [Christ] I will build my church." He said, "Whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16:18, 19).

The pronoun here translated *thou*, appears in the second person, singular number, of the original. Thus it is made clear that this responsibility of binding and loosing was given on this occasion to Peter alone. Peter exercised this power in the book of Acts when he healed the lame man in Acts 2 and pronounced judgment on Ananias and Sapphira in Acts 5.

After the New Testament was completed and the authority passed from the apostles to the written Word, the full program of grace was under way.

## LAWLESS AMERICA

Last year 3,000,000 criminals committed 1,500,000 major crimes. The loot in 358,000 burglaries totaled \$18,000,000. There were 250,000 automobiles stolen, 1,000,000 fraud or larcenies and 12,000 attack cases. On the basis of the foregoing figures, District Attorney Edmund C. Brown, of San Francisco, called America the most lawless country in the world, estimating the total cost of its crime at \$25,000,000,000 annually. — *The King's Business*.

## BIBLE-READING SCHEDULE

Monday	Nov. 29	Ezekiel	44, 45	Hebrews 7, 8
Tuesday	Nov. 30	Ezekiel	46, 47, 48	Hebrews 9
Wednesday	Dec. 1	Daniel	1, 2	Hebrews 10
Thursday	Dec. 2	Daniel	3, 4	Hebrews 11
Friday	Dec. 3	Daniel	5, 6	Hebrews 12, 13
Saturday	Dec. 4	Daniel	7, 8	James 1, 2
Sunday	Dec. 5	Daniel	9, 10	James 3, 4





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## HERE'S AN IDEA!

Need variety in your B. Y. F. meetings? Why not plan several types of meetings, and then rotate them, more or less? We got this idea from the Juniata young people, and commend them for some good, clear thinking. They decided that they wanted about five different types of meetings, and would sort of rotate them. The types they picked were: leader topic meetings, music meetings, missionary meetings, quiz program meetings, and meetings with special speakers. We believe that's a good lineup, and many groups would do well to follow.

For the leader-topic meetings, you could pick just the best and most appealing lessons from your source material (Christian Service Quarterly, magazine, etc.). Then work it out to the best of your ability, not reading the topics, but giving them in your own words.

Music meetings might be built around hymn stories, favorite hymns of famous people, or of just local folk, hymns about the cross, hymns about the second coming, etc. The stories, testimonies, etc., could be given, then the hymn sung by the group, or as a special.

Missionary meetings can be planned in many ways, and we've made a few suggestions in times past on this page. And soon we hope to have missionary stories with kodachrome slides from some of our own home and foreign fields.

There are all types of quiz programs that you can use as a whole meeting, or just as a special feature. Bible baseball, the "Who am I?" type of quiz, music quizzes (recognition of hymns and songs by reading the first line, or playing the first line), team quizzes, etc. They're always good, but don't wear them out by having them too often.

And special speakers are good, once in a while. If you can get good ones, use them, but don't do it too often. It isn't the purpose of B.Y.F. to listen to special speakers all the time—but rather to learn to do things ourselves.

Variety in your meetings may put new life in your B. Y. F., and help you to reach many other young people. Try it!

## YOUNG PEOPLE OF THE BIBLE

Faithfulness and obedience are great virtues, all too often lacking in young people and older people today. But they were found in Ruth, and she is the one of whom we want to speak today.

Ruth was a Moabitess, but she married into the family of Israel. However, she was widowed while still a young woman. When her mother-in-law returned to the land of Israel from Moab, Ruth insisted upon going with her. Her declaration of fidelity to her mother-in-law and her God is one of the sweetest and most moving declarations in Scripture (Ruth 1:16-17).

But it was not her mother-in-law alone who noted this fidelity. In Israel, Boaz noted it and commended her for it (Ruth 2:12). She found favor in his sight, and later became his wife. By the way, they are still traits for which men look when choosing a wife!

But the Lord noted it as well, and blessed her for it, and rewarded her by placing her in the line of forbears of Christ, the Messiah and Saviour. She had blessings temporal and eternal because of these virtues in her life.

We are living in a day when we grasp for everything, and become somewhat ruthless in our desire to get what we want. There is an old proverb which says, "All things come to him who waits." And the Bible says, "Wait on the Lord . . ." And waiting on Him, faithful and obedient to Him while we wait, brings its reward. These traits endear a young man, a young woman, to people round about, and to the Lord, just as much now as in the days of Ruth. These traits paid eternal dividends then, and they do now. Let's cultivate them, that we too may be commended and rewarded by God and man.

## YOUTH DIRECTOR HOLDS MEETINGS IN HOLLINS, VA.

From October 12 to 24, the Youth Director held evangelistic meetings in our Mountain View Brethren Church in Hollins, just north of Roanoke, Va. Attendance and interest were good, and it was a real joy to work with the Pattersons. Brother Patterson has been pastor of this church since its beginning, about 36 years ago.

There were several first-time confessions of Christ, a number of rededications, and two dedications for full-time service. Billy Gilmer, of the Ghent church, played the piano nightly, and the musical program was enjoyed. On the closing Sunday, a number of families promised the Lord that they would begin a family altar in their home.

Men's, women's, and young people's prayer groups preceded the services nightly, and the young people often outnumbered the adults at these. Saturday nights were special youth nights, with many youth from the Ghent and Clearbrook churches fellowshipping with us then.

The following Sunday, Pastor Patterson baptized about a dozen, most of whom made their decisions during the meeting, and received them into the church.

All in all, the Lord marvelously blessed, and if the church folk enjoyed the meeting as much as did the evangelist, and they seemed to, they had a good time indeed!

## CONFERENCE ON EVANGELISM

The Chicago Gospel Tabernacle will be the scene of the Sword of the Lord Conference on Evangelism, Nov. 21-28. Speakers will include Dr. John R. Rice, Dr. Faris E. Whitesell, Dr. William Culbertson, Dr. Billy Graham, Dr. Bob Jones, Sr., Dr. Bob Jones, Jr., Dr. Joe Henry Hankins, and many others. Emphasis will be placed on prayer, being filled with the Spirit, and soul-winning.



# BRETHREN OF TODAY

Biographical Sketches of Our Leaders



## NELSON ELAM HALL

"From Groceries to Gospel," seems to be a brief summary of the life of Rev. Nelson Hall, pastor of the Brethren church near Homerville, Ohio. He was born May 10, 1912, on Acme Hill, Medina County, Ohio, and experienced the ordinary happenings of a country boy's life. During his boyhood and youth he attended Sunday school a little, but was not converted until he was 25 years of age.

For 10 years prior to his conversion, Brother Hall had not attended church. During the latter five years of that period he was manager of a grocery store in Rittman, Ohio, and as he says, lived a "rugged life." A revival meeting in the United Brethren church in Rittman was the means God used to lead him to Christ.

During Rev. Albert Flory's ministry at Sterling, Ohio, Brother Hall reaffirmed his faith, was baptized, and received into the church. While Rev. R. Paul Miller was holding meetings in the Sterling church, Nelson Hall first felt the call of God to the ministry. However, he continued for several years in the gro-

cery business in Canton, Ohio. He was Sunday school superintendent at Sterling, and later at Canton. It was while working in the Canton church that he was made to see the



REV. NELSON E. HALL

real need of pointing lost souls to Christ.

To prepare for full-time Christian work, he studied at Kent State University and Manchester College, completing his training in Grace Seminary, where he graduated in 1947 with a diploma in theology. Immediately after graduation he became pastor of the West Homer Brethren Church, near Homerville,

Ohio, where he continues to serve at the present time.

Brother Hall was not one who sought ordination to the ministry at the first opportunity, but after graduation from the seminary he purposely delayed his ordination for a year until the Lord's own approval of his ministry had been shown. The ordination took place May 9, 1948, in the West Homer church (picture, *Missionary Herald*, June 26).

Brother Hall is married, and has two daughters, Junelle Ann, aged three and one-half years, and Jeanene LaRue, seven months. Mrs. Hall, the former Miss June Elizabeth Hartzler, is from Sterling, Ohio, and is a sister of Mrs. Russell Barnard. She has charge of the junior church, with an attendance of from 30 to 40.

While Nelson Hall was in seminary he did evangelistic work in the county jail. More recently he has been broadcasting over Station WWST, Wooster. His evangelistic ministry is shown in a rather large number of first-time decisions at the church.

Brother Hall is 5 feet, 9 inches tall, weighs 170 pounds, has blue eyes and dark hair.

## DON'T DO IT!

There is always the danger of becoming so taken up with what the world is coming to that we forget Him who has come to the world.

Studying current events and lecturing about the future is fascinating business these days when things happen with such colorful rapidity. There is a great temptation to turn prophet exclusively.

The newspaper may easily become more absorbing than the Bible, and, keeping our ears to the ground, we fail to keep our eyes on the Lord. Many of the brethren have turned foretellers instead of forthtellers, and that to their own embarrassment when their predictions go askew. Soon we are wringing our

hands over the state of the world instead of pointing to the Saviour of the world.—*Christian Alliance Weekly*.

## WANTED: MORE HAGGAI'S

"A ministry like Zechariah's will more probably be enjoyed than one of the character of Haggai's. Carnal believers often find great pleasure in listening to dispensational and eschatological discourses, in attending what are often mis-called 'prophetic' conferences; but what such really need is the trumpet-like call to consider their ways, rather than eloquent and beautiful discourses about things to come."—H. A. Ironside.

## NEWS BRIEFS

(Continued from Page 976)

been given ministerial licenses for the remaining portion of the conference year by the First Church, Long Beach.

Rev. Peter H. Bury has accepted a call to become pastor of the Conemaugh (Pa.) Brethren Church.

The Christ-for-Fort-Wayne meetings have been a great blessing to our church in that city. Members are doing personal work as never before, and attendance is increasing. On Oct. 31 there were 159 in Bible school and 152 at the morning service. Rev. Bob McCarthy, of Indianapolis, will lead the church in a Bible conference, Dec. 8-10.





# W.M.C.

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## "To the Praise of HIS GLORY" EPH. 1:12

### DECEMBER W. M. C. PROGRAM

OPENING HYMN—"Joy to the World."  
 PRAYER—By the Prayer Band Chairman.  
 MISSION STUDY—"The Foe We Face."  
 LEADER'S TALK.  
 PRAYER CIRCLE—May the emphasis of our prayer  
 time be on the family altars so needed in our homes.  
 BIBLE STUDY—"The Ordinance of Feetwashing."  
 FESTIVAL OF CHRISTMAS HYMNS—Group singing  
 of Christmas hymns. Have all the special music you  
 can arrange for this blessed time of the year. Enjoy  
 the lovely Christmas carols; we only get to sing them  
 about one month out of a year.  
 TESTIMONIES—With the theme in mind, "What God's  
 gift, His Son, means to me and my family."  
 POEM—"My Gift."  
 PRAYER OF BENEDICTION.  
 BUSINESS SESSION.

### MY GIFT

Christmas, the time of joyous giving.  
 Each day, the time of joyous living.  
 Without the gift of God's own Son  
 My life would be a dreary one,  
 So I will make my gift of love  
 To Him, who sits enthroned above,  
 My heart's devotion, time, and praise  
 Shall aye be His through endless days.

*Anon.*

**YOUR W. M. C. EDITOR HAS MOVED TO CALIFORNIA. PLEASE ADDRESS ALL MAIL TO HER AS FOLLOWS:**

**MRS. EDWARD D. BOWMAN  
 8560 EAST RAMONA AVE.  
 BELLFLOWER, CALIFORNIA**

### W. M. C. LEADER'S TALK

Christmas is family time. Sons and daughters who have been separated from home by miles and time attempt to get together for Christmas. What better time, then, to start a family altar if your home hasn't known its blessings heretofore? Enjoy the pleasure of reading God's Word together, and the oneness of fellowship around the Throne in prayer.

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children . . ." (Deut. 6:6-7). If you don't have God's Word in *your* heart, Mother, how can you teach your children? Why go a-wishing each day that your family will turn to Christ and be interested in spiritual living when you have at your hand the Word, and on your knees, the power to turn that wish into reality?

You must take the initiative as parents to *lead* your family in this worship period. Yours will be a blessed Christmas with a richer appreciation of God's gift to you and your family as you present to Him your family in concerted worship.

### W. M. C. WORK PROJECT NOTES

National work project chairman is Mrs. Grant McDonald, R. R. 1, Box 29K, Ramona, California.

1. If any Council is taking on a major sewing or child evangelism material project, please report it to Mrs. McDonald so councils will not duplicate.

2. Child evangelism Luke backgrounds are being painted. We need five Luke sets of lessons and figures.

3. When you are preparing an inexpensive, brief object lesson for your own local work, why not make a duplicate and send it to any one of our missionaries. The day it arrives that missionary will thank the Lord for the prepared story He has provided through you. Your sermon will be preached through another.

4. Local councils are asking for local projects. Send us a list of what you have done. We would suggest

communion supplies, platform curtains for your programs, renovating drab S. S. rooms and nurseries with a bit of paint, curtains, and a little help from the men into cheery happy children's quarters. There are always choir supplies and robes to be cared for.

5. Save samples of your projects, including scrap books, local programs, and banquets, for 1949 National Conference when we plan to have a real exhibit of these things.

## MIDWEST DISTRICT REPORT

Greetings from the Midwest District of the Women's Missionary Council. We feel that we have much to praise the Lord for in that we have been able to meet our goals and have seen one new council organized this year in our district, that at Taos, N. Mex. This new council of 22 members increases our total membership to 81 and the number of councils to five.

Distance has proved a real barrier in our work, as the councils are from 100 to 400 or more miles apart. We were able to meet only once during the year, at our district conference in June. We feel that the women would understand the work much better if we were able to have rallies and discussions of the work carried on.

We were able to meet the largest goal we have ever attempted in a material way in our district project. We furnished \$75 toward the remodeling of the Taos parsonage kitchen, in addition to raising money to help send a delegate to National Conference. At our district meeting an offering of \$20 was received for Jewish work. This makes a total of \$130 given through our district treasury this year. We praise the Lord for this victory in His service.

The Lord willing, next year we plan to purchase a phonograph for Dorothy Dunbar's use in the Navajo work and song books for the work in Arroyo Hondo.—Mrs. Sam Horney.

## THE FOREIGN MISSION PROJECTS

We are raising our goals for the mission projects this year to \$1,800.00. This represents a real forward step in the work of the Women's Missionary Council. All praise to our wonderful Lord for His abundant blessing upon us! We could accomplish nothing without Him.

The offering for foreign missions will be received during November, December, and January. It will be equally divided between projects for the mission fields in Africa and Argentina. Our African project is the building of the Gribble W. M. C. Memorial House at M'Baika Station. It is fitting that this house for the missionaries on that station will first be occupied by Rev. and Mrs. Harold Dunning, son-in-law and daughter of the Gribbles for whom the house will be named. This will be undertaken as a two-year project.

The project for Argentina will be aid in the purchasing of a permanent site for the Bible Institute. This is a great need. Be sure to read all about it elsewhere in this magazine. Pray much about *your* offering to the Lord for these two projects. Let's do our best to go over the goal for this offering.

## HERE IS YOUR MISSIONARY BIRTHDAY LIST

Send your letters via air mail. Use 10c air mail stationery for Africa. \* Allow 18 days to Africa and 8 days to Argentina.

### JANUARY—

- 1 Mrs. Albert Balzer
- 2 Elena Ruby Wagner\*
- 3 Lynn Arthur Hoyt\*
- 17 Rev. Albert Kliever
- 27 Mrs. J. Paul Dowdy
- 28 Mrs. Minnie Kennedy

### FEBRUARY—

- 2 Mrs. Jack Churchill\*
- 9 David Jobson\*
- 14 Allen Bennett Taber\*
- 19 Mrs. Kathryn Jobson Bellinger\*

### MARCH—

- 1 Albert W. Balzer
- 2 Mrs. Wayne Beaver
- 10 Verna Marie Dunning\*
- 21 Mrs. Hill Maconaghy
- 21 Mrs. Chauncey Sheldon

### APRIL—

- 2 Rev. Solon Hoyt
- 11 Marguerite Taber\*
- 15 Mrs. Robert Williams
- 21 David George Goodman\*

### MAY—

- 2 Victor Ricardo Wagner\*
- 7 Miss Grace Byron
- 7 Mary Hope Beaver\*
- 8 Lois Irene Taber\*
- 9 Roger Jobson\*
- 9 Donna Marie Kliever\*
- 11 Mildred Isabel Wagner\*
- 18 Rita Dorene Hoyt\*

### JUNE—

- 2 Rev. Wayne Beaver
- 2 Rev. Benjamin Hamilton, Jr.
- 2 Miss Dorothy Dunbar
- 4 Kenneth Sheldon\*
- 5 Donald Sheldon\*
- 9 Mrs. Joseph Foster
- 12 Mrs. Marvin Goodman, Jr.
- 17 Mrs. Ricardo Wagner
- 19 Miss Marie Mishler
- 29 Roberta Hill\*

### JULY—

- 2 Ronald Elwyn Hoyt\*
- 4 Rev. Robert W. Hill

### JULY (Continued)—

- 8 Mrs. Floyd Taber
- 10 Miss Florence Bickel
- 11 Dr. Orville D. Jobson
- 15 Rev. Robert Williams
- 16 Ricardo Wagner
- 21 Mrs. Orville Jobson
- 29 Mrs. Solon Hoyt

### AUGUST—

- 4 Mrs. Albert Kliever
- 9 Miss Estella Myers
- 11 Rev. Clarence Sickle
- 16 Dr. Floyd Taber
- 17 Mrs. Lynn Schrock
- 20 Rev. Joseph Foster
- 21 Rev. Jacob Kliever
- 21 Miss Ruth Kent
- 23 David Roger Dowdy\*
- 25 Miss Elizabeth Tyson

### SEPTEMBER—

- 1 Sylvia Fern Hill\*
- 8 Miss Ruth Snyder
- 10 Mrs. Clarence Sickle
- 23 Rev. Lynn Schrock

### OCTOBER—

- 18 Rev. J. Paul Dowdy
- 22 Rev. Marvin Goodman, Jr.
- 29 Mrs. Harold Dunning

### NOVEMBER—

- 1 James Paul Dowdy, Jr.\*
- 1 Charles Taber\*
- 1 Marguerite Ruth Dunning\*
- 8 Rev. Chauncey Sheldon
- 12 Mrs. Jacob Kliever
- 13 Anne Celeste Kliever\*
- 21 Carolyn Ruth Sheldon\*
- 21 Mrs. Benjamin Hamilton
- 25 Rev. Hill Maconaghy
- 27 Mrs. Robert W. Hill

### DECEMBER—

- 2 Rebecca Ann Schrock\*
- 2 Norman Edward Schrock\*
- 3 Miss Johanna Nielsen
- 4 Miss Mary Emmert
- 6 Mrs. Lorraine Sickle Yocky\*
- 8 Elizabeth Ann Hill\*
- 27 Rev. Harold Dunning
- 28 Louis Paul Kennedy\*

\*Indicates children of missionaries.



Eight mothers of missionaries (home and foreign) attended the California District W. M. C. Rally last spring. They were Mrs. Kersting, Horney, Hay, Crawford, Polman, Kliever, Bradley, and Wolf.



# Our Argentine Bible Institute---Its Ministry

By REV. CLARENCE L. SICKEL

How essential is a teaching ministry! This fact is vividly revealed in the earthly ministry of our Lord. How often do we read these words in the Gospels, "And he taught them, saying . . .!" What was it that caused the "burning in the hearts" of those two disciples of which we read in Luke 24? Was it not the authoritative voice of our Lord as He opened the Scriptures on that road to Emmaus, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

It is this same teaching ministry, even in this day and age, that opens the Word, builds up the believer, and sets the soul on fire for God.

While the workers have given much time to a teaching ministry on the Argentine field, yet all have felt keenly the need of the definite ministry of a full-time, full-program Bible Institute—a place set apart, where both young and old could obtain a better and deeper working knowledge of the Word of God.

A little over a year ago, a humble beginning was made as we started Institute classes one night a week in three different centers. The influence of these classes is being felt; not only the students but the churches they represent testify to the blessings received. These classes are now in their second year, and we are looking for even greater blessings, but at the same time praying, planning, and working toward the day when we can have a fully established institution—*El Instituto Biblico de la Iglesia de Los Hermanos* (the Bible Institute of the Brethren Church).

Such a Bible Institute has a very definite ministry—

## IN TRAINING NATIONAL WORKERS

We have need of a trained national ministry. We cannot expect to send enough missionaries into the field to carry on the work and extend it. Our mission as a church is to train national workers and send them out with the message to their own people. Thus trained, they can do a work that no missionary can ever do. They know the difficulties, the problems, and the hearts of their people as few missionaries ever come to know them. Moreover, their testimony, as of those who have come out of Roman Catholicism, many times has more weight than that of the missionary, whose religion, the people believe, has come as his birthright. They can speak, not only of the abundant sufficiency of the divine revelation to meet every need and emergency of life, but can speak from their own personal experience and show the insufficiency of Romanism to meet the needs of the human heart.

The enemy is working to close the doors to all foreign missionary activity. We pray that this day may never come, but if God should permit it, how important to have a trained national ministry who can take over the direction of the work and carry it on even in the

absence of the missionary, to the extension of the work and the building up of the national church.

We are looking forward to the day when there will be an autonomous Argentine church. The first steps in that direction have recently been taken. But for this to become a reality, there must be a trained national ministry to be the leaders in the movement and carry it on to a successful consummation.

## IN TRAINING THE LAY WORKER

The Argentine mission field is in great need of men and women, who have not only experienced the new birth, but who have been instructed and are thoroughly grounded in the Word, and are thus prepared to teach others. God has been pleased to give us some real trophies of His grace on the Argentine field, who are living examples of the power of the Gospel. This is, indeed, a great and powerful influence in bringing others to Christ, yet it is not sufficient to cause a growth in the grace and knowledge of God. There must be the Word in their hands, for it alone convicts, converts, and controls the life.

We are persuaded that if Argentina is to be taken for Christ, it must be done through the individual Argentine Christian, trained in the Word, and filled with the Holy Spirit of God, going out to make Christ known.

There is a need for these trained lay workers in the churches. They have grown to a place where it is impossible for the pastor and his wife to care for all of the various activities. Such are needed in the Sunday schools; teachers with a knowledge of the Word, a passion for lost souls, and the ability to lead their scholars step by step to Him who can save to the uttermost.

They are needed to occupy the place of the pastor when he is absent, to take over the work of the out-stations, to help in house-to-house evangelism, in child evangelism, daily vacation Bible school, personal evangelism, tent campaigns, colportage work. The ministry of the pastor would be multiplied many times over with Institute-trained lay workers in each congregation. To have such a group is the desire and the prayer of each pastor. Will you work and pray to make this a reality?

We covet the entire field for the Lord. We long for the day when we can see every city, town, and village with a permanent lighthouse of the glorious Gospel of our Lord Jesus Christ. Such a thing is not an impossibility, when the Bible Institute becomes a reality. For as the students study the Word and are sent forth, they should have that passion for souls that will send them into the highways and byways of that land, seeking to impart to others the unsearchable riches of their Lord and Master.

Yes, the greatest need of our Argentine mission field at this present moment is a full-time, full-program Bible Institute. The need is urgent. We ask your prayers that God's wisdom may be given in this undertaking and that the financial needs may be met. God is able and we ask your prayerful support.

# The Feetwashing Ordinance

(A Study Guide for "This Do in Remembrance of Me," by Dr. H. A. Hoyt. Prepared by Angie Garber, Leon, Iowa.)

## The Communion Service:

The three-fold communion service was given by the Lord before the feast of the Passover. It is not the Passover, but is something separate, instituted for Christians.

1. Time instituted—A day before the Passover lamb was slain (John 13:1).

### 2. Order—

a. Feetwashing—at the opening of the meal—cleansing before fellowship.

b. Love feast—supper—fellowship with saints.

c. Eucharist—after supper—Christ's death for our salvation.

### 3. Nature—

a. Shows Christ as a Servant (Matt. 20:28; Phil. 2:7).

b. Shows three-fold ministry of Christ: redemption, sanctification, and future service to saints in glory.

c. Reminds us that salvation is of the Lord—cleanses, gives future happiness, gives salvation.

## The Ordinance of Feetwashing:

Baptism symbolizes union with Christ in death, burial, and resurrection. Feetwashing reminds believers of sanctification, a progressive setting aside from the power and pollution of sin. Christ is the agent, the instrument is the Word.

### I. Biblical basis (John 13:1-17; I Tim. 5:10).

This rite was practiced by the early church as faithfully as baptism.

### II. Interpretations.

1. Oriental custom (Gen. 18:4). Surprise of disciples proves this false.

2. Example of humility and service. That teaching had been given.

3. An ordinance symbolizing spiritual truth, the cleansing of the daily walk by application of the Word.

### III. Institution.

The five essential characteristics of an ordinance are present.

Special time—Before Christ's death (John 13:1).

Sovereign authorization—All in His hands (vs. 3).

Symbolic meaning—They would know afterward.

Spiritual reality—"If I wash thee not" (vss. 10, 11).

Command for perpetuation—Example given (vss. 13-15).

### 1. Preparation.

a. Supernatural plan to be consummated; Christ the Lamb was to be the sacrifice, so He makes provision for His own.

b. Satanic opposition closing in (vs. 2).

c. Supreme realization of His responsibility to the Father.

(1) Conviction of this relation.

(2) Authority in His hands.

(3) Supernatural origin and source.

(4) Supreme and ultimate destiny.

### 2. Performance.

#### a. Portrays—

Past ministry (vs. 4)—Pictures Phil. 2:6-8 (arose, laid aside garments of glory, dressed for service).

Present ministry (vs. 5)—Cleanses us by the Word (Eph. 5:26; John 15:3).

#### b. Purpose (vss. 6-11)—

(1) Peter was puzzled—not a custom.

(2) Protests against humility of his Lord—spiritual meaning given (vs. 8).

(3) He perverted spiritual reality—there is only one spiritual bath. Feetwashing was symbol of daily cleansing from defilement of sin.

#### c. Perpetuation.

##### (1) Basis—

Performance—They knew what He did.

Person—They knew who He was (vs. 12).

Position—As Lord He had authority over His servants.

Teacher—He had doctrinal authority over them.

##### (2) Definition of basis—

Moral obligation—He was Lord.

Mental obligation—He was Teacher.

Spiritual obligation—He was Deity.

(3) Demonstration of blessed nature (vss. 17, 18).

Certainty—"SINCE ye know these things."

Condition—"IF ye do them."

Conclusion—"HAPPY are ye."

Conduct is expression of character, believer is obligated to demonstrate new nature by obedience.

(4) Confirmation—"I KNOW whom I have chosen."

The feetwashing service does not impart anything to the believer, but demonstrates that he is a subject of the Lord, continually cleansed by the washing of water in the Word.

## SOUTHEAST DISTRICT REPORT

Greetings in the name of the Lord Jesus Christ! We are happy this year to report a gain in our district. One new council has been added to our list, a junior council at Covington, Va. We now have nine councils in our small district and a total membership of 193. We gained 50 members last year. Our councils gave \$609.07 to the major offerings last year.

Two rallies were held during the year—spring and fall—at which we enjoyed splendid fellowship in the Lord. Our project last year was financial help for the district Sisterhood work. This year we plan to purchase a communion set for the new Brethren church at Radford, Va. Our work project will be some sort of help for Dorothy Dunbar. Each council has carried through local projects such as sending clothing to Clayhole, sewing for the Navajo babies and sending food boxes to Germany. It is our purpose in the coming year to better organize our work that we may do more for our wonderful Lord.—Mrs. J. Lewis Lloyd.



# The Foe We Face

By MRS. CLARENCE SICKEL

The foe we face in Argentina is the same that missionaries have to face in every other Latin-American country—the Roman Catholic Church, the system that claims universal domination and that has ever proved the most deadly foe of the Gospel of saving grace. She claims to be the sole authorized teacher of religion in the world and is unsparing in her rebuke of all others who presume to teach independently of her. Her ministers will go to almost any end to prevent the spread of a message that is contrary to her own.

We have been meeting this foe on her own territory through many years, and we write as from our own experience. We have found her to be—

*Intolerant.* Many here in the United States cannot or will not understand the attitude of a dominant papal church. In countries like our own where he is in a minority, the Romanist advocates toleration. It is his only hope. When in power, then intolerance and persecution is the rule. Many are those who have been ousted from rented homes and deprived of their employment because of their acceptance of the Gospel. A census was taken a couple of years ago in a certain section of Rio Cuarto by order of the bishop, with the express purpose of bringing pressure to bear upon those who had aligned themselves with the Gospel of the Lord Jesus Christ.

*Hostile.* We believe Rome to be the same malignant, persecuting power she was in the days of the Inquisition and that she would not hesitate to use the same methods to accomplish her purpose, had she the power. As a frank Roman Catholic expressed it, the papacy might, under necessity, tolerate the Protestant, but he adds, "if expedient he would imprison you, fine you, possibly he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.'" One woman in Rio Cuarto said to a worker who came to her door bringing her the Word of Life, "Do you know what I would like to do to you? I would like to scratch out your eyes and burn you alive." When questioned, the woman admitted that the priest had told her what should be done. It is this spirit that brought the stoning of the Bible Coach in Páscar, and the tent in Berrotarán; that led to attempts to break up our services in Hernando and open-air meetings in Rio Cuarto; that closed the doors of our hall in Canada Verde, and the door of entrance to certain towns for the Bible Coach and tent; that makes it well nigh impossible for us to rent a hall in certain towns even though there are vacant halls aplenty.

It is this same hostile spirit that sends out a barrage of propaganda that the priests well know is untrue, through the pulpit, the printed page, and public addresses in which the faithful are warned that we are not true Christians; that we cannot be saved; that we are guided by devilish spirits and that we are on our way to hell; that we are in the country to undermine the government; that we are Communists; that we are in the payment of the United States Government, etc.

The Romanist is forbidden to pray with a Protestant and attendance at our Gospel Hall is something even God cannot forgive, according to a statement of the Rio Cuarto bishop. This same bishop ordered his followers to turn their backs upon us when they met us on the street.

*The enemy of the Truth.* The one thing that she fears is the light of the truth as it is set forth in the Word of God. As Motley says in "The Rise of the Dutch Republic," she has always known better the art of burning her opponents than arguing with them. We have known of more than one case where the Word of God in the hands of a humble Christian has put to silence the pretensions of the Roman Catholic priest. It is her hatred of the Truth that has caused her to forbid the reading of the Holy Scriptures, that leads her ministers to go into the hospitals, as they have done in the Quarantine Hospital in Rio Cuarto, and demand that the patients turn over all Protestant books and literature to them, that causes them to wait at the corner for our Sunday school to be dismissed in order to talk to the children and take Bibles and literature from them to be burned. In exchange for this they teach that the wearing of a scapular or a medallion has power to unlock the gates of heaven, or the payment of a certain sum of money on the part of a bereaved mother assures her of a passport to glory for her son.

*Dominates her followers.* It is very true that the Romish priest who rules over his fellow creature in the spiritual part of his nature, is completely master of his being. This was well expressed by a prominent layman of the Roman Catholic Church who confessed to a friend of ours that he was under obligation to believe all and do all that the priest told him. In his own words, "If the priest tells me that this sheet of paper is white, I must believe that it is so, even though I see with my own eyes that it is black."

Our weapon is Truth. Against the claims of Romanism and the sham and pretensions of this church we present a weapon which is never dulled by use—the Sword of the Spirit, the Word of God. We are not afraid of their threats and their false charges, for mightier is He that is for us than he who is against us.

Praise God, there are those who, sick of her sham and pretensions, her gaudy "miracles" and superstitions and rites that can never bring salvation to the soul or peace to the human heart, are forsaking her for the Living Waters of the Christian Truth and the simplicity that is in Christ Jesus.

## W. M. C. MAJOR OFFERING

November, December, January

\$1,800.00

To be equally divided between the Gribble W. M. C. Memorial House in Africa (two-year project) and financial aid in the purchasing of a permanent site for the Argentine Bible Institute.



# "BRETHREN HARVEST FIELDS"

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

## S. M. M. PROGRAM FOR DECEMBER

SING—"O, Little Town of Bethlehem," "Hark, the Herald Angels Sing."

GOD'S WONDERFUL GIFTS—

Read Poem.\*\*

Open the gifts and read the message inside.\*\*\*

PRAYER OF THANKS.

SING—"Joy to the World."

POEM—"The Birth of Jesus."

BRETHREN HARVEST FIELDS—"The African Macedonian Cry."

SING—"I Hear Thy Call."

DEVOTIONAL STUDY—

"The King's Daughter and Her Companions"

or

Chapter 3 of the "Epistle of Jude" by Dr. H. A. Ironside.

CLOSING CIRCLE OF PRAYER—Use the Prayer Requests.

S. M. M. BENEDICTION.

BUSINESS—Be sure to read all announcements.

\*\*FOR GOD, the Lord of earth, and heaven,  
SO LOVED, and longed to see forgiven,  
THE WORLD in sin and pleasure mad,  
THAT HE GAVE the *greatest gift* He had—  
HIS ONLY SON—to take our place,  
THAT WHOSOEVER—Oh, what grace!  
BELIEVETH, placing simple trust,  
IN HIM, the Righteous and the Just,  
SHOULD NOT PERISH, lost in sin,  
BUT HAVE ETERNAL LIFE in Him.

(Author Unknown)

\*\*\*Have one big box which is the Gift of Salvation. Inside it have six smaller boxes containing the verses describing gifts He gives us when we receive His wonderful gift of salvation. These should be wrapped in green and white to carry out the green and white Christmas idea.

Here are the verses to copy and tie up as the six separate gifts: Ezekiel 36:26, 27 (new heart); Revelation 3:20 (Jesus); Matthew 18:10 (guardian angel); John 14:26 (Holy Spirit); Revelation 2:17, 21:27 (new name in Lamb's book of life); John 14:1, 2 (heavenly home).

CANDLELIGHT SERVICE—Christmas is the time that many Sisterhoods have their candlelight service. Have you ever had this service open to the whole church? You'll be surprised to know how many others are interested in Sisterhood. If your Sisterhood is one that forgets to have one of these services, don't miss the blessing again this year.

BANDAGE ROLLERS can be ordered from Mrs. H. W. Koontz, 1511 Maiden Lane, S. W., Roanoke, Va. The price is only \$1.00.

ARGENTINA CAMP OFFERING—Remember our goal for this project is \$1,000. This means that every Sisterhood must do its part.

INFORMATION PLEASE—The president wants to know how many girls you have in your S. M. M. under junior high age, junior high age, high school age, and older. Thanks.

CONTEST—The Philadelphia Senior S. M. M. and the Johnstown Senior S. M. M. are having a contest between the two Sisterhoods. This is an idea that you may be able to use with one of your neighboring Sisterhoods. It's lots of fun.

## SPICE

1. Let's have a green and white Christmas. If you use decorations (tree, wreaths, etc.), make them in green and white. Have all the girls wear the S. M. M. colors—the S. M. M. jumpers and a white blouse, if possible.

2. Hunt up your old Christmas cards. They could make very attractive and inexpensive invitations.

## PRAYER REQUESTS

Pray that Sisterhood may reach the Brethren girls in our country.

Pray for the Brethren girls in Africa, and for the work of our missionaries there.

Pray for our project offerings this year, especially the fund for the camps in Argentina. Pray that your Sisterhood will do its part.

Remember the requests of your local group.



# The African Macedonian Cry

The voice of one in the African Macedonian bush crying—Come over and help us. Help us to make known the Lord Jesus Christ that many more may be turned from darkness of sin into the marvelous light of His blessed Gospel. The fields are white unto harvest but so few to reap them. Is it nothing to you, all ye that stay at home? How are they to believe in Him of whom they have never heard?

Say girls, would you like to have beautiful feet? Then come and help us preach the Good News. That reminds me of an incident in my young life. I was walking the downtown streets of Philadelphia with a neighbor one day. We happened to come up behind a big fat lady. The counters in the heels of her shoes were all broken down, they lopped almost to the pavement because her feet were so fat. This neighbor said to me, "Do you see her feet? Yours are going to be like that some day." I didn't say anything out loud, but deep down in my heart I said NEVER if I can help it. I didn't know Romans 10:15 so well then but I being in the way the Lord led me along the path that makes beautiful feet.

The Klievers and I have just returned from a three-weeks trip through the northern section of our Bekoro field. We should have stayed three weeks longer to cover more of that section. Even then we wouldn't have been able to care for all the needs of the people. One part of it is just a new work and another part is still waiting for us to open up a work in their midst. But if we spend all our time in one section what of the other sections and also the work on the station?

Here at Bekoro we have 16 chapel centers. Each center cares for from 12 to 20 villages, scattered from one to two miles apart. There are nigh onto 400 leaders who need teaching helps and encouragement. There are nigh onto 4,000 members and converts. All these need to be taught and encouraged in the reading of the Word, that their faith may increase. How are three people ever going to be able to care for all the details involved?

We recently ran off 2,500 copies of a song book on a mimeograph machine. It took seven pairs of hands to get it done in three weeks' time. But what are 2,500 when we need 5,000? Now there are only three pairs of hands to do what seven did before. That means instead of getting done in three weeks, it will take more than a month just for this one job. Then there are lessons to be prepared for the two-weeks Bible conferences to be held in five districts. These must be run off on the mimeograph also. Some of the women are now at the place where they can enjoy some short correspondence courses. These too must be prepared and run off on the mimeograph. Then the children too should have something more than they have now.

Any one that likes bookkeeping, either financial or secretarial, can find plenty out here to satisfy them to their hearts' content. And we haven't touched on the letter writing and articles that must be written to keep the home folks interested.

Then, since we're still living in the flesh, we need food

and clothing and that involves housekeeping, with all its various duties. In the cool of the evening, before sundown, one can delight oneself in gardening both food and flowers. Someone may say, "Don't you have boys to do your work?" Yes, BUT, the boys only do what you show them or teach them. It takes two or three to do the work that one person does at home. Therefore you have three times over to teach and supervise.

The stations with their buildings, surroundings, and orchards need constant care also. This necessitates having a crew of working men who need supervision. This is not only required for our comfort, but because of government regulations. So with only one man and two women to care for all this means that some part of the work has to suffer. When we are at the station, the field work suffers, when we are out in the bush the station work suffers. So do pray the Lord of the harvest to send forth laborers. Every one of our stations has the same need. Don't only pray but some of you come out to help us and come soon. The coming of the Lord is very near and the King's business requires haste.

If the duties I've mentioned don't appeal to you, there are many, many others. So come out and find the work the Lord would have you to do. There are no dull moments for the one who is working for the Lord. It isn't all work and no play, either. Remember it's a work that makes beautiful feet, and makes you grow younger as you get older. Everyone around here tells someone else when they see me that I went home an old lady and came back a young girl. The Lord provided rest times for His workers which renews their strength. So don't cheat yourselves of the best things in this life and the life hereafter. The Lord pays the biggest dividends ever paid.

Just one more important item: some of you must bring a man along. We can't get along without men. But let the Lord lead you in this matter. Those of you who feel that you'd rather come alone, come on. We need single ladies badly, too. The reason I've added this word is because some folks think I haven't done my duty. It's too late for me, so I'm asking you to help me out.—*Minnie W. Kennedy.*

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## A WORD FROM OUR VICE PRESIDENT

Dear Sisterhood Girls,

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:57, 58).

How thankful we may be for this promise of our Lord to those who are faithful and steadfast in His service. As Sisterhood girls, we have many opportunities of service ahead. Each of us has a job to do for the Lord. Instead of excusing ourselves with our own incapacities, let us prayerfully look for opportunities in His work, remembering that our labor is not in vain in the Lord. He will give the victory. *Helen Ogden.*

# The King's Daughter and Her Companions

By MRS. ARTHUR CAREY

A king's daughter is a very special person! Not just anyone can ring her doorbell and ask to see her. Her companions are carefully selected, not by herself, but by her superiors. Her parents, her teachers, and others are careful to study the history and character—even the family—of any who might aspire to be a companion of the princess. She of course is allowed to perform deeds of kindness to help those who are not of royal birth. But to chum with them, play with them, or marry them—never.

Does that parallel with anything in our lives, seeing we are daughters of the King? I think you can all see that it does.

In the first place, a king loves the companionship of his own children. Will they not soon be the heirs and rulers of his beloved land? In like manner, God loves our company because we are His. He has bought us with the sacrifice of His own "Beloved Son" and we are born into His family. Also we shall, like the princess, be heirs and rulers in His kingdom that shall some day be ruled by Him and His children. Especially, it seems to me, would the Heavenly Father, the King, enjoy hearing about the joys and accomplishments of His daughters. He would treasure the thought that they were adorning themselves with a meek and a quiet spirit, which, in His sight, is of great price and very precious.

Not only does He want His daughters to grow to be like Him, but He also knows the degrading influence of poorly chosen friends. He has given us some very pointed instructions about selecting our friends. In fact, He has chosen them for us already. Please read now Amos 3:3. We will notice that two *must* be agreed if they are to walk together, and the devil will be quick to take advantage of this and see that you are the one that agrees with the unbeliever, rather than he agree with you.

The Word tells us that "A little leaven leaveneth the whole lump." Leaven always represents sin in the Bible. One rotten apple can ruin a whole bushel of good ones in a short time.

Just so, evil companions can do likewise. If there is just one in your group who says the smutty things, laughs at the doubtful joke, looks at questionable pictures, listens to certain radio programs, etc., he will soon have all of you doing those things, thus dragging your mind and soul into the mud and gutter. Read I Cor. 15:33.

I wish you would stop right now and all read aloud together the first Psalm. Isn't it a wonderful thought that we can be like trees planted by the rivers of water bringing forth fruit in season, instead of being like chaff, useless, and blown away by the wind?

Our evil friends can make us like useless chaff, and worse still we shall have dragged the precious name of Christ in the dust for we actually bear the name of CHRIST within.

As children of the King we will have special duties. Our Father's kingdom does extend into this world, and He does expect you to be here on business for Him—

not to be dragged into the affairs of the world, but to fulfill the mission on which He sends us. That business is the recruiting of true and loyal subjects for His kingdom.

He may ask you to go far across the ocean. But never without Him to go with you! Do not refuse! He may ask you to stay faithfully at home. But not without Him! Do not refuse! Wherever it is, be assured that "He will never leave thee nor forsake thee," and will be your best friend and companion throughout life. If other friends are few or forsake you, you need not be lonely. He is there if you are in His will.

But it is His will that we enjoy Christian love and companionship. He has told us that we should crave the companionship of others that love Him (Heb. 10:25; also I John 3:14).

Most important of all, the king would never allow his daughter to marry one that is not of royal blood. Just so, our Heavenly Father forbids us to marry anyone but of royal blood through the new birth. God's Word tells us, "Be ye not unequally yoked together with unbelievers." How a king's heart would be grieved if his daughter would marry a commoner. How our Heavenly Father's heart is grieved if one of His daughters joins her soul and body to one who is a child of the devil. It is putting the mistaken desires of the flesh above His will in our life and can bring nothing but heartache to you and your Father.

There is a way to discern whether our lives are telling for Him. Who are our friends? We can expect to be shunned and criticized by those who hate our Father (I John 3:13). We must never let that affect us for a moment, realizing that our Father is the Great King, the Creator of all, and will love us forever.

Here are a few questions or problems I would like to have you and your patroness discuss together. Maybe there are some girls in your S. M. M. that need special help. Here they are:

1. When a girl is the only Christian in her family, how can she find Christian companionship?
2. Should we ever chum with another girl who is not a Christian?
3. Should a girl ever keep company with a boy who is not a Christian?

## SPECIAL HONORS

Honor Sisterhoods—Clayton Jr., Clay City Sr., Wooster Jr., South Pasadena Sr., Los Angeles (1st) Sr., Philadelphia (3rd) Sr., Johnstown Sr., Kittanning Int., Meyersdale Jr., Mundy's Corner Sr., Mundy's Corner, Jr.

Banner Sisterhoods—Dayton Sr., Fremont Jr., Middlebranch Sr., Rittman Jr., Rittman Sr., Dallas Center Jr., Dallas Center Sr., Portis Sr., Roanoke (Ghent) Sr., Washington, D. C., Sr., Summit Mills Sr., Johnstown Int., Leamersville Sr., Listie Sr., Martinsburg Sr., Comp-ton Int.



## WHAT OTHER SISTERHOODS ARE DOING

Dear Sisterhood Girls,

Just a few lines from the Sisterhood in Modesto, California. We have 15 members in our S. M. M. and we meet the third Tuesday of each month. To get money for "Jim the Jeep" we had a yardstick party. We invited the boys of the B. Y. F. Each one at the party had to pay a cent an inch. We raised over fifteen dollars. We also rolled bandages and made curtains for our senior Sunday school class room. We need your prayers as we try, with His help, to "Do His Will."

Yours in His Name,

Luella Kimbrough.

Greetings from the Jr. S. M. M.

Our Jr. Sisterhood of Dallas Center, Iowa, was re-organized this year with 11 members. One Sunday in December our Sisterhood girls took tracts to the county farm, where we sang songs and gave the Christmas story in flannelgraph. We distributed the tracts among the patients. Last month we had an African Dress Party. The girls were dressed in colorful attire and had their hair styled in braids, rolls, and turbans. We had for lunch caterpillars (gum drops), caterpillar soup (Koolade), assorted bugs (chocolate-covered nuts), goulash (bananas with peanut butter and salad dressing), roast-rats (wieners) and mapa (bread).

Our Sisterhood has met all goals. We are helping to finance the district project, which is buying the accordion for the girls in Kentucky.

In Jesus' Name,

Sandra Wineland.

Dear Sisterhood Girls,

Greetings from the Fremont Avenue Sisterhood at Pasadena. We had a wonderful meeting in June with all of our girls present. Many of our girls are Bible Institute students, and so they went home or to wherever the Lord has called them for the summer. We had our meeting at the home of our patroness. We started with a hamburger barbecue and then went into the house for our meeting. It is a beautiful home at the foot of the mountains. We welcomed one new member with a carnation corsage. We all had a good time and we will have more meetings like this in the fall. During the summer our meetings will be smaller but good. Love in our Lord.

Serving our Saviour,

Patricia Ruth Dennison.

Dear Sisterhood Girls,

We bring you greetings in the name of our Lord and Saviour.

Throughout the year our devotional meetings have been very interesting and inspiring with all the girls taking part in discussion. Due to the interest aroused, it was very difficult to close our meetings on time.

The grand piano which we purchased for the church

a year ago is almost paid in full. We do praise the Lord for this. We are sponsoring another sacred music concert similar to the two we had last year. As before, the free-will offering will be applied to the piano fund. Perhaps it will meet the goal.

During the year we also gave gifts to the ladies of the county home, went Christmas caroling, and had charge of the decoration for the Mother-Daughter Banquet, and rolled bandages for Africa.

In His Service,

Middlebranch Sr. S. M. M.

Dear Sisterhood Girls,

The Senior Sisterhood of Leamersville, Pa., wishes to extend our greetings to all Sisterhoods. We thank and praise the Lord for the wonderful times of blessing and fellowship we received in studying God's Word both in our devotional and missionary lessons. We also enjoy the letters from other Sisterhoods.

Our Sisterhood had the privilege and honor of having Mrs. Jobson with us at one of our meetings and she told us about the African girls. In May we combined with our W. M. C. and had a house-warming for our pastor and his wife, Rev. and Mrs. Lowell Hoyt. We enjoy rolling bandages after our meetings. One evening we had a wiener roast and another a picnic. We had a contest in collecting money for "Jim the Jeep," which resulted in the amount of \$60.00, for which we praise the Lord.

Pray for our Sisterhood that we might all be shining lights for our Master.

In Him,

Pauline Helsel.

## THE BIRTH OF JESUS

*Christmas Meditation*

By MARTHA SNELL NICHOLSON

Suppose that Christ had not been born  
That far away Judean morn.

Suppose that God, whose mighty hand  
Created worlds, had never planned

A way for man to be redeemed.  
Suppose the Wise Men only dreamed

That guiding star whose light still glows  
Down through the centuries. Suppose

Christ never walked here in men's sight,  
Our blessed way, and truth, and light.

Suppose He'd counted all the cost,  
And never cared that we were lost.

And never died for you and me,  
Nor shed His blood on Calvary

Upon a shameful cross. Suppose  
That having died He never rose.

And there was none with power to save  
Our souls from darkness and the grave!

As far as piteous heathen know,  
These things that I've "supposed"—are so!

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# Grace Theological Seminary



Editorials by

PRESIDENT ALVA J. MCCLAIN



## Sunday, December 19, a Day of Prayer

This date has been set as a day of prayer for Grace Theological Seminary and its various interests. We believe that whatever progress has been made here in the important ministry of training men and women for Christian service has come as a direct answer to the praying of the Lord's people in our churches. The Seminary needs many things, but *prayer is our greatest need*. If we humble ourselves in earnest prayer, we shall have no fear as to the future. All our financial needs will be met. We trust that all our pastors and churches will unite with us in a day of special prayer on December 19. *"If ye shall ask anything in my name, I will do it."*

## Pageants Instead of Prayer

For a long time play-acting in the field of religion was confined largely to those who call themselves "liberals" in the churches. But more recently this thing has been getting a foothold among those churches which claim to be conservative and Biblical. More and more we are toying with the suggestion that perhaps the great truths of Christianity can be made more vivid and real by the pageant method, in spite of the fact that both history and logic should warn us against it. How can reality be made more real by unreality?

Some years ago the Layman's Missionary Movement was preparing to celebrate its 25th anniversary, and also at the same time celebrate the 125th anniversary of the famous "Haystack Prayer Meeting" which took place at Williams College and is regarded as the beginning of American Protestant interest in missions. To do this one large denomination gave a *pageant* depicting the "Haystack Prayer Meeting."

To me there was something deeply tragic about this celebration. Why hold a *pageant* of a prayer meeting 125 years ago? Would it not have been better to hold another *prayer meeting*? Is there not more power in prayer than in a pageant? Does not the very proposal constitute an admission of spiritual sterility? In the Dark Ages, when the church had lost much of its spiritual power, it turned to ritual and plays. Play-acting

became a substitute for the reality of spiritual experience. Let us hold prayer meetings instead of pageants. Our God is a living God. He belongs to the present as well as the past.

## "A Steady Stream of Claptrap"

The movies and radio programs have become so degenerate that even secular education here and there is holding them up as glaring examples of "trash" fit only for the "moronic fringe" of our population. Thus, in a recent graduation address delivered at Occidental College, Louis B. Wright pays his respects to these two products of our age in the following words:

"The movies and the radio are examples of industries in the early stages of exploitation. Far more than we are willing to admit, they have served to pervert our standards of taste, dignity, and decency. In raw crudeness, Hollywood is the counterpart of the worst mining camp in '49 without the mining camp's virility. With scarcely a protest, we permit the merchants of cinematic trash to foist upon the public a steady stream of claptrap designed for the lowest common denominator of human perception.

"We allow the radio, the most pervasive educational influence in the world today, to remain the agency of undiluted commercialism. We put up with unbelievable inanities over the air and let the networks sweeten their commercials with shows and programs which every quarter of an hour insult the intelligence of a normal adult. Now growing up is a generation of school children who cannot study their lessons—when educators permit homework—without the accompaniment of the trivia which drips from the loud-speakers. We need not blame the radio vice presidents in charge of the programs. We—the people who silently and complacently endure the shoddy and the stupid while the moronic fringe of the population write fan letters of approval—are to blame."

## Fundamentalism and Phariseeism

About every so often you will read a blast against "Fundamentalism" in which the critic castigates it as a

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form of modern "Phariseism." Doubtless those of us who are not ashamed to be called Fundamentalists deserve plenty of criticism, but to call us "Pharisees" betrays a profound ignorance of Biblical history, to say nothing about modern church history.

What did the Pharisees of history stand for? They denied the deity of Christ. They were legalists and ritualists, holding that salvation was a matter of human works by the observance of a certain ritual. Consequently, they were filled with pride and self-righteousness.

What do the Fundamentalists stand for? Just the opposite of the Pharisees. You cannot find even one Fundamentalist who denies the deity of Christ. Not only so, but they are against all forms of legalistic salvation, believing that salvation is by the undeserved grace of God through faith in Christ. They believe in forms and ritual of various kinds, but deny that these things have any saving value to the souls of men. It is doubtless true that many Fundamentalists are not very lovely in certain ways, but they certainly cannot be called Pharisees without violating the historic meaning of terms.

### ***The Hocus-Pocus Language of Education***

One noted modern scholar complains that the language of the educators has become so complicated that the parents—to say nothing of the children—have difficulty understanding what they are talking about. And he suggests that teachers' colleges should hire a new officer whose business would be to rewrite the school-books so that the tax-paying parent can find out just what is happening to his child.

President Weeks, of the University of South Dakota, recently sent out a questionnaire to colleges and universities of the middle west to find out what is wrong with our high-school graduates. Among the answers he received were: They know little or nothing for sure. There is inability to concentrate and lack of self-discipline necessary to doing the unpleasant things. They lack real ability to use the tools of communication—reading, writing, and spelling.

This is language that can be understood. And it says that the leaders of education need to get back to a few simple and fundamental things that will produce results. High-school education in many places is practically worthless. Students not only learn little that is worth while; but worse than that, they acquire the habit of resisting any program that requires ordinary mental effort.

### ***Good Advice From a Strange Source***

While looking over some clippings which have accumulated through the years in my files, I found the following sound counsel on the subject of Marriage:

"In this day of nickel-in-the-slot divorces on frivolous or groundless causes, the holy institution of matrimony is in a deplorable condition. It is my firm conviction that there should be no cause for divorce. If a man and wife don't get along—well, that's just too bad—but they are still, and should be, man and wife. If they realize that, they will be happy—they will MAKE their happiness.

"For better or worse they join, and through better or worse they should keep their bargain and their oath

before the law of God and man. 'Until death do us part' is the period of the contract, without an 'if.'

"Misunderstandings are sometimes good for the soul. A man and a woman may love each other devotedly and still clash in disposition and opinion. Husbands should have their say and wives should have theirs. Let them fight it out. But it's their fight, and I am against courts as referees. I am against alimony to the winner. I am against parentless children and broken vows and broken homes."

You may be somewhat astonished, as I was, to learn that the writer of the above quotations was McManus, the famous cartoonist who draws the comic strip entitled, "*Bringing Up Father*"! Concerning the matter of divorce, McManus concludes by saying, "Jiggs and Maggie have never contemplated such a tragedy. Maggie would brain Jiggs if he ever mentioned such a thing, and I think Jiggs would crown his missus if she talked any such nonsense."

Things have come to a strange pass when the churches and pulpits of America need to be taught a lesson on marriage and divorce by a comic-strip cartoonist. Come to think of it, with all their battling, I do not recall ever seeing either Jiggs or Maggie consulting a divorce lawyer. I hold no brief for the comic strips. Most of them today are sad instead of funny. But credit should be given where credit is due. Perhaps we should be thankful at least for one comic strip artist who still believes in one thing which is sacred.

### ***When the Government Tells Us What to Preach***

Since the military draft is once more in operation, and the military minds are already planning how things will be managed in World War III, it may do us good to hark back a few years to see what may come to pass in the future. During the last war, under date of November 3, 1941, I received a letter from the Office of Civilian Defense requesting all ministers, priests, and rabbis to preach a sermon on a certain Sunday morning dealing with the theme of Religious Freedom. Then apparently fearing that some preacher might say the wrong thing, the writer of the letter added this sentence: "*Following this letter is a sermon outline which exemplifies the kind of a message we are thinking about and which might be used effectively.*" Then followed three pages of material under the heading, "OUTLINE FOR A SERMON."

Being naturally a bit curious to know what kind of ministerial homiletics this military department of the government was offering, I read the outline and found that the homiletical form was excellent. But the *theology* of the suggested sermon was something else, in fact, just about what might be expected from such a source. The following are a few excerpts:

"The great revelation of religion is contained in the basic concept of the Fatherhood of God." "Every human being as a child of God is sacred. . . . All human beings, as children of God, are equal in His sight. . . . Freedom, as we know it, is the political projection of a religious idea founded in faith in the Fatherhood of God and brotherhood of man."

"Democracy encourages all men to worship at their own altars, that the light from all of them may bring the fullest possible glory to our whole society. . . . We can

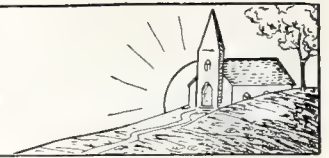
(Continued on Page 996)





# SEMINARY NEWS

HOMER A. KENT, JR. *Reporter*



## MID-TERM EXAMS

The week of examinations has come to be the high point (or low, as the case may be!) of scholastic activity. At this juncture the student attempts to transfer from brain to paper the information he has been feverishly recording for the previous seven weeks. But although the examinations last only one week, their reputation has been built up far in advance. The incoming Junior has no sooner registered for classes, with the flush of joy still on his face, when some older and wiser upper-class man bursts his bubble with the spine-chilling warning, "Just wait till exams!"

When the inevitable week arrives, the student usually finds that though it brings much study and little sleep, dividends are paid not only in the passing of the tests, but in spiritual blessing which always accompanies a concentrated study of God's Word. This year was no exception. But when Friday, November 5th, ended the mid-term exams, students once more put away the aspirin and put on their smiles.

## MORE STUDENT PASTORS

Robert Bates is the pastor of the Christian Church, Milford, Ind. John Drury is the new pastor of the Palestine Christian Church, Palestine, Ind. Meredith Halpin is pastoring the Milroy Community Church, Monon, Ind. These are in addition to the list given last month.

## EVANGELISTS ADDRESS STUDENT BODY

Dr. Jesse Hendley, well-known southern evangelist, engaged in a city-wide campaign in Fort Wayne, spoke at the chapel hour on October 15. Dr. Hendley is a preacher who combines sound scholarship with evangelistic fervor, and he communicated his enthusiasm for the salvation of the lost to those who heard him. He was introduced by Rev. John Aeby, who also presented the "Happy Clarks," evangelistic singers associated with Dr. Hendley in his Fort Wayne campaign.

Rev. Pat Henry, an alumnus of Grace Seminary, now ministering in the evangelistic field, spoke to the student body on October 26. His message concerning the Holy Spirit was a channel of spiritual blessing to the hearts of all.

## JUNIOR TREAT

A fun-packed evening transpired on October 15, the occasion of the annual Junior Treat. The Junior Class and the Collegiate Division joined forces to provide a full evening of refreshment and entertainment for the faculty, students, and their families. The facilities of the East Wayne Public School at Winona Lake were engaged for this event, and the young ladies showed themselves at home in the kitchen by providing a delicious dinner.

After the meal, a hilarious program was given in the gym. Richard Jackson, as Quizmaster for "Truth or Consequences," was highly successful in eliciting wrong

answers and producing horrible consequences. The audience was then given a dramatization of Grace Seminary as it impressed the incoming Juniors. Before our eyes unfolded a typical (?) seminary day. Dr. McClain (played by Jim Stauffer) wound his alarm clock and made a few extemporaneous remarks about the election before theology class. Dr. Hoyt (Clarence Martin) continued his elongated outline. Dr. Bauman, Dr. Kent, and Prof. Culver also had the somewhat dubious pleasure of seeing themselves in action in the persons of John Whitcomb, John Rea, and Dick DeArmey. Judging by the laughter, one must conclude that there were several points of likeness! The evening's activities were concluded with a devotional talk by Jim Stauffer, president of the Junior Class.

## NOTED EDUCATOR SPEAKS

Dr. Stephen Paine, president of Houghton College and also president of the National Association of Evangelicals, was the speaker at a recent chapel service. He outlined to the students the organization and activities of the NAE, showing how this group functions as an aid to all Protestants. This very informative hour ended with a question period conducted by Dr. Paine.

## HOMECOMING SERVICE

Pleasant Valley Community Church, located about five miles from Winona Lake, is profiting much by the splendid Bible teaching of three students from Grace Seminary. They are Mary Cripe, Marybeth Munn, and Jim Marshall. "Homecoming" was held in this church October 24, with 90 in attendance. Dr. Homer A. Kent was the main speaker for the occasion. Dennis Holliday, a middler at Grace, is the pastor of the church.

## QUARTET TRIP

The Seminary Quartet spent a full week-end beginning immediately after exams on November 5. Services were held Friday night at Rittman, Ohio, and Saturday at Hagerstown, Md. A very busy Sunday found the group at the First Brethren Church of Philadelphia in the morning, at Allentown for an afternoon service, and then a return to Philadelphia in the evening. The team arrived back in Winona at 3:30 a. m. Tuesday morning. The members of the quartet are Ken Marken, Charles Ashman, Roy Snyder, and Jack Churchill. They were accompanied by their wives, Pianist Iris Heckman, and Dorothy Magnuson.

## YOUTH LEADER AT CHAPEL

Rev. Ralph Colburn, Brethren Youth Director, was the special speaker at the seminary November 9-12. The emphasis in his very practical messages was on meeting the problems of young people today.

## BJU GRADUATES HAVE PARTY

Grace Seminary has a number of graduates and for-

*(Continued on Page 996)*

# A GOOD JOB OF PAINTING--- BUT ON THE WRONG SPIRE!

By PROF. ROBERT DUNCAN CULVER

A few weeks ago two churches in Edwardsville, Kans., were faced with an amusing but perplexing problem. The congregations of the Christian and Methodist churches had been renovating their church buildings for their respective sixtieth anniversary celebrations. "The Christian congregation painted their church up to the steeple. They hired two steeplejacks from Kansas City to paint the spire. The professional painters arrived, did a fine job—on the Methodist steeple!"

"The Methodists said they were satisfied with the job but why should they pay for someone else's mistake? The Christians, on the other hand, suggest it's unfair for them to pay for a job done on another church steeple, especially since they will still have to have their own painted."

At last report the red-faced painters were still wondering who would pay them.

The Lord tells us that Christians should always be on their guard lest they, figuratively speaking, do a good job of painting on the wrong steeple. The One who stands in the midst of the churches says even to those who have "kept the word of my patience": "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Many have pondered just what the Lord meant by this admonition. It is clear that there are certain possessions held by Christians which can be lost to other men, and that the loss of possessions is related to losing one's crown.

Our Lord could hardly have intended for us to think that we must hold fast our salvation lest some man take it. There is His own word for the fact that salvation is not preserved by *our* holding power but by *His*, and this is not to deny the warnings against apostasy which are a part of His "holding" work. Besides, no other man could take my salvation, because salvation is not transferable. It is a personal affair between men and God.

Jesus must have meant rewards for service to Him—rewards to be presented at the judgment seat of Christ. "For we [believers] must all appear before the judgment seat of Christ; that every one may receive the things done in his body . . ." (II Cor. 5:10). These rewards seem to be of the nature of crowns, of which five are mentioned in the New Testament (Jas. 1:12; Rev. 2:10; I Pet. 5:4; I Thess. 2:19; I Cor. 9:25). Perhaps the five are really only one regarded from different standpoints. Perhaps the word "crown" merely stands symbolically for the reward we shall receive.

At any rate, the crown can be lost. A believer may permit the service God would have him do either fail of accomplishment by him thus requiring another to do it, or he may do it in such a way that it accrues no credit to his account at the judgment seat of Christ.

Paul tells how that our work shall be tested to see if it is worthy of reward. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide . . . he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15).

This trial of our works will take place when Jesus comes again for His church, for among His last words to the church were these: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Now, if this is the case, what are the causes which might make our works unfit to endure before Him; which would cause them to be unworthy of reward; which would cause us to be "ashamed before him at his coming" (I John 2:28)?

The causes appear to be of two kinds: unworthy deeds, and unworthy motives for worthy deeds.

Concerning unworthy deeds Colossians 3:24, 25 says, "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." In the same chapter we are told what these are: "anger, wrath, malice, blasphemy, filthy communication . . . lies," etc. The next time you find yourself so engaged remember that you are now painting the devil's church steeple and that you will suffer loss of reward for your mis-doing.

Concerning motives, the same chapter adds (vs. 17), "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Doing work in Jesus' name is to give Him the credit which is due for any success. And when we add the words of verse 23, "do it heartily, as to the Lord," it is clear that work should be done for His benefit. Thus the true motive for the work of the believer is God's glory, God's credit, God's praise. When this is the motive for the believer's effort it is worthy of reward—however lacking in perfection it may be. Thus it appears that if one is to receive reward in glory it is more important to mean well than to do well, merely. Indeed, the proper motive is a prerequisite to the proper deed. Jesus said of the one who gave a cup of cold water "only in the name of a disciple," "he shall in no wise lose his reward." But of the man who gave money (certainly a better work, as such) to a beggar that he had "no reward of your Father which is in heaven." And He went on to say, "Verily I say unto you, They have their reward," here and now.

On whose steeple are *you* painting? Check your deeds and the motives for them and see.



## *The Opening Chapter of---*

# BRETHREN HISTORY IN AMERICA

By DR. HOMER A. KENT

*Professor of Church History, Grace Theological Seminary*

A long, wearisome journey was ended. A ship with an unknown name had brought the first group of Tunkers to America in the fall of 1719. The number who arrived is not definitely known, though there were parts of at least twenty families which composed the group, and it has been stated that the number was one hundred and twenty.

They landed in the vicinity of Philadelphia, having come across the stormy Atlantic from Germany, where in 1708 the Tunkers, or Brethren, had formed themselves into a definite organization since they were cut of harmony with many of the beliefs and practices of the three state churches. Persecution had been their lot ever since they determined to chart a separate course. Conditions became so unbearable that their continued existence seemed to depend upon seeking other areas in which to live and propagate themselves. Hence they appeared at Philadelphia, which was at that time but a village.

This landing, with its date of 1719, forms a red-letter occasion in the annals of Brethren history. From this event all subsequent Brethren history may be traced. It is not surprising that Philadelphia should have been the vicinity of the first landing inasmuch as this first contingent of Brethren had come from Creyfelt, from which place some years before had come those who had made the first permanent German settlement in America. This latter group had come from the mother country in 1685 and in harmony with this fact there had come into existence a village called Germantown, about six miles from Philadelphia, but now a part of the latter. In a sense, therefore, the Brethren were landing among a people of their own kind who had blazed the trail before them to this place.

### *First Three Years*

Our knowledge of the first three years of Brethren experiences in America is very scanty. Following their landing at Philadelphia, their activities are shrouded in mystery. Doubtless upon landing they were greeted by some of the German people who had preceded them to this country by thirty-four years. Then they are lost to view. "Yet, no doubt," as Henry Holsinger, the Brethren historian, says, "like some of the sand rivers of Kansas and Nebraska, the current continued to flow onward," though hidden from sight. It was necessary for them to carve out of the wilderness new homes. Germans have always been a home-loving people. They take plenty of time and care in making their homes as adequate and comfortable as possible. The Brethren, newly arrived in America, in all likelihood would not have acted otherwise. Then, too, it is likely that a spirit of dissension which had broken out in Creyfelt

and was again in evidence on the trip across the ocean had not altogether subsided, and hence there was not the intense desire there otherwise would have been, that they should all remain together. A goodly number settled at Germantown, among these being Peter Becker, the leader of the group. Others went to localities not too far distant.

It is reasonable to suppose that during this period about which knowledge is lacking, these early pioneers kept their devotion to God. Having left Germany for the privilege of worshipping God freely, it is not to be thought that they gave up their faith even though there is no record of any public services during this time. Quite likely there were many family altars and meetings together in homes for the purpose of spiritual comfort and edification. The passing of time would serve to heal old sores and to bring the realization of the need for something more definite.

### *First Missionary Enterprise*

The stream was bound to rise again to the surface, and it did. It came about in this fashion: Peter Becker, the recognized leader of the Brethren in America, though as yet not ordained, became restless under inactivity. There were others of the same spirit, notably John Gomery, Balzer Gantz, and Henry Traut. Then along came Conrad Beissel, a refugee from Germany, a religious enthusiast and an employee of Becker, to add fuel to the flame. Though not a Brethren, Beissel stirred the hearts of the above-mentioned leaders with a desire to do something in the way of visiting the scattered Brethren for the purposes of getting them together for worship, service, and reconciliation. He recommended an itineration trip among all the families who had been members of the church in Germany. The idea caught fire. A plan was adopted and thus in the fall of 1722 the first "Home Missions Council" program in America was set in motion.

Peter Becker, John Gomery, and George Balzer Gantz were commissioned to go on this tour of investigation. They went through marshes, bogs, swamps, and forests, over hills and through valleys seeking to get the Brethren together for worship and reconciliation. They met the brethren and sisters in their homes, prayed and worshipped with them, and explained the purpose of their mission. God blessed this initial effort. Meetings for public worship were held, the first in America, as far as we know, among the Brethren. A revival of brotherly love took place.

The missionary committee itself was wonderfully blessed and determined that they would go back home to see accomplished there what they had seen on their itineration. Happy were the results in Germantown,

for soon after the committee had returned to their homes a public service was arranged at the home of Peter Becker. This was the first public worship and preaching service held in that community since their arrival from Germany. The next Sunday the meeting was held in the home of John Gomery.

The movement in America was now started. Though as yet there were no organized congregations, still an impetus had been given to the work of the Brethren in this country that would soon issue in an on-flowing stream of blessing and organized effort for the glory of God.

# The Beginning of the Creation of God

By DR. HERMAN A. HOYT

Recently a discussion appeared in the Educational number of the Herald bearing on words recorded in Colossians 1:15, "the firstborn of every creature." In that article it was demonstrated that these words do not mean what they appear to mean to the unsuspecting reader. Referring as they do to Christ, these words do not mean that He is the first in the order of creation; on the contrary, they mean that Christ was over and above creation, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). There is in this statement about Christ, then, a clear declaration of His deity.

Akin to the above passage is another which has disturbed many untrained readers of the New Testament. It is Revelation 3:14, "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." It is easy to see that the disturbing portion of the passage is the last phrase, "*the beginning of the creation of God.*" This seems to say in even more unmistakable terms that Christ is a creature, and the first one from the hand of God. But what was true in the preceding passage is also true in this one, namely, that the writer has chosen to use figures of speech which were familiar to readers of that day but have lost much of their significance for those two thousand years removed who must read the message in translation. To reassure any who have been troubled over this passage the following discussion is given.

1. *This phrase does not mean that Christ was not God.* The following arguments support this contention.

(1) *The Scriptures* consistently and overwhelmingly teach that Christ is God (John 1:1; Rom. 9:5; Tit. 2:13). If this one passage out of all the Bible were to contradict what the entire Bible so clearly teaches, then indeed, the Bible is not consistent, nor is it safe as a rule of faith and practice.

(2) *The Revelation* in which this phrase appears teaches the deity of Christ (Rev. 1:8; 11:17; 19:16). Since the very theme of this book is the revelation and final vindication of the One who became man and was despised among men, it would be strange indeed in the midst of exaltation to reduce Him to humiliation.

(3) *The context* immediately preceding in this very verse demands that this phrase be interpreted in conformity with it. Christ refers to Himself as the "Amen." This expression is taken from the Hebrew of Isaiah 65:16, where twice it is used of God. In the A. V. it has been rendered by the phrase "God of truth." "The

faithful and true witness" could not be true of Christ outside of the fact that He is God (John 3:32-34).

(4) *The purpose* of this letter was to correct the error of the Laodiceans on this very point. To this same church the Colossian epistle was addressed, and for the same reason (Col. 4:16). Their low opinion of Christ had called forth the words "the firstborn of every creature" (Col. 1:15) to make them realize that Christ was above creation. And this phrase, "the beginning of the creation of God" was for the same purpose.

2. *There are three possible interpretations of this phrase.* They are listed in the reverse order of possibility.

(1) *The principle of creation*, or the author or originator of creation. In this sense the word "beginning" is taken to mean the primary cause of creation. This is true of Christ (John 1:3; Col. 1:16), but nowhere is the word "beginning" ever used with this sense in the New Testament.

(2) *The producer of the new creation*, or the One who caused the church to come into existence. This is based upon a passage in Colossians, "And he is the head of the body, the church: who is the beginning" (1:18). Here again the sense of the word "beginning" is taken by some to be exactly as in the previous case. But one thing in the context of this passage settles the meaning here, namely, the next phrase "the firstborn from the dead" (Col. 1:18). This phrase is in apposition to the phrase, "who is the beginning." Whatever "firstborn" means, "beginning" means. And here "firstborn" points to preeminence of position as the verse further attests.

(3) *The prince over and above creation*, or the One who in His own person is not a creation. This falls into line with the meaning of the word "beginning," agrees with the doctrinal truth about Christ, and fits in with the context.

3. *The true meaning of this phrase is that Christ is the prince over creation.* Several things clearly indicate this fact.

(1) *The meaning and usage* of the word "beginning" (*arche*—Greek) is paramount in determining the truth of this phrase. This word always means primacy, either in time such as commencement, or in position such as preeminence. It is used with respect to commencement in time in many places in the New Testament (Mark 1:1; Luke 1:2), and in this sense is exactly like the word "firstborn" (Luke 2:7). But in this sense it could not be used of Christ, for He did not have a beginning. On the other hand, this word also has the meaning of primacy of position (Luke 12:11, 20:20; Rom. 8:38),



and in this sense is also exactly like "firstborn" (Col. 1:15). There is one passage where the word "firstborn" in this sense is used in apposition to explain the meaning of "beginning"—"who is the beginning, the first-born from the dead" (Col. 1:18). Therefore Christ is over and above the new creation. Because of this fact it may be truthfully implied that He was the creator of the new creation.

(2) The doctrine and context of this word confirms its meaning in this passage of the New Testament. At numerous places throughout the New Testament as well as the Old, Christ is set forth as God, and therefore One who rises above the created order. He is the one who made all things and without whom nothing was made (John 1:3; Col. 1:16). In the immediate context where this phrase appears, Christ is called the "Amen" God, whose testimony therefore is absolutely faithful and genuine. Yet He has been rejected by the Laodiceans. They have dropped their sights to things of earth, possessions, and riches, and have completely missed the One who is above creation and therefore owns everything, being rich in His own right. This is the One who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

The phrase, "the beginning of the creation of God" (Rev. 3:14), therefore, not only does not teach that Christ is not God, but quite to the contrary, it teaches that Christ is God. It is like its kindred phrase in the epistle to the Colossians, "the firstborn of every creature" (Col. 1:15), not only teaching the absolute deity

of Christ, but also teaching the glory of His exalted position above all creation. One day when the Revelation of Christ is complete all creation will prostrate itself in adoration of Him who is above all (Rev. 5:9-14).

## GIFTS TO GRACE THEOLOGICAL SEMINARY

OCTOBER, 1948

Name and Church (or City)	Receipt No.	Amt.
Isolated Brethren—		
A friend .....	150	\$15.00
South Pasadena—		
Rev. and Mrs. C. H. Ashman, Sr. ....	151	25.00
Middlebranch		
First Brethren Church .....	152	100.00
First Brethren Church .....	153-B	100.00
Winona Lake—		
Bertha Abel .....	154	5.00
Long Beach (1st)—		
Sidney B. Vaughn .....	155	15.00
New Troy—		
Mrs. Martin Hauch .....	156	2.00
Mrs. Otto Klupp .....	157	2.00
Mrs. Mabel Kool .....	158	1.00
Mrs. Warren Kool .....	159	6.50
Mr. and Mrs. John Ludlum .....	160	5.00
Mr. and Mrs. Ben Mensinger .....	161	10.00
Mrs. Martin Mensinger .....	162-LB	3.00
Miss Linda Moore .....	163	1.00
Mrs. George Olmstead .....	164	6.00
Mrs. Laura Pletcher .....	165	1.00
Mr. and Mrs. Roy Schmaltz .....	166	3.00
Mr. and Mrs. Russell Schmaltz .....	167	5.00
Mrs. Doan Straub .....	168	2.00
First Brethren Church .....	169	28.50
Canton—		
Lester E. Bechtel .....	170	5.00
Mrs. Evelyn Bell .....	171	5.00
Frank R. Blanc .....	172	5.00
William Brothers .....	173	5.00
Mrs. Warren C. Brown .....	174	5.00
Casper H. Bryant .....	175	5.00
Mrs. Rose S. Byers .....	176	5.00
Mrs. Walter J. Byers .....	177	5.00
Mrs. Floyd Coe .....	178	5.00
Walter G. Crawford .....	179	5.00
Clyde R. Davenport .....	180	5.00
Harry Dutka .....	181	5.00
Mrs. W. Earl Everhart .....	182	5.00
Mrs. Walter J. Ginter .....	183	5.00
Paul Guittar .....	184	5.00
Rev. Jesse Hall .....	185	5.00
Harry A. Heaston .....	186	5.00
Mrs. Thomas Himes .....	187	5.00
Mrs. Anna Johnson .....	188	5.00
Mrs. Carl Knop, Sr. ....	189	5.00
Non-Brethren—		
A. Elsa Schmidt .....	190	35.00
E. D. Given .....	191-B	500.00
Mansfield—		
Rev. Bernard Schneider .....	192	15.00
Johnstown—		
Mr. and Mrs. Eugene Botteicher .....	193	10.00
A friend .....	194	100.00
Kenneth Moeller .....	195	10.00
Mr. and Mrs. Clarence Miller .....	196-B	2.00
Mrs. Evelyn McClain .....	197	10.00
Mr. and Mrs. Byron Noon .....	198	15.00
Mr. and Mrs. Vincent Reighard .....	199-B	3.50
Miss Lois Reighard .....	200-B	3.00
Mrs. C. E. Stump .....	201	2.00
Cuyahoga Falls—		
W. D. Braucher .....	202	5.00
Dorla Deane Braucher .....	203	5.00
Mr. and Mrs. E. R. Cole .....	204	15.00
W. V. Holsinger .....	205	5.00
Curtus W. Husted .....	206	5.00
D. L. Hoplin .....	207	5.00
R. A. McGuire .....	208	6.25
W. K. Smith .....	209	5.00
Grace Brethren Church Sunday School .....	210	15.00
Grace Brethren Church .....	211	13.75
Peru—		
Grace Brethren Church .....	212	90.20
Non-Brethren—		
Mr. and Mrs. John Stoll .....	213	15.00
South Gate—		
Rev. and Mrs. Wayne Beaver .....	214	20.00
Hubbard, Ohio—		
A friend .....	215	5.00
Philadelphia (1st)—		
Philathea Sunday School Class .....	216	10.00
		1,357.20

### Recapitulation

General Fund .....	\$745.70
Building Fund .....	608.50
Library Books .....	3.00
	1,357.20

## SEMINARY NEWS

(Continued from Page 992)

mer students of Bob Jones University. Approximately twenty of these, together with four very young prospective students, met at the home of Mrs. E. G. Haymaker in Winona on November 6 for a pleasant evening of fellowship and fun. Mrs. Haymaker is the former house mother at Bob Jones College and entertained the group before returning to the South for the winter.

### SURPRISE!

November 10 was the occasion of a surprise birthday party for Dr. Kent, given by the local church and seminary students. This well-planned social gathering was completely unsuspected by Dr. Kent, and provided a very enjoyable evening.

## EDITORIALS

(Continued from Page 991)

go forward not only to create a nation dedicated to liberty but to build a world of brotherhood fit to be called the Kingdom of God."

The above quotations will be sufficient to show what kind of doctrine will go forth from the pulpits of the land if and when the military arm of the government ever gains control of this country. The true Christian minister will answer to all this, "We must obey God rather than man."

# BOOK REVIEWS

By Members of the Faculty of Grace Theological Seminary

**AN ECCLESIASTICAL OCTOPUS.** By Ernest Gordon. 170 pp. Paper bound, \$1.25; cloth bound, \$2.00.

I have read many kinds of material from various sources dealing with the nefarious schemes of the apostate Federal Council of Churches, but Mr. Gordon's recent publication with the above title is in my opinion by far the most impressive indictment in print today. Those acquainted with the writings of Ernest Gordon will need no further recommendation. The book is packed with facts, giving names, dates, and places. One wonders how the author has found the time to gather all the material, since his investigation led into so many devious paths. But wherever he went, the picture was much the same of this far-flung super-church organization. For the busy pastor who wants facts, fully documented, this is the book on this subject.—*Alva J. McClain.*

**THE HOME—COURTSHIP, MARRIAGE AND CHILDREN.** By John R. Rice. 381 pp. Price, \$2.50.

The author has filled a real need in the presentation of the material in this book. No institution is so essential to the happiness and welfare of men as the home. The strength of the nation and the church in large measure is dependent upon the homes of our people. Mr. Rice has in a very frank and courageous manner discussed facts that relate to happy homes. This book is thoroughly Christian. The matters considered are looked at from the Scriptural standpoint. The book fulfills its title. It is long enough to deal with thoroughness the various aspects of the subject. It would be a splendid thing if all young people who are contemplating marriage would read a book like this. It would help them to lay the foundations that make for a happy and successful home relationship. And those already in the married rela-

tion will find help here to enable them to enrich their home life.—*Reviewed by Homer A. Kent.*

**MODERN SCIENCE AND CHRISTIAN FAITH.** By twelve members of the American Scientific Affiliation. 289 pp. Price, \$3.00.

For a long time there has been a great need for some book that would treat in a satisfactory manner the problems Christian young people face in trying to maintain their faith in the Bible during an age dominated by science. Many books along this line have been written by well-meaning individuals, but because of their scientific inaccuracies they have often done more harm to the cause than good. This book was written by twelve members of the American Scientific Affiliation, an organization composed of upwards of a hundred Christian men of science throughout the United States. The essays were submitted for criticism to the entire membership of the Affiliation and to a number of outstanding scientists outside the group. The book has been produced, therefore, with the confidence that it will not be held up to ridicule because of its scientific inaccuracies.

Each chapter of the symposium was written by one or more specialists in the fields covered. There are eleven chapters dealing with as many fields of investigation and their relation to the Bible. For example, the chapter on Astronomy shows how this science, through many independent lines of investigation, offers strong evidence for a creation of the universe at a definite time in the past. The chapter on Geology is a non-technical discussion of the six great uncontested facts of geology and their relation to the account of Genesis. The chapter on Biology presents a brief consideration of all that the science of genetics has to offer in support of the theory of evolution, showing also the wholly unsatisfactory nature of the evidence.

In the chapter on Physics mate-

rialism and mechanism in modern physical science are evaluated from the Christian viewpoint. The chapter on Archaeology presents a résumé of the evidence for the confirmation and corroboration of the Bible from the historical viewpoint. Many specific and highly detailed instances are cited. In addition to these there are interesting chapters on such subjects as *Psychology* and the Christian Faith, *Mathematics and Prophecy*, *Medical Science* and the Bible, and *A Christian Evaluation of Physical Anthropology*.

This book is well-written in non-technical language and is well-documented throughout for further study. It should be in the hands of every young man and woman of high-school or college age. Every Christian worker who wishes to deal with the spiritual problems and intellectual difficulties of young people should read it and have its information available. It should be in every Bible school and church library.—*Reviewed by Paul R. Bauman.*

**REVISION OR NEW TRANSLATION.** By Oswald T. Allis. 164 pp.

This is one of the most illuminating books recently issued from the press. And this is largely true because it bears on the widely advertised Revised Standard Version of the New Testament. Almost from the day that the Revised Standard Version made its appearance in February 1946 brief reviews and evaluations have been published. But nothing has appeared to compare with the work recently prepared and published by Mr. Allis.

The work of Mr. Allis bears the stamp of a conservative scholar who has spared neither time nor energy to know all the facts and evaluate the new version in the light of the principles laid down by the revisers. Being a critical scholar who is abreast of the times, Mr. Allis has

(Continued on Page 1003)



# News Briefs

Rev. J. L. Gingrich's new address is Seville, Ohio. He is pastor of the church at Sterling.

An error was made in the listing of Rev. Ralph R. Hatton in the Annual, as the last two letters of his name were omitted. Also, "Apt. No. 106" should be added to this address.

Dr. Paul Bauman was a speaker recently at the annual Bible conference conducted by the Grace Bible Institute, a Mennonite school in Omaha, Nebr. On Saturday evening and Sunday afternoon he spoke at Youth for Christ rallies, and Sunday evening he was the speaker at the Omaha Gospel Tabernacle, of which Dr. R. R. Brown is pastor. He is speaking during Thanksgiving week at the Calvary Bible Church of Findlay, Ohio, of which Dr. T. Richard Dunham is pastor.

October was rally month at the Second Church, Long Beach, Calif. The climax came on Rally Day when, with a goal of 500, they reached 513. During the absence of the pastor, the pulpit has been supplied by guest speakers, including our missionaries on furlough. One of the ladies of the church tells how God used a mistake to save a soul. This lady was connected with the wrong party on the telephone, but before hanging up she won her "accidental" friend to the Lord.

When pictures were being taken of a Bible club at a Long Beach high school, five members of the varsity football team were not ashamed to

have their pictures taken with the group, as many other students looked on. That night at practice the coach gave them free tickets to a university football game. Three of the boys were Brethren: Frank Coleman, Calvin Coleman, and Mel Tebbutt.

The new Christian Day School in Long Beach was dedicated with a service in the Second Church auditorium at which Dr. Charles Mayes was speaker. There are about 160 students enrolled at present. Now the Brethren there are looking forward to the ground-breaking service at Olive and Orange Sts., where another unit will be built.

The new Meyersdale (Pa.) Brethren Church reports a charter membership of 136 already, with more in Sunday school than they had a year ago at the old Main Street church. Rev. Gerald Polman's new address is 239 Meyers Ave.

The Cleveland, Ohio, church has purchased another lot, in addition to those previously reported. This one is for the new parsonage.

It's later than you think. Order those Christmas gift subscriptions to the Missionary Herald for your friends today. Only \$1.50 will send your church paper to them throughout 1949.

Tuesday is Visitation Night at Spokane, Wash., where Sunday school

workers meet at the church for supper and then spend the evening visiting in the homes of prospects and absentees. Rev. R. Paul Miller will lead in the evangelistic campaign at Spokane, Jan. 3-23.

Bible school attendance at the Homerville, Ohio, church, Nov. 7, was 86. There were 101 at the morning service, besides 50 in the junior church.

Rev. Ralph Colburn will speak at the church in Allentown, Pa., Sunday evening, Nov. 28. Pastor William Gray was speaker at the union Thanksgiving service.

Nine converts were baptized one Sunday evening in Listie, Pa., and seven members were received into the church.

At Leamersville, Pa., 22 persons accepted Christ as Saviour, and there were four rededications in the Dingeman Teuling meetings. A total of 663 persons were invited to the services, and attendance reached 510 on the closing night.

The Uniontown, Pa., church will have special meetings Nov. 28 to Dec. 5, with Rev. Miles Taber as speaker.

At a communion service held on Sunday, Nov. 7, at the church in Martinsburg, Pa., a record number were present. 46 men and boys and 41 ladies and girls, for a total of 87, attended.

## COMMUNION TESTIMONY

It has recently been our privilege to enjoy three communions in eleven days. These were celebrated in Peru, Ind., Flora, Ind., and Wooster, Ohio. The one in Flora, Ind., was a "Preachers' Communion," in connection with the prayer fellowship of two days there, in which 14 Brethren ministers participated. Is there anyone who has been present at more than three communions within a period of 11 days?

Each communion grows sweeter and sweeter and more blessed! They do not become "commonplace" with us because of frequency. We ought to have them oftener and make far more of them than we do in our beloved Brethren Church. I love the communion love feast and receive spiritual blessings from it that I just cannot find otherwise. Do you? If not, why not?—Evangelist Charles H. Ashman.

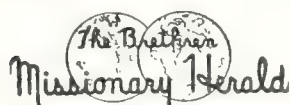
## UN OMITS GOD

The United Nations draft on human rights will contain no reference to God. Brazil had proposed an amendment stating that all human beings "are created in the image and likeness of God," but was forced to withdraw the proposal under strong pressure from Russia, China, India, and Britain.

Is our Foreign Board making a mistake? Should that new mission field be opened in Britain, rather than Brazil?

## UNITED CHURCH IN TEN YEARS

Dr. E. Stanley Jones recently predicted that in five to ten years there would be a United Church in America. He believes the time is ripe for a federal union of churches, following the plan of the union of the States.



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Evangelism.....R. Paul Miller  
Youth.....Ralph Colburn





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## YOUNG PEOPLE OF THE BIBLE

One of the most thrilling dramas of the Bible is centered around the story of a girl who won a beauty contest. Her name? Esther. Her story is found in the book which bears her name. In some ways it is a strange story, for the name of God does not appear in the entire book. But the hand of God is clearly seen throughout. Some critics have considered the story as Biblical fiction, but modern discoveries have given much proof to its historical accuracy.

The story has a villain, Haman; a hero, Mordecai; and a heroine, Mordecai's niece and foster-daughter, Esther. She was a beautiful girl, but her beauty was not only of face and figure. She had beauty of character, beauty of loyalty, beauty of courage, beauty of tact. Read the story! It's a thriller!

Esther was among the host of fair maidens from among whom a queen was to be chosen. She won the contest, and was chosen queen, but her national identity was unknown. Her uncle, Mordecai, held a respected position at the king's gate, and once had revealed to the king a plot against the king's life. There was a man named Haman, who ingratiated himself into the king's favor, and became his prime minister. All honored him and bowed to him except Mordecai, who bowed to none save God. And this infuriated Haman against Mordecai, and against all Jews. So he tricked the king into signing a decree that would mean the execution of all Jews on a given date. Mordecai, alarmed, plotted secretly with Esther a plan for the deliverance of their people.

In the midst of the story is a note of humor. While Haman was gloating over his revenge on the Jews, and especially upon Mordecai, the king was reminded of the time when Mordecai saved his life by warning him of a plot against him. And he realized that this good deed had never been rewarded. So the next day he asked Haman what he should do to honor the man who had served

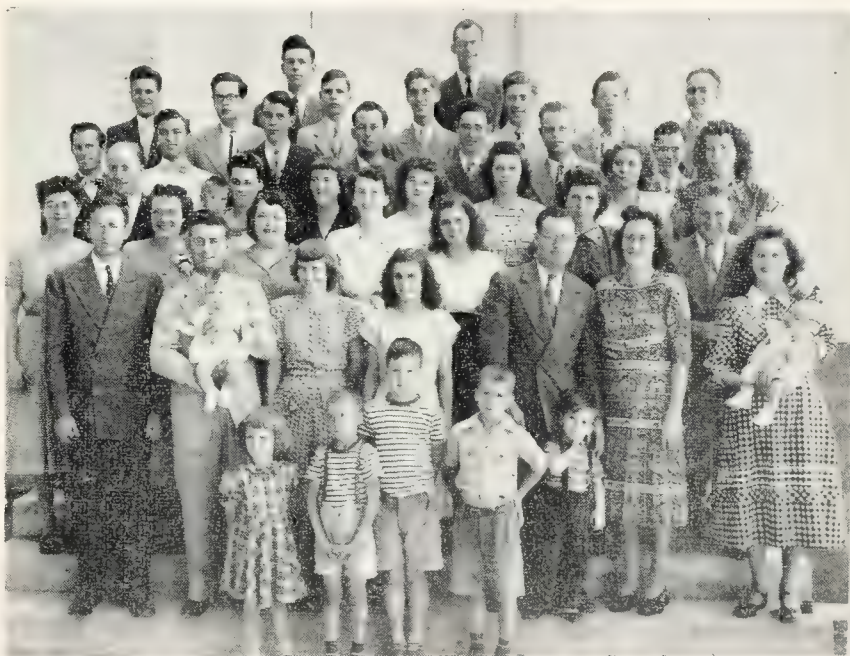
him nobly. Haman, thinking this to be himself, expressed that which he would desire above all else—to ride on the king's horse, to wear the king's robe, to be, in short, king for a day! Then King Ahasuerus said, "That's fine; Mordecai is the man I want to honor. And Haman, you can lead the horse!" Wow! Did Haman feel low!

Then, after all this, Esther risked the rebuke of the king by interrupting him, with Haman, and inviting them to her banquet. Twice she did

*(Continued on Page 1001)*

## BRETHREN AT BRYAN

About thirty-five students, two professors, and a number of wives and children constitute the Brethren family at Bryan University, Dayton, Tenn. This is a considerable portion of the student body of slightly over 200. It was my privilege to visit there during the school's fall Bible conference, Oct. 29-31. The fellowship was greatly enjoyed. The picture below shows a good part of the Brethren family there. It is interesting to note that 14 of the Brethren students there are freshmen.



Left to right— front row: Deborah Uphouse, three Farner boys; second row: Dean Norman Uphouse, Clair Brickel, Mrs. Clair Brickel, Lois Teeter, Prof. Garner Hoyt, Mrs. Hoyt, Mrs. Jean Cooper; third row: Mrs. Donald Farner, Mrs. Norman Uphouse, Jane Helmick, Marjorie Miller, Margaret Haight, Doris Bunch, Jean Cooper; fourth row: Donald Farner, Mrs. Emory Garber, Suzanne Miller, Norma Konves, Mildred McBride, Margaret Hooks, Ruth Bunch; fifth row: Emory Garber, John Martin, Randall Maycumber, Clifford Martin, Ross King, Raymond Newby, Kenneth Moeller; sixth row: John Teeter, David Cook, Charles Koontz, Charles Taber, Gene Witzky, Russell Konves, Richard Maycumber; seventh row: James Smals, Frank Brill. Absent from the picture: Mr. and Mrs. Archie Keffer and family, Wanda Lautzenheiser, Lawrence Grubb, Wayne Snider, Bruce Brickel, George Cone, Hugo Gingrich.

—Photo by Duane of Dayton.





# LAYMEN'S PAGE



Edited by O. E. HACKER

Again we come to the season of the year when man begins to count the harvest of his year's work, especially the farmer, since the growing season is over in the greater part of the country, and men start the preparations for the winter, many giving thanks to God the giver of the true and perfect Gift, Jesus Christ. In the Brethren Fellowship at this season of the year we are reminded of the Home Missions offering, that offering that is used to build and furnish places of worship for others in this country who would be left without a fundamental message if it were not for the Brethren ministry. Have you done your best to enlarge this work?

—5,000 Souls for Christ—

At Fremont, Ohio, there is a Christ-loving group of Brethren who have dedicated their time and talent to His work in that community. Read this report; it will put a lot of us to shame.

With a layman's membership of 20 men, Bro. Carl Brooks writes, they have formed three Gospel teams, each team having five members, holding services in the county jail, county home, convalescent home, and tubercular home, in Green Springs. They also have a committee of five serving on the "Lost Souls Crusade." They state very humbly that they have reached only five souls, but see a great harvest for Him in this work. This is really harvest time in and around Fremont, Ohio. This group of fine Brethren recently had a Family Night to which they invited their families, together with Rev. and Mrs. Isch, and Mr. and Mrs. Story, who brought special music, and there was a great infilling of the Holy Spirit at that meeting.

The captains of the jail teams are A. Moyer, C. Ash, and C. Brooks. J. Comesky is captain of the team to visit the various homes. Let us hear of what your Fellowship is doing.

—5,000 Souls for Christ—

Here is another one for us to muse over. I'll tell you, these smaller fellowships have the spirit. This one comes from Bro. William C. Fischer, secretary-treasurer of the Ghent Brethren Church at Roanoke, Va. They held a meeting on Sept. 19th, with 11 men present, singing songs of praise, and listening to a stirring message by Bro. Wade K. Jefferson, covering the subject of "Why the Christian Is Allowed to Remain in a Sinful World." Have you ever wondered why God didn't take us home to be with Him the instant we accepted Him? Well, some of us may as well have been called, as Wade put it, for all the good we do His cause down here. Think it over. But He left us here to tell others of His matchless grace, His plan of salvation.

Bro. J. R. Shepherd brought the report of the National Fellowship. Brother Findley reported the forceful messages of Rev. R. Paul Miller to the laymen at Winona.

Brother Schumacher having already contributed \$100 toward the liquidation of the radio debt, the Ghent Brethren have moved to pay another \$100 to this cause, and challenge 75 other fellowships to match this gift, thus to completely liquidate the debt this year. How about it, men? Will we accept this challenge?

This group also has Gospel teams with W. K. Jefferson and B. A. Conner as chairmen. Their new officers are: president, B. A. Conner; vice president, W. K. Jefferson;

secretary-treasurer, W. C. Fischer; assistant, R. A. Greig.

—5,000 Souls for Christ—

Some day when we all meet in the Glory Land our loving Saviour will greet us and ask us if we were busy for Him during our stay on earth. What will be our reply? There is a lot of unfinished business to be done, and who knows, it may be that He will call us to Himself soon. Is your work for Him of the type that you can expect a "Well done, thou good and faithful servant"?

The Lord willing, your editor will speak at a meeting of the Northern Ohio Brethren Fellowship in November, on the subject, "The Newly Established Board of Evangelism," bringing some light on a few of the plans that have been made. This Fellowship will be held at Cuyahoga Falls, Ohio, in the Grace Brethren Church.

—5,000 Souls for Christ—

The Advisory Board of the First Church, Dayton, Ohio, have officially agreed to cooperate with the Board of Evangelism. We would like to hear from others on this matter, because it is a long-needed movement in the national Brotherhood.

Pray for the work of the various fellowships over this land, that they will get behind the programs of the Brethren Church, and that their initial purpose for existence will be "soul-winning."

Pray for your national officers and your local officers, that God will richly bless our efforts to the glorification of His Son, Jesus Christ.

## BIBLE-READING SCHEDULE

Monday	Dec. 6	Daniel	11, 12	James	5
Tuesday	Dec. 7	Hosea	1, 2, 3	I Peter	1
Wednesday	Dec. 8	Hosea	4, 5, 6	I Peter	2, 3
Thursday	Dec. 9	Hosea	7, 8, 9	I Peter	4, 5
Friday	Dec. 10	Hosea	10, 11, 12	II Peter	1
Saturday	Dec. 11	Hosea	13, 14	II Peter	2, 3
Sunday	Dec. 12	Joel	1, 2	I John	1, 2



# EVANGELISM



## WHAT IS DOING ON THE EVANGELISTIC FRONT?

By REV. R. PAUL MILLER

Quite a number of inquiries are coming in asking regarding the progress being made in the new evangelistic movement under the Board of Evangelism. The facts are that there is not much to report. Our biggest task is to get started. One brother said, "When you get going, I will have a good-sized gift for the work." Right there is the main difficulty right now. Too many folks don't realize that the hardest part of any work is to "get going." It is those first early struggles that are the hardest—the days when you have to get out printing and have nothing to do it with; when you have to send out hundreds of letters and nothing to buy postage with; when you need a mailing list and a filing system and must produce it out of thin air. So few people realize that these are the hardest days of any new work. It is the help to "get going" that has been most needed.

But God is in this thing; of that we are sure. Some wise-hearted Brethren have sensed this angle of things. One fellow-preacher said, "I have \$50 to help right now when it is needed most." He laid it on the line. An old friend, a faithful layman at Flora, Ind., came up one day and said, "I want to help this new evangelistic movement. It is a move in the right direction." He laid a \$100 bill in my hand. I could have shouted, for we needed it and had been praying for it. The Lord sent these in to us for we had been unable to make any appeal to date.

There is a tremendous lot of office work to do to get things started right, and none of us on the Board had time to do it. My daughter, Mary Kathryn, who is an experienced office worker, volunteered to do this for us. I had some card files I could spare, and cards to fill them, so now we have a filing list of over 1,000 names. Now we need a small addressograph for getting out the mailing list. God will send it along before long. He is never late.

There are three things that are basically essential and needed in this evangelistic movement: gifts, workers, and fields. The gifts are beginning to come in. Talented workers are writing in offering themselves for the work as soon as it is advanced far enough to use them. And we are amazed at the wide range of talent that is being offered. All of it can be used in one way or another. Earnest lay-

### YOUTH PAGE

*(Continued from Page 999)*

this, then she told the king that Haman's plot was wicked, that it would destroy her life, too, for she was a Jewess. So the king issued a counter decree to the first one, sparing the Jews. Haman was hanged on the gallows prepared for Mordecai, and the latter was exalted to the position held by Haman.

That, in brief, is the story. Read it for yourself. The thing that impresses me about it is that in the crisis Esther was ready. She was prepared to risk her life for the sake of others. Secrecy could have saved her, but it would not have saved her people. She stood for right, for God, for others, when the test came.

You and I face crises often. And I wonder if we are true to God in times of crisis? Are we willing to pay the price of ridicule for the sake of the Lord? When He is scorned, His name taken in vain, His Word ridiculed, do we stand up for Him? To Esther, Mordecai said, "And who knoweth whether thou art come to the kingdom for such a time as this?" God had placed her there, and she did the right thing when the test came. Do we? No matter what comes, stand true to Jesus and His Word. And He still has rewards and blessing for those who fail Him not.

men are becoming enthused over the prospect of being offered sufficient training to enable them to be personal workers in the coming campaigns. Young men and women are already shaping their education so as to be able to take some part in evangelism as children's workers, young people's workers, soul-winners, and in music and art. All of this reveals the fact that deep in the hearts of our people, both young and old, there is a high devotion and longing to win men for Christ. This gives high evidence of the favor of God upon this evangelistic movement.

The last essential is for fields. Requests have been coming in ever since conference closed and some of our people realized the real purpose of this new movement. They are still coming in. Preachers are telling us that it is an answer to their prayers for a real evangelism within our own ranks. The laymen's organization is back of it 100% because it is based principally upon the very thing the laymen have been working for since they were first organized nationally, namely, definite, efficient organization of the laymen as a national soul-winning body. Laymen's rallies are now being planned in several sections. The laymen are anxious to get going. As soon as our Brethren laymen are properly organized in sections on a working basis, and trained in classes for actual soul-winning, we will see a glorious period of evangelism and soul-winning.

But the greatest thing of which we stand in need is *prayer*. We would rather have you pray for us than send us \$10 without prayer. Money without prayer is not worth much. With prayer, it is mighty in the hand of God. We need wisdom. We need the leading of God's Spirit. We need genuine humility. We need to be kept free from selfishness and ambitious jealousy. Satan would like to kill such a work at its birth. Pray for us faithfully and daily.





# BRETHREN OF TODAY

*Biographical Sketches of Our Leaders*



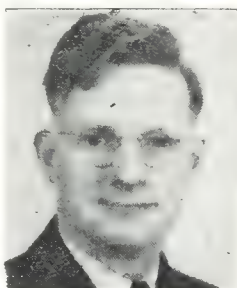
## ORD GEHMAN

Anyone seeing the busy pastor of the Bethel Brethren Church, of Berne, Ind., today, would scarcely be able to believe that about two years ago the doctors were expecting him to die any day of cancer. There was no chance for him to recover, so they said. Of course he didn't have a chance—but he had a God! Throughout the brotherhood people were praying, perhaps often with very little faith. But God was pleased to raise him up, for God still had a work for the man who now says, "It is our desire to bear testimony to His faithfulness and give Him all the praise and glory."

Ord Gehman was born and reared on a farm two miles north of Twelve Mile, Ind., the youngest of five children. As far back as he can remember, he says he dreamed of being a preacher of the Gospel. He was converted, at the age of 11, in the Corinth church. Though he was the youngest in the family, he was the first to accept Christ.

By the time he had graduated from high school he had quite forgotten about his boyhood dreams of preaching. He had convinced himself that

his home church needed him, so he planned to be a farmer and serve the Lord in his home church. But while he was having this struggle, a godly pastor, Rev. W. F. Johnson, frequently gave him help and encouragement. The decision to prepare for full-time Christian work



REV. ORD GEHMAN

came in the spring of 1929, during a service in which the message was brought by the missionary from Africa, Rev. John W. Hathaway. A short time later the decision was made publicly.

Brother Gehman's training for the ministry was taken at Ashland College (1929-34) and Ashland Sem-

inary (1932-35), where he received the A.B. and Th.B. degrees.

His first pastorate was at Vinco, Pa., where he served from 1935 to 1940. After the division over the Ashland controversy he started the church at Singer Hill, Pa., where he served for two years. In 1942 he became pastor at Rittman, Ohio, continuing there until he resigned in 1947 because of his failing health.

The family moved to Winona Lake, Ind., where Mrs. Gehman became office secretary at the Brethren Missionary Herald Company. As Brother Gehman's strength returned, he also worked part time. He began his present pastorate in Berne, Ind., last January 1.

Mrs. Gehman, the former Thelma Hoyt, came from Dallas Center, Iowa. They have six children: David Harry, 16; Paul Clayton, 13; James Hoyt, 12; Mahlon Ord, 9; Daniel Warren, 4; and Miriam Lois, 3. The three older boys have already dedicated their lives for missionary service.

Ord Gehman is six feet tall, weighs 210 pounds, has blue eyes and sandy hair. He was born Feb. 2, 1910.



*How to Understand and Enjoy*

## THE WORD OF GOD



### THE CHURCH AND THE NEW TESTAMENT

By DR. CHARLES W. MAYES

Much of the New Testament, as we find it so named in our Bible, is given over to the consideration of the church. The term "church," as it is used in the New Testament, sometimes refers to an assembly of believers, and sometimes to the group of believers as a whole who are called out in the church age.

For the purpose of our present discussion, we will think of the church in its broader sense—the

church which is His body, made up of those who are saved within a certain time limit.

#### *An "Intercalation"*

Dr. Lewis Sperry Chafer describes the church as an intercalation. Some others have spoken of the church as a parenthesis, but in either case, the idea emphasized indicates that the church is called out during a period of time, "pushed into human his-

tory," which period could have been omitted or inserted without doing variance to the Old Testament prophetic utterances. In thinking of the church as a special object of the love of the Lord Jesus covering a special time, it should be remembered that this does not mean that the church is any afterthought which God planned after other events had started to unfold. "The church," made up of those who were chosen

in Him before the foundation of the world (Eph. 1:4), was planned in harmony with God's foreknowledge from the beginning.

#### *Hidden From the Prophets*

The church was hidden from the knowledge of the Old Testament prophets and believers so that they, previous to Christ's first coming, never saw the facts concerning the company of believers to be redeemed between the first and second comings of Christ. To the Old Testament prophets the first and second comings of Christ were not separated. This is illustrated in Isaiah 9:6, 7 and Isaiah 61:1, 2. In recognizing this fact, we should not make the mistake of saying that the Old Testament saints could not participate in redemption, or that their salvation was based upon anything else but grace.

#### *Pentecost*

The church began on the Day of Pentecost and will end with the return of the Lord to take believers to be with Him in glory. There will be two groups of such believers, those who have died, to be resurrected when He comes, and those who are then alive, to be translated when He comes.

The church age has already lasted more than 1900 years. We do not know when our Lord will return as set forth in I Thessalonians 4:13-18, but it will surely be soon. We are living in the end of the age.

The church age parallels the period of time known as the kingdom of heaven in mystery, which mystery is described in the parables of Matthew 13. There is one important difference between the church and the kingdom in mystery. The church spans the time between Pentecost and the coming again of the Lord to raise the dead and translate the living. The kingdom of heaven in mystery spans the time between the ministry of Christ on earth, according to Matthew 13:37, and His return as King of kings and judge of the nations, Matthew 13:40-43. This accounts for the fact that in Matthew 13 instead of discussing the organism of the church, the matter of personal redemption, personal salvation, and personal relationship with Christ is set forth.

#### *Paul and the Church*

The explanation concerning the church as to its relation to God's

over-all purpose, was given primarily through the Apostle Paul. To him God revealed the great mystery concerning the dispensational unfolding of His purpose on earth when from all the nations of the earth there is to be gathered "the church which is his body."

Truly the church is a mystery hidden from the ages past. Likewise, it is a mystery hidden from those today who depend upon the wisdom of man.

### **WE THANK THEE, LORD**

By MILDRED (MICHAEL) DAVIS  
*Bringham, Ind.*

For friendly towns in which to live,  
Four walls to call our own.  
For loved ones there whose presence gives

That sense of "Home Sweet Home";

For little things that mean so much—  
A smile, a word of cheer.

The clasp of hands whose friendly touch  
Can banish every fear;

For able feet and willing hands,  
For health and strength and minds  
To bravely face all life's demands  
With courage high, sublime;

For vision clear that we may view  
Earth's beauties 'round about.  
For flowers and sky, and faces true  
Whose love we cannot doubt;

For ears to hear above life's rush  
The voice of some dear friend,  
Who talks with us and walks with us  
Unto the journey's end;

For books to read, and songs to sing,  
A cozy fireside,  
A land where church bells still may ring,  
And we in peace abide;

For all these things which daily  
Thou  
Hast on Thy children poured,  
On this Thanksgiving Day we bow  
And humbly thank Thee, Lord.

### **FULLER SEMINARY OPENS**

Dr. Harold J. Ockenga delivered the main address at the convocation service in Pasadena, Calif., which marked the opening of the second year of Fuller Theological Seminary. There were 108 students registered, while our own Grace Seminary has 111.

### **BOOK REVIEWS**

*(Continued from Page 997)*

been able to judge this effort on the basis of new information from the recently discovered manuscripts, at every moment being guided by what constitutes true principles of translation. Being conservative in faith, it is very interesting to note his keen analysis of translations that were inspired by the theology of the revisers, who were almost wholly liberal.

This book is most timely in its appearance. Especially is this true because of the wide acceptance of this version by many who are conservative in theology, but who are being led along by their desire for the latest in archeological research and their approval of modern speech versions. Every minister of the Gospel should read this book before he places his stamp of approval upon the Revised Standard Version.—*Reviewed by Herman A. Hoyt.*

### **NAZARENES GROW**

The Nazarene church was founded just 40 years ago, with approximately 10,000 members. Today they have a membership of 210,000 and a Sunday school enrollment of 400,000. Per capita giving last year was \$90.28. They have 200 missionaries, eight colleges, a large seminary, and a radio program that is heard over 150 stations.

### **Y. F. C. IN ITALY**

Dr. Oswald J. Smith addressed over a thousand young people at a Y. F. C. rally in Rome recently. The meeting was held in the Roman College where the Pope was educated. Over 250 signed decision cards, and there were over 300 decisions at the rally in Naples. Dr. Smith says that "Italy is wide open to the Gospel."

### **ENCYCLOPAEDIA PROPHETICA**

Before his death the late Dr. A. C. Gaebelein had begun the preparation of an encyclopedia of prophecy. On Aug. 21, Dr. Frank E. Gaebelein, Dr. Wilbur M. Smith, and Dr. E. Schuvler English met in New York and decided to work together to complete the volume. However, publication is not expected before 1953.





## UNDER THE PARSONAGE ROOF

By Mrs. Robert E. A. Miller, Martinsburg, Pa.

A lovely September sun failed to dispel Mother's gloom today. In mistaken judgment she had punished the wrong child for a misdeed. As she washed the milk from the driveway where it had lazily spread, tears dimmed her eyes. Why aren't mothers better equipped, say with more eyes and better hearing, so they'd not be guilty of miscarriages of justice?

Consternation filled Mother's heart as she asked herself, "Isn't it enough to have six of my own without being bothered by all the children of the neighborhood? This 'white gold' wouldn't be bathing the earth if ten youngsters, more or less, hadn't been tearing around the parsonage (outside, of course) when the milkman came." Mother had been caring for Kent's bath upstairs when the accident must have occurred. When she discovered the broken bottle nary a child was in sight. Who did it? Calling them one by one, Mother put the question and to the last man the answer was, "Sharon did it." This irked Mother no end, for it had happened so often before that the three-year-old was blamed and she couldn't very well defend herself.

It was then that Dorotheann began to fluently condemn Sharon as the culprit, so Mother felt she had detected the ruse. In the house Mother dealt with Dorotheann to tell the truth. On the basis that Sharon is younger and cannot defend herself (foolish dream of Mother), and on the basis that Jesus asks for the truth, being able to read the heart, Dorotheann reluctantly confessed. With soap in her mouth, the standard punishment for lying, she went sobbing to her room. Though in his study, Daddy heard the cries of his first daughter and inquired the cause.

Going to Mother in a "how-could-you" manner, he asked, "Why did you punish Dorotheann for something she did not do?" Daddy had been in the basement and heard the crash, followed by little feet dashing away into hiding. Upon his trek from basement to study he saw no sign of a child, so he went on.

There are two things Mother doesn't quite understand. Why Daddy didn't take the time to tell her what had happened since he knew that she would have to deal with the problem, starting from scratch with no knowledge of the incident. And also why a child will

confess to a trespass not her own. Of course, Mother made it right with her little girl immediately, and Dorotheann was all smiles.

But with Mother all was not so easily forgotten. How could she have been so blind? "Dear Lord, haste the day when we are like Thee, for we'll be with Thee. All former things shall have passed away. This faulty flesh, sinful, limited in vision and judgment and covered with undesirable qualities shall be changed. For 'we shall all be changed, in a moment, in the twinkling of an eye.'"

Yes, there is another thing, too. As for judgment and justice, both will be meted out by the omniscient and omnipotent Lamb, Christ Jesus, before whom all flesh will stand bereft of any self-righteousness. With God no mistakes will be made. What is more, men will know and acknowledge that His judgments are true and just. How will *you* stand in that day? You can escape the fearful and sure day of God's wrath if you are clothed upon with the righteousness Christ provides, for "whosoever calleth upon the name of the Lord shall be saved."

### *For Your Christmas Meditation—*

#### **"WAS JESUS BORN ON CHRISTMAS DAY?"**

By Louis S. Bauman, D. D.

The subtitle of this Christmas booklet of 24 pages is, "Should Christians Celebrate Christmas?" Price 25c each postpaid.

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**Winona Lake, Indiana**



# The Brethren Missionary Herald

VOLUME 10, NUMBER 46

W. M. C. NUMBER

DECEMBER 4, 1948

FIRST BRETHREN CHURCH, TROY, OHIO (NOW UNDER CONSTRUCTION), REV. ARTHUR CAREY, PASTOR





# NEWS BRIEFS

Rev. Nelson Hall's new address is 414 Wooster Road, Lodi, Ohio.

Sharon Louise Grubb, daughter of Rev. and Mrs. Luther L. Grubb, was born Nov. 20.

The Grace Seminary offering period began Dec. 1 and will continue through December and January. By agreement between the boards, other boards having an assigned offering period will refrain from issuing financial propaganda among the churches during this period.

The various numbers of the *Missionary Herald* are being rearranged this month to meet the wishes of the seminary. They will be published in the following order: W. M. C., Educational, Home Missions, Foreign Missions.

Time is getting short for sending in Christmas gift subscriptions to the *Missionary Herald*. Your friends would enjoy the Herald too, and \$1.50 is a bargain price for 52 issues packed with spiritual food. Send your list today.

"In sending gifts to missionaries, secure forms 2976 from post office, fill out white form 2976A and place inside package, then paste green form 2976 (c 1) on outside. Follow other instructions for heavy, strong containers and sealing, keeping box 4 pounds or under. Mark 'GIFT' on outside." Mrs. C. S. Zimmerman, who sends us this information, assures us it is authentic, since it is



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Evangelism... R. Paul Miller  
Youth... Ralph Colburn

## BIBLE-READING SCHEDULE

Monday	Dec. 13	Joel	2, 3	I John	3
Tuesday	Dec. 14	Amos	1, 2, 3	I John	4, 5
Wednesday	Dec. 15	Amos	4, 5, 6	II John	1
Thursday	Dec. 16	Amos	7, 8, 9	III John	1
Friday	Dec. 17	Obadiah	1	Jude	1
Saturday	Dec. 18	Jonah	1, 2, 3, 4	Rev.	1
Sunday	Dec. 19	Micah	1, 2, 3	Rev.	2, 3

from Rev. Sheldon Snyder, a postal employee.

Rev. Frank Coleman's book, "*The Romance of Winning Children*," is rapidly becoming a textbook in the field of child evangelism in Christian colleges, Bible institutes, and Bible classes, according to Mr. W. B. Musselman, manager of the Union Gospel Press, the publishers. It is already one of the best sellers ever published by the company.

The presidents of the local Women's Missionary Councils of the *East Fellowship* churches met at Uniontown, Oct. 18, for a discussion of goals, projects, and new ideas. Mrs. Henry Rempel, district president, was hostess and presided. Mrs. W. A. Ogden, national president, spoke in the afternoon.

The 56th anniversary of the dedication of its building was celebrated by the *Listie, Pa.*, church, Nov. 14. Four were present who had been members of the church for 56 years.

Modesto, Calif., Brethren are rejoicing in the blessing of the Lord. At one recent service, 10 people responded to the invitation, and more than that number raised their hands at another service. The church is looking forward to the completion of the new building, since they are frequently crowded in their present quarters. Pastor Harold Painter was active in the Billy Graham union meetings, and the church was blessed by them.

Rev. Ord Gehman, pastor at *Berne, Ind.*, reports an offering of almost \$1,250 for the parsonage fund on one Sunday. Revival meetings, with Rev. C. H. Ashman, will begin Jan. 23.

Rev. R. I. Humberd recently held Bible conferences with his charts in Brethren churches in Beaver City,

Nebr.; Sunnyside, Wash.; Albany, Oreg.; and Fillmore, Calif.

A day of prayer preceded the opening of a revival campaign at the *Wooster, Ohio*, church. Rev. Russell D. Barnard is the evangelist, and the meetings close Dec. 5.

Ministers of the *California District* are planning a two-day retreat at Pacific Palisades conference grounds, Dec. 13, 14. They plan to study the Bible, seek the guidance of the Holy Spirit, and pray for revival.

Rev. Richard Burch, Grace Seminary student, led a youth revival at Middlebranch, Ohio, Nov. 21-28.

## The Brethren Missionary Herald Circulation

Now	7,037
A year ago	6,442
Two years ago	5,471
Three years ago	4,936

Dr. C. W. Mayes will be the speaker, and Rev. Leo Polman the song leader at the Third Church, *Los Angeles, Calif.*, when it celebrates its third anniversary, Dec. 5.

The *Northern Ohio* district held a youth rally, Nov. 25-27, at Ashland. Speakers included Rev. Robert Ashman, Rev. Russell Barnard, Charles Ashman, and Rev. L. L. Grubb. The rally closed with a turkey banquet.

Rev. George Richardson was speaker at the Long Beach Youth for Christ rally in October.

Reports of revival meetings and other church events are piling up on the editor's desk because there is no room for them in the Herald. We hope to be able to print them soon, and in the meantime we ask the indulgence of our kind reporters.

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conard Sandy, William H. Schaffer.



# BRETHREN OF TODAY

*Biographical Sketches of Our Leaders*



## RUSSELL L. WILLIAMS

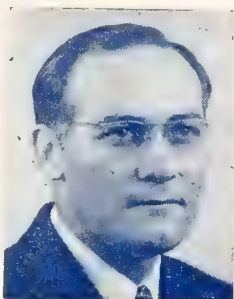
Assurance of his own salvation changed the life-plan of Rev. Russell Williams, pastor of the new mission church in Yakima, Wash. This revolutionary experience came when he was a freshman in Ashland College. But let us begin at the beginning.

Russell Williams was born in Appanoose County, Iowa, Oct. 19, 1909. When nine years of age he made his first confession of faith in Christ in a union evangelistic meeting in McLouth, Kans. He had gone home from the service the previous night, afraid that he would die and go to hell before he could get back to the church and be saved. His decision was the first of 32 in that revival.

During the next 11 years he attended church regularly, going in a surrey when weather permitted, walking at other times. He remembers one revival meeting in particular, conducted by Rev. George Ronk and Rev. Frank Coleman, Sr., and during such meetings he longed to see others accept Christ. But

throughout this period he had no assurance of salvation, and he says, "I knew very little of my Lord."

He entered Ashland College in the fall of 1929, planning to be a chemist. But when he came to under-



REV. RUSSELL L. WILLIAMS

stand the plan of salvation, and to have assurance that the Lord had saved him, he felt that he should spend his life in telling others the message that meant so much to him. So he changed to the pre-seminary course in midyear. He graduated

from Ashland College in 1934 and continued his studies in Ashland Seminary for two years. In 1937 he transferred to Grace Seminary, and was a member of its first graduating class, receiving the Th.B. degree. He was ordained in the Ellet church at the close of the commencement exercises.

Russell Williams undertook his first pastorate at New Troy, Mich., where he served for nine years. During that time he led a small, discouraged group until they became an active church with a new church building and parsonage. In September 1947 he was called to become the first pastor of the new Grace First Brethren Church in Yakima, Wash.

Mrs. Williams, the former Margaret Eikenberry, is the daughter of Rev. D. F. Eikenberry. Her home church was at Canton, Ohio. She is active in music, W. M. C., and children's work.

Russell Williams is 5 feet 11 inches tall, weighs 185 pounds, has brown eyes and black hair.

## MEYERSDALE BRETHREN CHURCH

By REV. CHARLES H. ASHMAN

It was our privilege as a member of the National Committee of Denominational Interests to be present with the Brethren church of Meyersdale, Pa., Sunday, Oct. 17, and assist them in reorganizing themselves into the "Meyersdale Brethren Church," having formerly been known as the "Main Street Brethren Church." Alva J. McClain, a member of the same committee, rendered most valuable advice and leadership in this reorganization. We report our impressions of the services and attitudes of the people.

The group that was denied the privilege of using the church building on Main Street is composed of those who have been the spiritual and financial and loyal Brethren supporters of this work for years. They are not usurpers, supplanters,

those who have brought in innovations and false doctrines as falsely charged. They have been and are maintaining and promoting true Biblical Brethrenism.

The very atmosphere was charged with faith, love, hope, cheer, of a deep, abiding type, not mere surface emotion. In spite of all they had gone through in tests and trials, false charges and persecutions, misrepresentations and misunderstandings, this group of true, loyal, faithful Brethren holds no malice or ill will, but loves even the enemies who are responsible for it all. They have great faith in the eternal purpose of God and believe that Romans 8:28 is operating and will continue to operate in their behalf. There was a spirit of spiritual optimism prevailing in their hearts and showing forth in their plans for the future.

The services were cheerful and everyone appeared to be happy in the Lord. Pastor and people face the future with great faith and expectation.

How can we help the Meyersdale Brethren Church? Principally by *daily prayer!* The Lord has provided a temporary church building for their assemblies, right in the city of Meyersdale, too. The Lord also provided a house for the pastor and family, right close by in the city. But ere long they will have to build a new edifice. The sympathies of the community and confidence of the people are with them and for them. The Meyersdale Brethren Church will grow! We predict a rapid growth in numbers and power. But pastor and people need our prayers. Let us not fail them. Who will pledge to pray daily for this church? No hands raised, no cards signed, but way down deep in the heart will you so covenant?





# YOUTH PAGE

RALPH COLBURN—National Youth Director



## YOUNG PEOPLE OF THE BIBLE

How would you like to be a king? Well, in these days, maybe it wouldn't be so good, but probably many of us have done a little day-dreaming when we've read some of the stories of history concerning kings of olden times. Let me tell you today of two boys who became kings while they were still boys. They were both kings of Judah, and you'll read their stories in II Kings, chapters 21-23.

The first of these kings was Manasseh. He became king when only 12 years of age. And though he reigned for 55 years, his reign was a reign of tragedy, and God sums it up in a sentence. "And he did that which was evil in the sight of the Lord." In the eyes of men, he may have been a good king, because he certainly had a long reign. But God's evaluation of a man often differs radically from man's. Manasseh chose a course which was contrary to the way of God. But didn't he get away with it? It may have looked that way, but no one sins against God and gets away with it. Manasseh was judged, if not till after his death, and Manasseh has an eternity in hell in which to regret the choice he made, the course he took.

Not only that, but because of Manasseh's wickedness, God promised judgment to the entire nation of Judah. And it was largely because of his sin that Judah was vanquished a few years later, and her people carried away into captivity. Sin always does that. It not only damns the individual sinner, but entangles many others as well. You can't sin against yourself alone, for "no man liveth unto himself." The meshes of sin and judgment always entangle others, too.

Consider by contrast, now, a later king, Josiah. He was only eight years old when he became king, but he chose a different course. "He did that which was right in the sight of the Lord." He was faithful to God, and destroyed the temples and

groves of idolatry in Judah. He built again the worship of God, and repaired the temple in Jerusalem. He had a zeal for righteousness that he pursued through his 31-year reign. Because of his fine leadership, many of the people repented, and God stayed His hand of judgment for a season. This king read God's Word, and had it read to the people. He led the people in the right way, and crusaded for good and godliness. He put down sin wherever he saw it.

What a contrast! One is honored and blessed by God, and eternally rewarded. The other is cursed and condemned—not one good thing is recorded concerning him. They made their choices, and found their destinies, in opposite directions.

Both were leaders—one for good, and one for evil. One wrought the salvation of many, and the other the condemnation of many.

You may never be a king, or sit in any high place of authority, but you too must make choices and choose courses in life. And remember this—your decision determines your destiny. And the course you follow will influence others. You will either lead them down or lead them up. Someone is following you!

Are you making wise choices, wise decisions? Are you doing "that which is right in the sight of the Lord"? How can you know that, you ask? Read the Word: that's what God gave it for! He reveals His will and His way in it. You can know from its pages whether or not you are following Him.

It would be a tragedy to wake up at the end of life and find that you had chosen the wrong course. But it would be a greater tragedy to find that others had followed you in that wrong course, and you were responsible for their damnation. Let's make it the other way around, as did Josiah, and set such a clear, Christ-like example that others will follow us in the ways of God, and Christ, and righteousness.

## IN THE LIMELIGHT AT LIMESTONE

You should have heard the preachers' trio sing! And you should have seen those hundreds of school children do the motions with "Rolled Away," and "Deep and Wide!" It was a real thrill to go into three different schools and present programs full of the Gospel to boys and girls and young people from first grade through high school, in eastern Tennessee.

For it was my privilege to work with Pastor Earle Peer, and Evangelist Gordon Bracker during the second week of the revival at Limestone. It was a joy to lead the singing, help with the special music, and bring object lessons each night in the services. And God blessed with souls saved, and Christians restored, too. Brother Bracker did some mighty fine preaching.

This church is isolated 150 miles from its nearest Brethren neighbors, but has a real ministry for Christ in its community. And they're working to get new Brethren churches started in eastern Tennessee, too. Pray that the Lord may help them accomplish this.

## HERE'S AN IDEA!

Have you ever had a testimony meeting where the testimonies were limited to three words—no more, and no less? Brother Bracker did that at Limestone one night, and it was good! It will doubtless help some more timid ones to start testifying for the Lord.

Why not start a pre-prayer service for your B. Y. F.? Announce the service for 10 or 15 minutes before the start of B. Y. F., meet in a separate, smaller room, and start your meeting then in an atmosphere of prayer. It will help a lot. Often it helps to form a circle, join hands, and then pray brief prayers, urging everyone in the circle to participate. Don't make participation compulsory, however. Even if your prayer group is very small, you'll find it very worth while.



# EVANGELISM



## OUR RESPONSIBILITY TO EVANGELIZE

By REV. GLENN O'NEAL, Member, Board of Evangelism

Whenever God has brought judgment upon the world He has always raised up someone to give a warning. Before the Flood, God spoke to Noah and gave him the unpleasant task of patiently proclaiming the coming destruction of the world by a flood. When He was about to destroy Sodom with fire and brimstone, He used Lot to warn of the impending doom. Jonah's cry as he belatedly entered the city of Nineveh was, "Yet forty days, and Nineveh shall be overthrown." In each case sufficient warning was given so

that those who refused to listen were without excuse.

The fact that Noah was ridiculed did not alter his moral responsibility to admonish the scoffers. Even though Lot's pleas fell on deaf ears, he could not feel free to escape without urging others to come out with him. The coming judgment on this world is just as certain. God has commissioned every Christian to give this unconcerned world the message that "judgment is coming." But how many of us, like Jonah, have tried to run from our responsibility?

Who knows but what the Brethren churches could be used to bring a repentance in their respective communities comparable to that experienced in Nineveh? Our great need is that every Christian begin with renewed zeal the great task of evangelism with a real heart passion for lost souls.

Jonah delayed in obeying God's command, and so have we. But we must not delay longer. With the coming of the atomic age we can say literally that, "Tomorrow may be too late!"

## Into the Breach for Christ

By REV. LUTHER L. GRUBB

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

As we sadly announce the home-going of our missionary to the Spanish-speaking people, Rev. Albert W. Kliever, this verse has taken on a new and more emphatic meaning for those who knew him. Why our Lord should have taken this missionary from the field of service at this time is beyond human comprehension, but we humbly bow and submit to the judgment of God. Somehow He will glorify Himself in eternity through this strange circumstance.

Recently Brother Kliever was flying the light airplane given for the Spanish work by the Boys Brotherhood, just north of the Colorado border and was caught in some very turbulent weather which resulted in a crash landing and fatal injuries. Tony Luna, one of the fine Spanish boys, was with Brother Kliever, but was not injured fatally, judging from information received at this writing.

Following a very successful pastorate in the Third Brethren Church of Los Angeles, and after leading in the construction of a splendid build-

ing, Brother and Sister Kliever heard the call of the Lord to work among the Spanish people in New Mexico. Shortly after their arrival at Taos the work began to expand



REV. ALBERT W. KLIEWER

and develop in a phenomenal way. It was necessary to double the size of the original church. New mission points were opened so rapidly it was difficult to keep pace with the progress.

An English-speaking Bible class was started in Albuquerque, New Mexico, in preparation for the organizing of a Brethren church, and the whole Brethren Church began to pray for this great work so recently begun and so abundantly blessed of God because of the prayers and special gifts of God's people

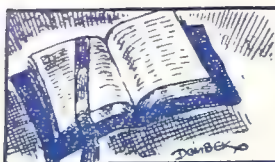
and the hard and skilled service of our missionaries.

Absolutely nothing was too difficult for Brother Kliever to try, and it was this which probably resulted in his death. He was willing to lay down his life, if necessary, for the furtherance of the Gospel. Even though humanly speaking our hearts are broken because of his removal from the field of service and the loss of a close friend, still he has had an abundant entrance into Glory and in his short ministry has done more than many do in a lifetime of toil for Christ.

Roberta, the wife, and David, the son, together with the parents of Brother Kliever, and a host of close friends, are left to mourn the passing of our brother. Especially should all pray for his immediate family that God will continue to use their talents for His glory until the blessed reunion when Jesus comes to receive His own.

The Brethren Home Missions Council pays due tribute to one of the finest, most capable, diligent, and godly missionaries with whom we have ever worked. May his memory and exampleship serve as an impelling force to lead many of our Brethren young people to throw themselves into the breach for Christ.





How to Understand and Enjoy

## THE WORD OF GOD



### THE BOOK OF HEBREWS AS IT CONCERNS THE TRANSITION FROM LAW TO GRACE

By DR. CHARLES W. MAYES

The death of Christ marks the dividing line between the dispensation of law and the dispensation of grace. In the goodness of the Lord, He saw fit to consider the weaknesses and the frailties of men to such an extent that this transition from law to grace in the experience of believers covered a period of time which stretched out to a number of years. In the mind of God every vestige of the law was laid aside with the death of Christ, but it took some years for the believers to understand it.

In the earthly ministry of Christ He sometimes spoke concerning the transition to come, but those who listened to Him were dull of hearing and slow to understand. In the book of Hebrews we find specially revealed that dullness manifested in the human heart. Several principles should be noted about the book of Hebrews which will help us to see the deeper purposes behind it.

1. The book of Hebrews was written to a class of people, Jews by blood, who were unsettled as to their final viewpoint concerning Christ. These people, unlike us, had lived in two dispensations. They had grown up from childhood under law before the cross. When the book of Hebrews was written (probably by Paul), they had heard of the historical events, the death of Christ and His resurrection, but they were unable to apply to themselves the truths based upon these historical events. Grace, both as a revelation and as a dispensation, was entirely new to them.

2. These Hebrews were under unspeakable emotional pressure. All their habits and original beliefs were established in the day of the law. In that day their righteous obedience had been exercised in carrying out the regulations of the law. What a shock it was for them to be told that

that religion upon which they had placed their total dependence had now been altered by Calvary and the resurrection!

3. The God whom this people had known up to this time was a God revealed in the law. Now this God was to be seen in a Man. If any generation of people are worthy of our sympathetic understanding, it is that generation. Once they had given total allegiance to Moses and his law; now they are enjoined to turn to Christ. In every sincere heart there was the question, "What shall I do?"

4. To note these people and their problems is to find the solution to such passages as Hebrews 6:4-6 and Hebrews 10:26. When we read, "For it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance," we are not reading concerning some church member in our modern day who, having had the earmarks of salvation, has now turned away to lose it. Instead, we are reading of a people who have been given the sum total of divine revelation, even to the historical facts concerning the death and resurrection of Christ. To these people there is that special warning that if they were to turn away from Christ there would be no further provision for salvation offered to them. The principle is made even clearer in Hebrews 10:26 where these Hebrews are warned, Paul placing himself in their same position, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The term "sin wilfully" must be understood in the light of the experience of these Hebrews. For them to sin wilfully was to sin in rejecting the testimony of the Holy Spirit as is set forth in John 16:7-11. To reject that testimony is to reject Christ, and to reject Christ after

they have heard of Him and understood the purpose for which He came into the world in fulfilling all the requirements of the Old Testament law, there would remain "no more sacrifice for sins." That is, if these Hebrews would reject Christ, there would be no other Saviour sent to save them.

5. Disregard for the relation between the book of Hebrews and the transition period makes Hebrews 6 and other similar passages the "happy hunting ground" for all those who teach that salvation possessed today may be lost tomorrow.

6. The book of Hebrews has been called the New Testament Leviticus. It shows the Hebrews again in the wilderness of indecision. Going beyond this, the book of Hebrews gives us the relationship between the Old Testament and the New Testament as does no other book.

In this book we read of past shadows which have now become substance; types and antitypes now realities; good things of Judaism, and better things of Christ; incompleteness of the Old Testament, and perfection of the New; carnal ordinances of the Old Testament, spiritual verities of the New; earthly sanctuaries, and the heavenly with its meaning now revealed; conditional promises of the Old Testament, and unconditional promises of the New Testament; and perhaps most thrilling of all, the Old Covenant substituted by the New Covenant.

7. The book of Hebrews is very essential to enable Christians to understand the Jewish position. Although written to Jews, it is very much for us. *It will deliver us from the tug of Judaism, the attempt to live under the law and legalism in general.*

# PRAYER POINTERS

Mrs. A. B. Kidder, W. M. C. National Prayer Chairman

## "Pray Without Ceasing"

Thanksgiving Day is past, but not for the Christian; every day is thanksgiving day for him! So, Prayer Warriors, let us praise God for past, present, and future blessings; and let us keep praying the Lord of the harvest to thrust forth laborers while it is day—the night indeed cometh!

### POINTED PRAYER REQUESTS

#### FOREIGN MISSIONS—

1. Pray for the strengthening and encouragement of all our missionaries, national and native workers as they do the monumental tasks every day. For the several who have frequent illnesses.

2. For missionaries and candidates who are deep in language study. Language efficiency is a "must" in missionary service.

3. That the many inquiries will yield an abundant supply of missionaries for Africa, Argentina, Brazil, Baja California, Continental France, and wherever the Lord would have the Brethren Church to serve.

4. For Bro. Jack Green, who has developed a condition of acute nephritis, which would generally require six to twelve months for correction. For a miracle of healing so that he will soon be able to proceed to his beloved Mexico.

5. For Bro. Clarence Sickel, who is undergoing treatment for some long-standing physical difficulties; that the Lord will heal him and enable him to face the great challenge of service ahead.

6. For the Young People's Camp in Argentina, scheduled for Jan. 11-19. A very large camp is expected this year. This is important work which shows results immediately and throughout the years to come.

#### HOME MISSIONS—

1. Pray that the Lord will supply sufficient funds for completion of the Juniata, Pa., church building.

2. That the Lord will give us a new building quickly for the Chico, Calif., church.

3. That the Lord will choose the proper men to minister in our Home Mission fields.

4. That the Lord will lead in the establishment of new Brethren churches in the Northeast section of the nation.

#### GOSPEL TRUTH RADIO—

1. That the Lord will enable each Brethren church to have some part in radio Gospel broadcasting.

2. That the Lord will bless the Brethren radio ministry in the salvation of souls.

#### GRACE THEOLOGICAL SEMINARY—

1. Give thanks to God for His faithfulness in providing for the Seminary needs in past years, and *pray* that all of us will trust Him to continue this provision.

2. Pray that the Lord may definitely guide each pastor, each church, and each member, that His will may be done in the Seminary offering this year.

3. For the Board of Trustees, the faculty, the students, and all members of the Seminary corporation,

that all things may be done in the spirit of prayer and for the glory of Christ.

#### BRETHREN MISSIONARY HERALD COMPANY—

1. Pray that Brethren Sunday schools may become more evangelistic through the use of the new Brethren quarterlies, containing lessons from the Gospel of John.

2. Pray that an adequate Brethren literature may be produced.

#### WOMEN'S MISSIONARY COUNCIL—

1. Pray that every woman in a Brethren church will be invited to join the W. M. C.

2. That every W. M. C. member will be a soul-winner.

3. That every meeting of every council will be led by the Holy Spirit.

#### SISTERHOOD OF MARY AND MARTHA—

1. Pray for closer cooperation between the Sisterhood and the Youth Council.

2. For the missionaries' children who are receiving gifts from the S. M. M.

3. That the local devotional meetings may be truly spiritual.

#### BRETHREN YOUTH FELLOWSHIP—

1. For the safety and effectiveness in service of the youth director as he travels to the Pacific Coast this winter.

2. For the B. S. L. V. movement as it is getting re-organized. Nearly 300 have signed the covenant cards so far.

3. For a greater vision, and means, to expand Brethren Home and Foreign Mission work, so the increasing numbers of young people in training may find fields of service in the church.

4. For new meeting and organizational plans, and their effective use.

#### BRETHREN LAYMEN'S FELLOWSHIP—

1. Pray that your district will adopt an active laymen program and hold a series of meetings this year.

2. For those laymen known to your local group who are now inactive and show little interest in the local work. That the way might be opened for personal work with them that they might be the first fruit.

3. Thank God for the laymen organizations and the opportunities they give for spiritual growth and for service for the Lord.

#### OUR PRESENT SECURITY

(Romans 8:31-39)

1. God is with us.
2. He is the giver of all good things.
3. He is the one who justifies us.
4. Christ ever intercedes for us.
5. The assurance that *nothing* in all the universe can separate us from the love of God in Christ.

(Dr. Wilbur M. Smith, California)





# W. M. C.

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## "To the Praise of HIS GLORY" EPH. 1:12

### LEADER'S TALK

Since Christmas, many of us are now enjoying the pleasures and blessings of family worship. To meet as a family unit around God's Word and to unite our hearts in prayer is a new and rich experience for some who've never before known this delight. We are honoring God's Word in the family circle. United prayer will give us many a victory.

In light of this, therefore, perhaps now is the time to emphasize again the importance of personal, private worship of our adorable Lord. Those moments spent on our faces before Him will renew the inner man constantly. The time spent in reading the Word will return a thousand-fold in freshness and vigor of the daily walk.

Are you at a loss to know where to read in the Word? Then let us remind you that a good place to start is the passages which are used in this year's W. M. C. Bible study. If you'll read those passages for next month's lesson *before* you go to the meeting you are sure to get more out of the study. Sound like a selfish motive? Well, perhaps it is. But may we remind you that we are to jealously guard the personal study of God's Word since it is our bulwark in the time of storm. How strong is the garrison around your life?

### PRAYER REQUESTS

"God forbid that I should sin against the Lord in ceasing to pray for you."

*Thanksgiving:* For the Taos airplane and Jeep.

*Pray:*

1. For the Kiewers and their work at Taos and Albuquerque, N. Mex.
2. For Miss Dunbar and for a permanent building to meet the need of the Navajo work.
3. For a great Home Mission offering throughout the denomination.
4. For the Seminary offering to be taken during the Christmas season.

—Mrs. W. A. Ogden.

### W. M. C. PROGRAM FOR JANUARY, 1949

OPENING HYMN—"A Mighty Fortress Is Our God."  
 PRAYER CIRCLE—Using Prayer Requests printed.

Also remember your own local needs.

POEM—"A Ship at Sea."

BIBLE STUDY—"The Lord's Supper."

LEADER'S TALK.

SOLO—Instrumental or vocal.

MISSION STUDY—"Trail Blazers."

CLOSING HYMN—"Take My Life and Let It Be."

### THE GRIBBLE MEMORIAL RESIDENCE

What a fitting name this is to be given to the new residence which is being built at the station at M'baiki in French Equatorial Africa!

Rev. and Mrs. Harold Dunning are the missionaries appointed to the M'baiki-Boda area and they will be the residents in this new memorial house as soon as it is completed. You will remember that Mrs. Dunning was the only child of James and Florence Gribble, our pioneer missionaries in French Equatorial Africa. Long before her homegoing, Mrs. Dr. Gribble had assured the native Christians in this area, more specifically at Boda, that she would try to have her son-in-law, Harold Dunning, to come down and be their missionary. Now this has come to pass. Brother and Sister Dunning are living temporarily at Boda, but will have their place of residence at the new memorial home at M'baiki.

We are sorry not to have a picture to present of this new house, but the house is just being completed, possibly as we write this article. In the very near future, we will have a picture of it and complete details as to the arrangement of the house. We will be very happy then to present it to the ladies of the Women's Missionary Council.

There are a few things that we can tell you about the house. Mr. Balzer is the builder and he and Mrs. Balzer are the architects. The plan has been fully approved, both by the Field Council and by the members

of the Board of Trustees of the Foreign Missionary Society. It will be very similar to the new house that was just completed some months ago at Bekoro, a picture of which will probably be in the next Foreign Mission issue of the Herald. Of that house at Bekoro, Bro. Jake Kliever, in a recent letter, said, "It is so nice and so like-at home that I catch myself feeling for the light button." This new memorial house is constructed of brick and will have cement floors. The walls and ceiling of the house are plastered, although with mud, yet it appears as plaster and it is beautiful and white. The house is fully screened and is large and commodious for any average family. You can think of it as a beautiful, fully screened, and safe missionary residence.

The fine part is that this missionary residence and the others similar to it are being completed for about \$1,900.00 each. The Foreign Missionary Society appreciates so very much the fact that the Women's Missionary Council has accepted the responsibility of the building of this new W. M. C. Gribble Memorial Residence. You have accepted it as a two-year project. We want to congratulate you on this fine Christian undertaking and I'm sure the missionaries in Africa, whenever they think of this undertaking, will say, "Thank you, ladies." Our desire is that every lady of the W. M. C. who assists in the building of this house by the supplying of funds, may have as much joy in the helping as the Dunnings will have joy in the living in this new home.

RUSSELL D. BARNARD.

### MRS. WAGNER WRITES:

Dear W. M. C. Sisters:

For literally months I've been wanting to write you and thank you so very, very much for the lovely cards that we have been receiving all along for over half a year. It is so nice to be remembered, and then we know that if you are remembering us in this way, you are also holding us up before the Throne of Grace—and, oh, how we do need and appreciate your prayers!

The enclosures with the cards have also been very much appreciated. So far as I know, everything has been received except a pocket comb. The declaration about it was on the envelope but the comb itself had conveniently made a slit in the envelope and escaped! We have most of the seeds in the ground now, and other things have been put to their various uses.

We do not allow the cards to lie idle. I am sure if you could have looked in on our "card party" the other evening you would have felt compensated for your constancy in sending these messengers of cheer. Here in Argentina September 11th is celebrated as "Teachers' Day." Since that date is approaching, the children of each grade are busy gathering funds for a gift for the teacher. In one of the grades they were having difficulty over the proper recognition for those who contribute, so I suggested that they select a nice card and have each child who contributes sign it. We were in the act of going through all of our cards to find one that could have all writing and English words cut off without ruining the card, when visitors arrived. Practically the rest of the evening was spent admiring the beautiful collection.

The best use I get from the cards, however, is as a

### W. M. C. MAJOR OFFERING

November, December, January

\$1,800.00

To be equally divided between the cost of the W. M. C. Gribble Memorial House in Africa and a permanent site for the Bible Institute in Argentina.

stimulant in the Sunday school. In the class for the younger children, each child receives a picture cut from a card mounted on construction paper. On this is pasted a star for attendance, memory verse, etc. The older children receive their pictures mounted on sheets of paper which will separate each quarter's work in the notebooks that they are making. For each lesson that is very well done they receive a smaller cutout (also cut from the cards). We try to select seasonal pictures—last quarter we used poinsettias; this quarter, snow scenes; next one will be shepherds and wise men. This may not sound as though it amounts to much, but it has made a wonderful difference in the kind of work my class is doing on their Sunday school lessons.

We keep very, very busy in our new location. While things do not always go just exactly the way we would like to see them go, yet we are encouraged and very happy in our work. Between the two of us we are now conducting from 25 to 30 regular services of one kind or another each month, and we feel that we are only touching the fringe of what needs to be done. Four congregations really make an awfully large parish for one minister, and yet our responsibilities are not any greater than those of all the other workers. Certainly God must have called enough workers to cover the field. Where can they be?

I know you will be interested in knowing about the addition to our family. We have taken into our home an 11-year-old girl who lost her mother while we were in the States. The father is a drunkard and so cruel when drunk that life became intolerable for the three girls—the only children in the family. The oldest girl (who is the same that worked for us when we lived in Almafuerte, so many of you will remember seeing her picture) had the justice of peace place her out of her father's reach and as servant girl in a home where she is still working. She was the one who was instrumental in sending Leonor, the youngest, to us when we offered to take her. Leonor is a sweet child, a brunette with lovely curls, and is making commendable progress in her studies. She came to us too late to get her into school, but she is going privately to one of the teachers and we hope that she will be able to take two grades in one. The teacher herself has taken a special interest in her and has cut her fee almost in two. We pray (and ask you to pray with us) that this will mean a soul won to the Lord and a life on this earth that will be useful to Him. Olga, the second of the sisters, is with the Dowdys at the present time, her father having run her away from home with a knife.

May our Lord continue to bless you in your service for Him and make you a blessing to many, many others.

Yours in Him,

MRS. RICARDO WAGNER.



# The Lord's Supper

(A Study Guide for "This Do in Remembrance of Me," by Dr. H. A. Hoyt. Prepared by Angie Garber, Leon, Iowa.)

After experiencing the footwashing ordinance, which symbolizes the present ministry of Christ, who washes us by the Word, the believer is ready for the Lord's supper, which symbolizes the future ministry of Christ.

## I. Biblical terms used in designating upper-room meal.

### A. Two terms used.

1. "The Lord's supper" (I Cor. 11:20). Supper is also used in John 13:2, 4; 21:20; Luke 22:20.

2. "Feast of charity" (Jude 12). Feast is also used in II Peter 2:13.

### B. Definition.

1. The "Lord's supper"—a meal instituted by the Lord before His death. It was a full meal.

2. "Feast of charity"—a meal distinguished by love.

### C. Distinction.

1. It is not the Passover—"before . . . passover" (John 13:1). Christ did not eat the Passover (Luke 22:16).

2. It is not the Eucharist—bread and cup given "as they were eating" (Matt. 26:21, 26; Mark 14:18, 22). Luke says "after supper" (Luke 22:20). Paul says "after supper" (I Cor. 11:25). Bible students agree the early church ate a meal beside having the bread and cup.

## II. Institution of the Lord's supper.

A. Time—twenty-four hours before the Passover meal (Matt. 26:17-20; Mark 14:12-18).

B. Command—Disciples sent to prepare feast. No other supper is recorded. Christ must have authorized it and His disciples carried it on. Unless He had commanded it they would not have carried it on.

## III. Symbolical meaning.

A. Vitally associated with the two other forms instituted that night. The evening began with the footwashing which symbolized Christ's present ministry of cleansing. Then followed the Lord's supper, which symbolized His future ministry and our heavenly fellowship. The evening concluded with the Eucharist, which symbolized Christ's past ministry, the foundation of our salvation. Without the supper the symbols would be incomplete.

B. Characterized by brotherly love. Commandment to love one another given (John 13:34, 35).

C. Word explicitly refers to this supper as a feast of love (I Cor. 11:17-34). The Corinthians had lost the significance. The reason for the meal was not to satisfy hunger (I Cor. 11:20-22, 33, 34).

D. Names given are significant. Lord's supper (I Cor. 11:20) instituted by Him. "Love feast" (II Pet. 2:13; Jude 12), name given to feast within lifetime of apostles. Called "agape" in original—means "love."

## IV. Spiritual reality symbolized.

Symbolizes future fellowship and the future ministry of our Lord.

A. Special elements present symbolize future ministry of Christ.

1. Emotional element of love. Early Christians called it "love feast."

2. Specific relation—inseparable. Christ promised to take them to be with Him (John 14:1-3). Judas was not a member of the group either by nature or disposition.

3. Central personality—Christ. All activities centered about Him.

4. Perfect servant—Christ was the One who was Host.

B. Future realities symbolized give value to meal.

1. Marriage feast characterized by love—Lord's supper points to this feast.

2. Relationship in heaven—with the Lord (I Thess. 4:16, 17).

3. Central Personality—points to His presence in heaven (John 14:3, 17, 24; Rev. 21:22, 23).

4. Perfect Servant—symbolizes His service to saints in eternity (Rev. 21:7; Luke 12:37).

## V. Perpetuation.

A. No express command recorded, but implied—it is a part of the three-fold communion service. Paul implies it was a command of the Lord (I Cor. 11:2, 20, 23). He did not originate it.

B. Practice by apostles implies it was commanded. Recorded years afterward (Matt. 26:21-26; John 13:1-17). Was practiced in early church. Paul implies it was commanded and obligatory (I Cor. 11:17-24).

C. Correction of abuses is evidence it was commanded (I Cor. 11:17-22).

Love and sacrifice to be the center of the meal.

Need of self-examination (vss. 27, 28).

Warning of self-condemnation (vss. 29, 30).

Self-protection from judgment (vss. 31, 32).

Conserves truth of Blessed Hope and the consummation of our salvation.

Encourages believers to be fruitful (II Pet. 1:9).



## REMEMBER Our Missionaries' Birthdays

### Africa (18 days via air mail)—

Mrs. Albert Balzer.....January 1

Mrs. Minnie Kennedy.....January 28

### Argentina (8 days via air mail)—

Elena Ruby Wagner (age 14).....January 2

Lynn Arthur Hoyt (age 1).....January 3

Mrs. J. Paul Dowdy.....January 27

### United States—

Rev. Albert Kliever (Taos, N. Mex.).....January 17

# Our Argentine Bible Institute---Its Needs

By REV. CLARENCE L. SICKEL

The Brethren Mission in Argentina is working with the vision of developing native pastors and leaders among the Argentine people. Argentina is a land of opportunity, but the adversaries are many and the difficulties are increasing and the door that now stands open may one day be closed to foreign missionary endeavor. The task of evangelizing our field will then devolve entirely upon the national evangelical church. It would seem therefore, that our supreme duty as a missionary organization is to increase and equip the evangelical forces for the day when they may have to stand alone and, under the direction of their own leaders, carry on the work which others have begun. Believing this to be true, we are working toward a full-time, full-program Bible institute.

There are many difficulties to be surmounted and problems to be worked out before it becomes a reality, but God has laid it upon our hearts and we are looking to Him to supply the need and lead us out into this work. We rejoice that He has placed it upon the hearts of the Women's Missionary Council to take this as one of your projects for the year. In this brief article we would place the need before you so that you may be led to give sacrificially and joyfully and to pray effectively, knowing that it is an investment which will bring rich returns for time and eternity.

The proposed Bible institute is an entirely new project and we must begin from the very foundation. We need buildings, equipment, acreage, means of support for the students, a working library, at least one missionary, for the present, who can give his full time to this work, and much prayer on its behalf. Our needs are many and none of them have as yet been met. But He is abundantly able!

The center for this work is to be Almafuerite, where we now own property—a mission hall and pastor's residence. A part of the present building with some remodeling and a substantial addition will serve to meet our immediate needs for classrooms, dining hall, kitchen and girls' dormitory. This, together with the necessary equipment, calls for the gifts of God's people. What an opportunity for investment!

Educational work is not strictly self-supporting even in the United States. It will not be so on the mission field, although there are plans whereby less help will be needed. For this we need acreage for a small farm which is to be developed through student help. This, in time, will provide funds for carrying on the work and a means of support for the students. Most of our students will be coming from families unable to give them any financial assistance. Materially speaking, the parents will be making a real sacrifice in permitting them to come, for in most cases young people help to support the family. It is almost impossible to find part-time jobs that the students would need, so it is essential to provide work for them.

The men's dormitory would be built on this farm. Here, also, we plan to open up some small industries such as a soap factory, a cheese factory, etc., thus providing work for both men and women. Later we hope

to have an orphanage and an old folks' home, so necessary in our work. The support for this is to come from the farm and other industries, and the work is to be carried on by the students.

We are well aware of the responsibility and the problems that all of this will entail but we are willing to undertake it as He leads us, believing it to be absolutely essential to the progress of our work in Argentina.

The library is another of our needs. No training school is complete without a student library. This need presents a wonderful opportunity for some Missionary Council or some district to have a real part in the proposed Bible institute in supplying a part or all of the books needed.

We need more missionaries so that at least one man, for the present, can give his full time to this work. This will be possible only as our missionary family grows. In this you may have a real part, for He has said, "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

We need much prayer in behalf of this institution. We have left this to the last, not because it is of less importance but because it is all important. It is, of all our needs, the greatest. It is the answer to our needs. As we face the problems connected with the opening of this school, we ask with the Apostle Paul, "Who is sufficient for these things?" and like him we answer, "Our sufficiency is of God." Pray with us that the needs may be met and that this school may become a reality in the very near future. Pray that those who have it in charge may be led of God and that this institution may be a means of great blessing to our work. Pray for His will in the part you may have in it, through your prayers and your gifts.

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## A SHIP AT SEA

How oft we watch the dark blue sea

In fair and stormy weather;  
No course made plain, no path we see,  
How does the ship go hither?

Ah yes, a compass it must need  
And a Pilot at the stern,  
A lighthouse yon, the rocks to heed,  
And alertness at every turn.

Let us liken the sea to the path of life,  
Vast before us spread;  
And the ship—our lives, in woe or strife  
That needs must go ahead.

Have we a compass our life to guide,  
A Pilot with kindly hand,  
Are we willing to sail the ocean wide  
With our ship at His command?

Sail on, sail on, thou ship of life,  
My Pilot knows the seas;  
He'll take the best course, through all its strife,  
And anchor when He please.

M. E. E. ACAD.



# TRAIL BLAZERS

By MRS. CLARENCE SICKEL

Only those who lived in Latin American countries in the early days of evangelical work really know how difficult was the opening of the way and how fierce the battle for religious liberty. The work we are able to do today and the freedom we enjoy are the fruit of the labors of staunch warriors—the trail blazers of the evangelical cause—who have passed to their eternal reward. We recognize our debt to the consecrated men and women who devoted themselves to the work, bearing persecution and imprisonment, some of them laying down their lives for the Gospel. Because their work has an important bearing on the work of the Brethren Church in Argentina, we have felt that it should have a place in these mission studies. However, space will not permit more than a few highlights of those early and difficult years.

The pioneer missionaries to South America were two Genevan Protestants who landed in Rio de Janeiro in 1557 with twelve Huguenots. They were sent out by the great Protestant leader, Admiral Coligny, who proposed to found a settlement where persecuted Huguenots might enjoy what the Puritans found in New England seventy years later. Had this enterprise succeeded, how different the history of South America might have been. But it ended in failure, largely due to the leader, Villegaignon, who apostasized to the Roman faith and shamefully maltreated his Protestant subjects. Some returned to France, suffering untold hardships on the way and being burned as heretics when they arrived; others escaped to the interior.

Among the latter were Jean de Boileau and two companions. They boldly began to preach to the Indians with such success that the Jesuits, in a Portuguese colony to the south, became alarmed and captured Boileau imprisoned him for eight years, then had him hanged publicly in Rio de Janeiro. The famous Jose de Anchieta, venerated as a saint by devout Romanists today, tied the executioner's knot, thus showing how to "dispatch a heretic as quickly as possible." Thus ended the first efforts to evangelize the southern continent.

An attempt was made in 1638 by the Dutch Reformed Church but this, too, ended in 1684 in apparent failure. An incident which took place during this period which is of special interest is the brief stay of Henry Martyn in Bahia, on his way to the Orient. His remark, "Crosses there are in abundance but when shall the doctrines of the cross be upheld?" is still suggestive of conditions in Latin America. He did what he could, taking the Vulgate and teaching the friars that he was able to gather together. He was burdened for the people, and who can say that we, today, are not reaping the blessing of his prayers for that land.

The arrival of Protestant immigration at the beginning of the 19th century gave rise to new legislation and a more favorable atmosphere for the development of the evangelical movement. At this time both the Anglican and the Methodist Episcopal Church began activities in Argentina, Brazil, and Chile.

The real forerunner of evangelical work in South America, however, was James Thomson, who came as an agent of the British and Foreign Bible Society, arriving

in Argentina in 1818. He combined the circulation of the Scriptures with the inauguration of schools on the Lancasterian system of education, in which the Bible was used as a reading book. The provisional government of that time entrusted him with the responsibility of organizing all schools in and around Buenos Aires on that basis. The clergy viewed the move with jealousy, yet were not in a position to oppose Thomson openly. He did a similar work in Uruguay, Chile, Colombia, Ecuador, and Peru. In this latter country, San Martin, the great hero of the independence movement, received the missionary cordially and ordered the friars of the convent of Saint Thomas to vacate within two days so that Thomson might begin in a central hall. In recognition of his work, he was made a citizen of both Argentina and Chile. In Colombia he succeeded in forming a National Bible Society in which Roman Catholics collaborated, but which was later disbanded.

Priestly opposition and persecution gradually brought this work to an end. This period has been referred to as "the Golden Age of Protestantism in South America." It would seem to have been the time for a great evangelical movement throughout the continent, but the opportunity was allowed to pass and never again have the doors been so wide-open.

The first evangelical to become interested in the Indians was Capt. Allen Gardiner, of the Royal Navy. He was instrumental in establishing the South American Missionary Society in 1884 and set out to test the power of the Lord over the Fuegian Indians whom Darwin had declared to be "incapable of moral discernment." He was permitted to labor long enough to convince Darwin of his error. In 1850 an expedition to Tierra del Fuego was organized, where, in 1851, Gardiner and his six companions died from disease and starvation while waiting for the provisions that failed to arrive in time. His death stirred Great Britain and gave impulse to the work he had begun. It goes on today, long after his tragic death on the icebound shores of Patagonia.

Space does not permit mention of many faithful servants of God who blazed the trail for today's missionary effort—men such as Jose Mongiardino, a martyr for the cause of Christ in Bolivia; Andrew Milne, who has been called the Livingstone of South America on account of his long journeys among the Indian tribes through the unexplored interior; Francisco Penzotti, for many years the head of the La Plata agency of the American Bible Society. The narrative of his life makes most interesting reading. Stripes and imprisonment were his portion. For nearly a year he was kept in a filthy prison cell in Callao, Peru, in 1887. He lived to see the constitution of that country amended so that no man can now be forbidden to preach Christ in all of the republic.

We would not forget David Trumball, pioneer missionary to Chile, through whose untiring efforts, Chile now has the reform laws of marriage and lay cemeteries and a greater degree of tolerance in the matter of worship. Pablo Besson, Swiss Baptist pastor, is another whose name is loved and revered in evangelical circles in Argentina today in recognition of his work in obtaining civil rights for Protestant Christians.

This bare outline of a work so vast seems very cold and unsatisfactory when we think of the toil and the tears, the sorrow and the hope, the conquering faith and love hidden beneath these brief statements. Praise God for the faithful pioneers of South America!



# "BRETHREN HARVEST FIELDS"

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

## DEVOTIONAL PROGRAM FOR JANUARY

### LET'S SING—A STORY IN SONGS—

"Every Day With Jesus" "I Love to Hear His Voice" saying, "If You Want Joy" "Every Moment of the Day" then "Let the Beauty of Jesus" be seen in you.

SCRIPTURE LESSON—Your verses for 1949—"Spice No. 1," or "A New Year Responsive Reading."

SPECIAL NUMBER—"Living for Jesus."

PRAYER OF CONSECRATION.

MISSIONARY LETTERS—By Mrs. Sheldon and Mrs. Maconaghy.

OUR THEME CHORUS—"I Hear Thy Call."

PRAYER CIRCLE—Using "Prayer Requests".

DEVOTIONAL STUDY—"The King's Daughter Is a Girl of Character," or Chapter 4 of "Epistle of Jude," by Dr. Ironside.

S. M. M. BENEDICTION.

BUSINESS—Be sure to read all the announcements.

**JANUARY**—This is the month that we send in our offering to the national Sisterhood work. Be sure yours is in *on time*. When you send it in be sure to state whether yours is a senior or junior Sisterhood. Also state the name of your church. This will help our treasurer very much to keep her records right. Your regular offering for the *General Fund* is due before January 31st. Your project offering may be sent in any time during the year. Be sure in your project offerings that you designate how much is for each project—the *Camp Fund for Argentina* and the *Higher Education Fund*. Here's a little game you can play in your S. M. M. Pretend that you are buying this camp equipment. See how much of it you can have paid off by the end of the year.

One cot .....	\$4.98	Tent .....	\$22.98
Cooking pan ....	3.50	Water pail .....	1.50
Blanket .....	3.00	Lantern .....	8.50
Frying pan .....	5.00	Basket ball .....	12.00
Table tennis .....	3.00	Baseball bat .....	2.00
Volley ball .....	10.00	Badminton .....	11.00

**PENNY POST CARDS**—Sisterhood post cards are again available. This time they have the stamps already on them. The cost is two cents apiece. You may get them from your literature secretary. Note in the office that the address of our literature secretary is changed.

## JANUARY SUGGESTIONS—"SPICE"

1. For the month of January we would suggest a candle-light meeting. Use candles as the only source of light as for the consecration service. The latter is most appropriate for the beginning of the new year as we renew our covenant with God as Christians and as Sisterhood girls.

At the beginning of the consecration service, you could give this short reading:

"I said to a man that stood at the gate of the year: 'Give me a light that I might go safely into the unknown.' And he said to me: 'Go out into the darkness and put your hand into the hand of God. That will be better to thee than a light and safer than a known way.'"

Then quote Psalms 119:105. As each girl lights her candle, have her give her year's verse for 1949. (They will need to be notified of this before the meeting.) Close with a consecration prayer or perhaps a hymn of consecration.

2. Invitations could be given in the form of candles, using either real ones (a message on a paper candle holder or tied to candle) or paper ones. Perhaps a better idea would be to give out 1949 calendars with a standing invitation and the dates of the S. M. M. meetings for 1949 encircled or indicated in some way.

3. It may not always be possible to use "Spice" in your program proper. Sometimes, therefore, it might be possible to use it in connection with your refreshments. For example, serve your refreshments by candle-light, and just before you have grace, let each girl give her verse for 1949. This will give additional variety to your meetings.

**YOUTH PAGE**—Do you read the Youth Page? Every Sisterhood girl should read the youth page every week.

## PRAYER REQUESTS

Pray that we might be more faithful in winning souls for the Lord.

Pray for the Sheldons and Maconaghys in their work in the foreign lands.

Pray for the young people who are preparing themselves for missionary service.

Pray for your national officers as they look forward and plan for next year's work and program.



## S. M. M. FELLOWSHIP CORNER

We are glad to have this news from the various Sisterhoods to share with you. If we haven't heard from your Sisterhood lately, drop us a card and tell us what you are doing in Sisterhood. Send all news to your General Secretary.

\* \* \*

The Meyersdale Sisterhood was privileged to have Dorothy Dunbar at their October meeting. Also Elaine Polman was guest of their Sisterhood some time ago. The Meyersdale S. M. M. was the first to send in news this year.

\* \* \*

The senior Sisterhood of Johnstown is planning to give the play "Two Masters" some time in March. In their Bible reading, they read about 10 chapters each month. Each girl brings a question on the portion assigned. The questions are read and the group gives the answers. This leads to discussion. This makes the Bible reading much more interesting, and the girls read with a purpose to learn.

\* \* \*

The girls of the East District Sisterhood had their first meeting of the year at the Youth Rally in Waynesboro. The Lord was there and blessed, even though the organization had fallen apart. We have begun anew, and want to serve our Lord as a district Sisterhood. Might we know His will. Pray for us.

\* \* \*

From California we have word of their District Rally. There were about 135 girls at the Sisterhood session on Sunday afternoon. The posters and announcements were all in Spanish, and the girls had to translate them. The girls from the Third Church of Los Angeles gave a skit presenting the camp needs in Argentina. The girls from Long Beach pantomimed the S. M. M. goals. The district has a scrapbook going around among the Sisterhoods. Each Sisterhood is to fill in two pages.

\* \* \*

The latest report on the Johnstown-Philadelphia contest finds the Johnstown girls ahead. Come on, Philadelphia! Let's give Johnstown a hard race

\* \* \*

The Second Church of Los Angeles has organized a new junior S. M. M. with the senior girls as "big sisters." Elaine Polman helped in the organizing of this group. Pray for these girls.

\* \* \*

From Waterloo, Iowa, we learn that they have gained five new members already this year in their senior Sisterhood. They are planning to make green jumpers and wear them with white blouses.

\* \* \*

The Waynesboro senior Sisterhood has started the year with a busy schedule. Their September meeting started with a progressive supper and ended with a

## OFFICIARY

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Vice President—Helen Ogden, 500 State St., Johnstown, Pa.  
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Treasurer—Pauline Helsel, 802 Third Ave., Duncansville, Pa.  
Literature Secretary—Donna Moine, 809 Wick Ave., Ashland, Ohio.  
Patroness—Mrs. H. W. Koontz, 1511 Maiden Lane, S. W., Roanoke, Va.  
Assistant Patroness—Mrs. Ethel Simmons, 225 Seventh Ave., Juniata, Altoona, Pa.  
Bandage Secretary—Helen Taber, Winona Lake, Ind.

candle-light service and installation of officers. In October they had a guest night, and each girl brought a friend. Each girl is making a prayer list to help her in her prayer life.

## A NEW YEAR RESPONSIVE READING

*Leader*—As we, the members of the Sisterhood of Mary and Martha of the Brethren Church, enter into this new year, 1949, may we by the help of our blessed Lord and Saviour resolve: First, that our lives may be wholly dedicated to the Lord for a fuller, broader, and a more consecrated service in His behalf.

*Response*—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14).

*Leader*—Since the Bible is God's Holy Word and He speaks directly to us through its pages, let us resolve to read a portion of Scripture daily, seeking His guidance.

*Response*—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

*Leader*—Let us resolve to increase our efforts to win souls for Christ.

*Response*—"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

*Leader*—The success of any organization or work depends largely on the enthusiasm and the united effort of the whole group, therefore let us resolve to be faithful in attendance at all S. M. M. meetings, thereby supporting and encouraging our officers in their labor for the Lord.

*Response*—"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

*Leader*—Since God has so bountifully blessed us with material blessings let us in gratitude return to Him in tithes and gifts a generous measure of our income through the support of the objectives set up by our National S. M. M.

*Response*—"Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. 3:9).

*Leader*—Always conscious of the fact that prayer is a mighty force in the lives of God's children, let us resolve to be much in prayer for our missionaries on the field and in the homeland, realizing that the neglect of one sincere, fervent prayer might lead to the defeat of some cherished undertaking of a beloved missionary.

*Response*—"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

*Leader*—Finally, sisters, let us resolve to back our local, district, and national S. M. M. officers 100 per cent, since their goals are our goals and merit our wholehearted support.

*Response*—"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work" (II Thess. 2:16-17).

—(Taken, with changes, from *The Brethren Missionary Herald* of December 29, 1945).

# The King's Daughter Is a Girl of Character

(EPHESIANS 6:10-18)

By MRS. ARTHUR CAREY

Any dead fish can drift with the current, but it takes a live one to swim upstream.

When we think of a princess, we think of one who has been trained to do the right thing and does it because she knows it is right.

She has had careful instruction as to how she should conduct herself, even as we, who are daughters of a heavenly kingdom. None have had more precious promises, and none should be expected to stand fast as determinedly as we.

Yet how disappointing it is, as we often see the King's daughter letting down her standards to that of those around us. Instead of being a strong arm for weaker ones to lean on, she is sometimes a clinging vine, wilting in the face of ridicule.

Character is not something that we are born with entirely, but something that must be built and moulded and trained to become a thing of beauty. Character is priceless, something that only you can give yourself, something that only you can take away from yourself. It is not developed by pampering or thinking too highly of oneself.

In order to discuss these various attributes of character, let me suggest that you assign a different girl to read each paragraph to give them more emphasis. For your convenience I have numbered them.

1. Let us first consider faithfulness. God's Word tells us that we are to be rewarded, not for success, not for brilliance and accomplishment, but for faithfulness. Every girl, even though she apparently possesses no particular talent, can gain this reward. She can faithfully read her Bible each day. She can faithfully spend time in prayer each day, faithfully make her way to church twice each Sunday and on Wednesday evenings. She can faithfully discharge committee work, pass out tracts, or speak a few words for Jesus. Unfaithfulness is the easiest and quickest way to get away from God that I know of. Character is built with faithfulness.

2. Let us call the second attribute "dependability." Too many people are like the son who said, "I go, sir," and went not. How often have you been leader of a meeting and didn't show up? How often are you absent from the choir when the leader is depending on you? How often have you taken a chance for a week-end outing and left your Sunday school class for another to struggle with, unprepared? There are so many other things where we have proven to ourselves and others that we simply can't be depended on.

3. Next, let's consider honesty and truthfulness. Each of us can firmly tell ourselves that we will be honest and will be truthful. How easy it is to tell a half-truth or remain silent when truth cries to be uttered. How easy to cheat the least bit in school, or keep silent about

the extra few cents that the storekeeper gives you by mistake. All these and many other things are too small gains for a girl to forfeit her character for.

4. Then how do we rate in courtesy? If courtesy is not built into the chain that makes character, there will be a weak link. Remember that no chain is stronger than its weakest link. It is so easy to slight the not-so-popular schoolmate, to brush off parents and grandparents' suggestions rudely, to treat the members of our family with a careless, disdainful attitude. No princess would be allowed to act thus. Yet we are of a heavenly heritage more precious than that of earthly royalty.

5. Then there is a virtue called "self-denial." Most of us do not know the meaning of this term. How much the world loves to grab the best for itself. How much we are like the world. "Me first" seems to be our motto. The virtue of self-denial has practically disappeared. We take the attitude that it's a personal insult to have to do without some trinket that we would like. Strong and noble character has almost always been the result of hardship and self-denial.

6. What about helpfulness? When the spiritual gifts are mentioned in the Bible, there is one called "helps." How much a helper is appreciated! The helper is seldom glorified on this earth, and it is so much easier to say, "Let George do it," than to say, "I'll be George." Are you on hand when Mother needs a hand—little brother, a neighbor, B. Y. F. leader, or pastor? There are some people who have lived their whole life through without any special recognition, but to whom I believe the Great King will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many."

7. Then there is something that we should blot out. It is prejudice and hate. We can't all possibly think alike about everything, so of course there will be differences of opinion, and differences in ways of doing things. More trouble has developed over personal feelings in churches than we like to admit. But we can be agreed about the one fundamental thing and it is this: "The blood of Jesus Christ cleanses us from all sin."

8. Last to be considered is the matter of reverence. It takes character to refrain from giggling and whispering smart remarks during service. Why a girl wants to ruin the spirit of worship for those around her by constant inattention is beyond me. I have seen people on the verge of deciding for Christ turn away because of the noise and confusion around them. This can be only motivated by the devil, not of God. His Word tells us, "Ye cannot serve two masters. Ye cannot serve God and Mammon."

God's Word tells us, "By their fruits ye shall know them." What are our fruits? Are we known as children of the Heavenly King, or would people never guess it? Let us put on the whole armor of God, that we may be able to stand at all times.



Rev. and Mrs. Blaine Snyder  
Winona Lake, Ind.

## Missionary Letters

Corral de Bustos, Argentina.

Dear Sisterhood Girls:

Some time ago your national president wrote me, asking that I write something concerning the need for more missionary ladies in Argentina, with duties the same as mine. I am more than happy for this opportunity because the need for more workers is truly a burden upon our hearts. How true of Argentina are the words of our Lord, "The harvest truly is great but the labourers are few."

In this section of our district where my husband and I are located, at one extreme of the province of Cordoba, there are about twelve towns within easy reach of us by car, that have no one to give the Gospel to their needy inhabitants. You can easily see, therefore, that one is limited only by his or her strength, and the number of hours in the day, as to the amount of work one can do.

After renting a house and getting settled here in Corral de Bustos, two years ago, the first work to be done was to *take* the message to the people. It would have done little good to have begun meetings immediately and expected the people to come. In new work, one of the essential duties is house-to-house work. Supplied with clear Gospel tracts, one must cover the entire town and endeavor to converse with the people, giving them an explanation of what the Gospel is. So many have never heard. Even after the work has been established, working from house to house in the various sections of the town is an excellent way of contacting new people. While the missionary perhaps could do this work alone, it is much better that his wife accompany him. In most homes during the day it is the women with whom one converses, and if the missionary's wife accompanies him, there are better opportunities for conversation and frequently they are invited inside the home. This could not be if the missionary went alone.

Work among the women and girls also provides a real field of labor for the missionary lady. In all of our mission points where there is a resident pastor and his wife, at least one meeting a month is held for the women and girls, and in some places more often. Here we have such a meeting every two weeks. One time the women come here to the hall and the next time we meet in the home of one of our members who lives on the other side of town. Usually a day or two before the meeting, the pastor's wife, accompanied by another Christian woman, do special visiting to invite the women and girls in the neighborhood to attend. One soon becomes acquainted with the many excuses proffered for not attending, and the women are urged to think about the brevity of this life and the need for receiving the Lord in their hearts and lives. These meetings can be a great blessing and are an important and fruitful part of the work. In some of our towns there are members who live quite a distance from the

hall in which the meetings are held. Very often they offer their homes for women's and girls' meetings in order to reach their neighbors, and so the missionary lady's field is extended.

As in other lands, the children of Argentina are responsive to the Gospel, and many receive the Lord Jesus as their Saviour. This presents another field of labor for the missionary lady, and what a precious and fruitful field it is. By means of Sunday schools, children's classes, daily vacation Bible schools, and other personal work among the children, many of these precious little ones are won to the Lord Jesus. It's true that in many cases they are taken away from us by their parents or other relatives who don't want them to be Evangelicals, but this is not always the case. Many of them stand firm and are the means of reaching their parents for the Lord. Two of our little Sunday school girls who had accepted the Lord moved away for a time, but later returned. At first their father forbade their coming back to Sunday school, saying that if they came they would be looked down upon in school and perhaps treated badly by their teachers (which frequently happens). But the two continued to plead with him and the older girl read the Bible to him. Finally he gave his consent and how happy they are that they can come once more! Yes, the children who are so precious in the sight of the Lord present a wonderful field for the missionary lady.

Some musical ability is a real asset in the work of the Lord in Argentina, as well as in the States. In a new work where there are no believers, everything, humanly speaking, must be done by the missionary and his wife. Therefore it is necessary that one be able to play an instrument in order to accompany the singing in the meetings.

The life of the missionary lady in Argentina is a rich, full one, girls, as she prays and labors together with her husband, and the need for more co-laborers is tremendous. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." And if He calls *you* to answer that prayer, your answer as a yielded child of His must be, "Here am I, send me."

Yours with Christian love,

DOROTHY MACONAGHY.

La Verne, Calif., Oct. 3, 1948.

Dear Sisterhood Girls:

Last Christmas time our Christian natives had just harvested their Kaffir corn so they brought a thank offering of the grain to church. This was divided among the blind, the disabled, and widows with small children. Formerly, a gift of harvest fruit was offered to the witch doctor, so now we feel that it is fitting that they show their thanks to the Lord of glory who gave all for them and us.

All through our district in Africa a few are gathering for prayer and singing, perhaps under a tree, perhaps in a field. They want teachers. They need more of the Word in their language. They, like the Ethiopian eunuch, cannot understand unless someone brings them the truth. We have been sowing the seed for twenty-five years and your prayers have helped this seed to grow. Now the golden grain is waving in the air. It cannot wait but it must be reaped NOW. Who will go forth and help in this rich harvest? The Lord is calling for reapers.

MRS. C. B. SHELDON.





## *Will You Pray*

That these students may be kept steadfast in faith, holy in life, zealous in service, and abounding in love?



# EDITORIALS

By PRESIDENT ALVA J. McCLAIN



DR. McCLAIN

## *The Grace of Giving*

Once again we come to that season of the year when special prayer is made for the provision for the needs of Grace Theological Seminary. Many of the churches will also receive special offerings for this purpose. In other churches this offering is received at later periods during the year because it fits in better with the various local programs. During the past years God has never failed to provide for the need of the school. Sometimes it has been necessary for us to walk by faith, not by sight, and this has been for our good. Both students and teachers have learned to look up with confidence in the Lord's gracious provision, and always His grace has been sufficient. This year God has greatly increased our responsibility by giving us a large increase of students to care for. This means that our many friends must not fail in intercession that the financial need may be fully met. "See that ye abound in this grace also."

## *How Much to Give?*

Sometimes we have been asked by pastors and people to state the needs of the Seminary in order that they may know what share in this ministry they should undertake. Considering the increased student body, the need for additional teachers, and the increase in the price of almost everything, the Seminary will need for the current year approximately \$32,000. This means, assuming 16,000 as our membership, that the offering for running expenses should average *not less than two dollars per member*. Certainly, two dollars is not too much for us to set aside for the purpose of educating our future ministers, missionaries, and other Christian workers. Let us join in earnest prayer that this year God will provide through every congregation not less than this.

## *The Greatness of This Ministry*

This is a time when in the history of our country it is not easy to find places where money can be invested with both security and a high return in interest on the investment. In such a time the true Christian should realize that there is no investment which can possibly compare with that of Christian work. But even here the best investment opportunities are often overlooked. It is easy to see the advantage of investing money in sending out a missionary to the foreign field, or in supporting a pastor in the homeland. But sometimes we forget that the gifts invested in Christian education are just as important because these are the gifts that pro-

duce the trained missionary and pastor. To put one hundred dollars into the training of a missionary is surely just as important as the investment of a like amount into his support after he goes out. The giver of such a gift has a real share in the soul-winning ministry of that missionary as long as the latter continues to serve the Lord of the harvest. This is truly the putting of our money into something that will pay rich dividends throughout eternal ages.

## *To Christ Instead of Caesar*

We are living in days of high incomes and high taxes. The change has come so fast that the average person does not yet realize what has happened. Ten years ago 82 per cent of the people in the United States had incomes of less than \$2,000 per year, and in most cases it was below \$1,000. But today 60 per cent of the people have an annual income which is *above* \$2,000. As a result, millions of people are paying an income tax which they never paid before. Many of these people are Christians, and some do not realize that the government permits a deduction of as high as *fifteen per cent* of one's total income, if given to church or charity. Writing recently in *Christian Life*, Mr. Arnold Grunigen, Jr., shows how much it actually costs to give a gift of \$100 to the Lord's work. If your income is less than \$2,000, then your gift of \$100 will cost you only \$77. If it is over \$2,000, the gift will cost you only \$75. Over \$4,000, it will cost only \$71. If you should make as much as \$20,000 per year, a \$100 gift will cost you only \$41. This is what we might call "bargain" giving. Assuming that most of the givers in Brethren churches have incomes of \$2,000 or more, this means that if the Seminary receives the needed \$32,000 in gifts this year, *the actual cost to the givers will be only \$24,000*. The other \$8,000 would be taken by the government anyhow, if the gifts were not made. Thus if you want to give \$100 to Grace Seminary, you should remember as you write the check that this is *only costing you \$75*. As for the \$25 differential, you have two choices: You must give it either to Christ or to the government. The one thing you cannot do is to keep it for yourself. Better give it to the Lord.

## *"Securities" Which Are Not Secure*

More than one professing Christian would be shocked, and perhaps resentful, if he were asked to invest \$1,000 as a gift to some Christian work. Yet the same person

(Continued on Page 1037)

THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conrad Sandy, William H. Schaffer.



# The Evangelistic Ministry of Grace Seminary

By DR. PAUL R. BAUMAN

*Executive Vice President*



One of the first impressions I received upon coming to Grace Theological Seminary as a new member of the faculty a little more than a year ago concerned the warm spirit of evangelism that seemed to permeate every department of the school's life. Seminaries have sometimes been called "theological ice-boxes," and are supposed to be the final influence toward quenching the fires of evangelistic zeal in a young man. Indeed, I had heard reports to the effect that "the fires of evangelism are thoroughly banked and burn exceedingly low at Grace Seminary"! If, in my mind, there were any doubts at all along this line, let me say right now that they have been completely dispelled. Considering the intensive nature of the studies themselves, I must say that I have been amazed at the spontaneous display of evangelistic fervor manifested both by the members of the faculty, and of the student body. The following paragraphs are intended to present a resume of just a portion of the evangelistic work which is being carried on regularly by the students of the school.

## THE TRACT MINISTRY

Shortly before the end of the spring term last year the students joined in preparing ten thousand Gospel tracts for distribution throughout the country during the vacation months. Each tract was folded and rolled in bright-colored cellophane. A self-addressed card was included, inviting the reader to accept Jesus Christ as his Saviour, to record his decision, and return the card. Or, if he desired further information concerning the plan of salvation, he was requested to so indicate. These tracts were distributed by the students and teachers last summer in all parts of the United States, and up to the present eleven cards have been returned. Three have recorded definite decisions to accept Christ as their Saviour, and eight have indicated their desire for further information. Each card was answered with a letter containing a full explanation of the way of salvation. Recently a card was returned by a man 72 years of age. The students were thrilled and feel that the winning of one single soul was worth far more than the time and effort spent in the preparation and distribution of these Gospel tracts.

## THE STREET TEAM

*(See Cut Above)*

Each Saturday night a group of students conduct a service in the city of Warsaw, two miles from Winona

Lake. The city authorities have installed an electric meter at the main intersection near the court house, and here the Street Team is permitted to plug in their amplification system. The use of sacred recordings assists in drawing the crowd, and a lively program of song, testimony and instrumental numbers assists in holding them. One of the students then comes to the microphone to deliver a short message from the Word of God. As he speaks the rest of the students are engaged in helping to hold the crowd by listening intently, or by tract distribution and personal work. Since last July the student attendance at these meetings has averaged ten. From 500 to 800 tracts have been distributed each night, and many personal contacts have been made, the value of which eternity alone will reveal.

## THE JAIL TEAM

Each Sunday afternoon several of the men go to the county jail at Warsaw. Here group meetings are not held, but members of the team deal with men individually. The work is not easy and calls for much patience, for often sin-hardened men are not willing to listen to the Gospel. More than once the men in the jail have taken to their bunks and have even feigned sleep when the men have entered. But patient witnessing has produced definite results and since last May there have been eleven decisions for Christ.

## THE SEMINARY QUARTET

Last year the Seminary Quartet, composed of Kenneth Marken (Seville, Ohio), Charles Ashman (Los Angeles, Calif.), Jack Churchill (Stockton, Calif.), and Roy Snyder (Altoona, Pa.), held about 20 services in 15 different places. Already this year, from the middle of September until November, they have conducted 16 services in 12 different churches, and for these services they have traveled more than 2,000 miles, ranging from Gary, Ind., to Philadelphia, Pa. They have conducted meetings of quite a varied nature, ranging from regular church services to post-football rallies. Many have expressed gratitude for their ministry. The quartet is planning a trip to the Johnstown area of Pennsylvania in February and they request your prayers for God's continued blessing upon their ministry. Also the group is open for additional dates over week-ends.

## THE LADIES' TRIO

The Ladies' Trio has traveled nearly 200 miles this  
*(Continued on Page 1029)*



# We Are Thankful

BY

## *Members of 1949 Graduating Class*

(FIRST ROW, SEATED, LEFT TO RIGHT)

*Charles Robert Sumey*, from Uniontown, Pa. (Sidney Brethren Church):

"I am glad for the discipline in methods of study which I have received these past few years, and for the foundation upon which my faith is fixed. I knew *what* I believed when I came to Grace, now I know *why* I believe them. And what shall I say of Christian friends and fellowship?—"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

*Robert S. Cessna*, from Altoona, Pa. (Church of the Brethren):

"I am thankful for the training at Grace Seminary for two reasons. In the first place, the curriculum is Bible- and Christ-centered, and in the second place for the sound teaching of a godly faculty of men who know the Word of God, and know how to rightly divide its contents."

*Jack Churchill*, from Stockton, Calif. (Second Brethren Church of Long Beach):

"In my time at Grace Seminary, my desire to see men saved from sin, my understanding of the Lord and His Word whereby men are saved from sin, and my own actual efforts in going out to reach men for Him, have all been greatly strengthened and increased. I thank God for a school that so prepares one to labor in His harvest fields."

*John Henry Stoll*, from Altoona, Pa. (Calvary Independent Baptist):

"I have been thankful for the many blessings while at Grace Seminary, for it has deepened my spiritual life and given me a broader missionary outlook, as well as a strong defense for the Word of God. This has all come through the sound thorough training I have received while preparing for the ministry."

*Michael Korlewitz*, from Johnstown, Pa. (First Brethren Church):

"I am thankful for the time of fellowship and study that I have had at Grace Seminary. It is a good training ground for the Lord's future servants. It has a high scholastic and spiritual standing. I praise the Lord for the privilege I have had of studying in such a school as this."

*True Lentz Hunt*, from Berne, Ind. (Bethel Brethren Church):

"I am thankful for my training at Grace Theological Seminary because it has greatly broadened my vision

for the lost, instilled within me a real love for the Word of God, and stressed the importance of its meaning and interpretation. I am thankful, too, for an understanding, patient, sympathetic, and godly faculty and their efforts on my behalf."

*Warren Edward Tamkin*, from Washington, D. C. (First Brethren Church):

"The chief aim of Grace Theological Seminary is to write God's Word indelibly upon the mind and life of each student. This aim is thoroughly accomplished here, but personal experience and intimate contacts with students of other conservative seminaries has revealed that this is an unreached goal elsewhere. Praise God, here at Grace Seminary the study of the Word of God is placed at the very center of the theological curriculum. Whether we are studying apologetics, archeology, or Acts, the chief endeavor of the professor is to make the student an able expositor of the Word."

*Paul Fredrick Fogle*, from Washington, D. C. (First Brethren Church):

"This being my last semester at the Seminary, I can truly say that I am thankful to God for my training at Grace Seminary, for I feel that under God it has been used to fit me for service in the work of the Lord. The caliber of the training has been such as to equip me for the greatest work in the world."

*John R. Fusco*, from Altoona, Pa. (Calvary Independent Baptist Church):

"I am thankful for the training received at Grace Theological Seminary, as a systematic perusal and study of the written Word has made Christ, the Living Word, more precious and real, not only as Saviour, but as Comforter, Sustainer, and Friend. One must spend the quiet hour with the Lord in order to hear His voice, and thus be enabled to communicate His message to mankind. God's voice is heard through the training provided here."

*James Boal Marshall*, from Harborcreek, Pa. (Winona Lake Brethren Church):

"I praise God for the Grace Theological Seminary and its faculty because like Paul they 'have not shunned to declare unto [its students] all the counsel of God.' I rejoice that Grace is meeting the need in my own heart for such training, and also the need of a lost world."

(SECOND ROW, STANDING, LEFT TO RIGHT)

*Meredith M. Halpin*, from Long Beach, Calif. (First Church of Long Beach):

"Salvation in Christ is the believer's most precious





### 1949 GRADUATING CLASS

These are the men and women who, because of your prayers and gifts to Grace Seminary, will soon complete their education and go out to proclaim the Good News of God's grace.

possession, and being 'created in Christ Jesus unto good works' lays upon us a blessed duty—that of proclaiming the 'glorious good news' in the power of the Holy Spirit. But God not only ordains the end but also the means—thus 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' Grace Seminary is being used of God in this capacity by combining study with instruction and prayer. Your prayers and financial support are much needed in this ministry of Christian education."

*Roy B. Snyder*, from Altoona, Pa. (Grace Brethren Church of Juniata):

"The time at Seminary is one when spiritual realities are being unfolded and it has 'sharpened' my sword in preparing me to go forth with the Gospel of Christ. The 'times of testing' here have enabled me to be spiritually strengthened for the path ahead where the Lord directs into a greater sphere of service for Him."

*Ruth C. Snyder*, from Philadelphia, Pa. (First Brethren Church):

"My training at Grace Seminary has made me realize as never before, the responsibility as well as the privilege of handling the Word of God. I have been entrusted with the Gospel of Salvation. May I ever be faithful in holding forth this Word of Life to others."

*Mary Elizabeth Cripe*, from Modesto, Calif. (La Loma Grace Brethren Church):

"I'm glad I came to Grace Seminary because the Word of God has been opened in a wonderful way and Christ has been made more precious to me. Also while here the Lord has directed me to look at those in Africa who need to know Christ and I have heard him say, 'Go ye and tell.'"

*Bertha May Abel*, from Indianapolis, Ind. (Winona Lake Brethren Church):

"I certainly thank the Lord for leading me to Grace

(Continued on Page 1037)



# We Look Forward

BY

## *Members of the Middler Class*

*Charles Ashman, Jr., from Los Angeles, Calif.:*

"The future for a Grace Seminary student can never be seen in any crystal ball. But feeling that I am here receiving the best preparation possible for the Lord's service, and knowing that He has called me to preach the Gospel of Christ, I am looking forward to one more grand (but hard) year at Grace, and then many more years, if He tarries, in His blessed work, the saving of lost souls."

*Robert W. Betz, from Dayton, Ohio:*

"If it be God's will, He has the power to accomplish it. He not only ordains the end (a messenger to the lost), but also the means to the end (the preparation of the messenger). I thank God for the 'hard work' which under His hand I have been enabled to do here at Grace Seminary."

*Edgar A. Drechsel, from Maplewood, N. J.:*

"Looking back to the time already spent in Grace Seminary, I can affirm without hesitation that I am deeply thankful for such a unique institution. My conviction is that, without any doubt, this Seminary is probably the only school which has so successfully combined the scholastic and spiritual elements so necessary in the training of young men for the ministry of reconciliation. Its clear, Biblical, and well-balanced approach to the field of theology, coupled with the manifestation of that theology practically in the lives of the professors, has been a source of unceasing blessing in my experience here."

*John Thomas Drury, from Inwood, Long Island, New York:*

"Looking toward the future, it is my earnest prayer that God will continue to bless me with such fine fellowship, opportunities for service, and educational advantages as He has showered upon me during the days here in Winona Lake. My wife and I have not yet had final leading as to our place of service, whether in this country or abroad, but we are confident that God will make this clear in His own time. May He continue to bless conservative schools like Grace Seminary and increase their usefulness and service."

*Dennis Holliday, from Omaha, Nebr.:*

"I recently decided to become a member of the Brethren Church, having been convinced through personal investigation that it is the most nearly perfect church in

the light of New Testament standards. Now I am looking forward to graduation from Grace Theological Seminary, and a Brethren pastorate in the homeland."

*A. L. Howard, from Los Angeles, Calif.:*

"As the days come and go in our educational preparation, we feel a deepening sense of gratitude to God for Grace Seminary and what it has already meant to us. It is our earnest prayer that when our period of training here is complete our lives might in some way pass on these blessings to others for the honor of our blessed Lord and Saviour Jesus Christ."

*Lee Jenkins, from Dayton, Ohio:*

"As shallow streams soon are dried up, even so men unprepared for the tasks ahead soon become lost in the task. Here at Grace Seminary our education acquires the dimension of depth, yet the practical side of the Gospel of Christ is never lost to sight. Thus we are being equipped to face our future ministry with an abiding and steadfast faith."

*Homer A. Kent, Jr., from Winona Lake, Ind.:*

"With my seminary now half completed, I thank God for the comprehensive, Scriptural instruction I have received at Grace Seminary, and anticipate with eagerness my remaining days at this school, preparatory to service in His vineyard."

*Kenneth R. Marken, from Seville, Ohio:*

"Although not a member of the Brethren Church, I shall ever be indebted to the Brethren for their fine institution, Grace Seminary. I am truly thankful for the privileges extended to me at this place. I trust that in the years to come, ere our Lord returns, I shall be able to render some assistance toward the continuance of the school's ministry by prayer for it, by giving to its support, and by recommending its excellent training to other servants of the Lord."

*Adam Henry Rager, from Mundy's Corner, Pa.:*

"I rejoice in the privilege of studying for the ministry at Grace Seminary, and by God's grace as manifested in His Son Jesus Christ, I desire to be 'approved of God . . . not ashamed' but 'handling aright the Word of truth.'"

*John Schaich, from Muskegon, Mich.:*

"Having had twenty-two years of full-time service





### THE MIDDLE CLASS

These are the students who next year will make up the Senior Class. Pray that God will keep them firm in their purpose to serve Him.

in the ministry of rescue missions, I feel that I can speak as one who has had some experience in the practical side of the Gospel ministry. However, I felt the need of a more complete knowledge of the Word of God, and I am thankful that the Lord led me to Grace Theological Seminary, where, in its Bible-centered curriculum, I am receiving the kind of Biblical education needed to make my ministry more effective."

*Lucinda Rogers, from Brooksmills, Pa.:*

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' The study of His precious Word in Grace Seminary has created within me a great zeal to give out His Word, and I am looking forward with great anticipation to the day when I can be in full service for Him."

*Carl E. Sisson, from Whittier, Calif.:*

"We have certainly experienced the Lord's guidance

and His protecting hand since coming to Grace Seminary. As for the future, our times are in His hands. If He so wills and leads, it is our deep desire to serve Him in the land of Africa."

*John W. Zielasko, from Minersville, Pa.:*

"As a member of the Middler Class I look back over the past year and find cause to thank God for leading me to Grace Theological Seminary in order that I might prepare for His service. At this place we have been able to study the Word of God without hindrance from false and dishonoring theories of men."

*John S. Neely, from Philadelphia, Pa.:*

"After 16 years in the business world, principally in marine transportation, the Lord called me under His command upon the good ship, 'Grace'—to launch out into the deep—to let down the nets for a draught. The future after training at Grace Seminary?—His is to command—I'm just waiting orders."



# What We Have Found

BY

## *Members of the Junior Class*

*Richard Leslie Burch*, from Long Beach, Calif.:

"At Grace Theological Seminary I have found an active recognition of the fact that 'wisdom' is utterly powerless, apart from the impelling, experiential knowledge of the Lord Jesus Christ."

*Wayne Flory*, from La Verne, Calif.:

"At Grace Seminary I have found rich spiritual blessing and a new realization of the righteousness, the grace, and the love of my blessed Lord."

*Ralph W. Gilbert*, from Washington, D. C.:

"As a new student two things have impressed me: the emphasis on Bible exposition, and the spirit of prayer. These elements are invaluable to the prospective minister and servant of God. They cannot be gained with the mere conferring of a degree but come only with thorough concentration and fervent consecration."

*Ralph C. Hall*, from Lowell, Ohio:

"I am very grateful for the deep spiritual fellowship of the students and the fine able professors we have here. Praise the Lord for making possible Grace Seminary."

*Reese Johnson*, from Three Oaks, Mich.:

"At Grace Seminary I have found the unique combination of true scholarship and deep spirituality. I consider it a great privilege to study and prepare for full-time Christian service in such an institution."

*James B. McRoberts*, from Nashua, Iowa:

"My three-year term of service was spent in the army, half of that time in Europe. I can only praise my Lord for the opportunity that is mine in sitting under the deep spiritual teaching which I have found at Grace Seminary."

*Lois Miller*, from Whittier, Calif.:

"Grace Seminary brings me unspeakable treasure. I am 'discovering' vast truths concerning the Lord of the Bible and the Bible of the Lord. Therefore, Christ is becoming dearer daily."

*Margaret Louise Moore*, from Dayton, Ohio:

"I thank God continually for leading me to Grace

Theological Seminary. Here I have found blessings beyond description through the study of His Word, through fellowship with born-again Christians, and in the knowledge that I am in the Lord's will as I prepare for full-time service for Him."

*Frederick Henry Pflugh*, from Beaver Falls, Pa.:

"I find more than I expected at Grace Seminary. Teachers take a personal interest in students, and teach the Word without prejudiced opinions. There are many good opportunities for experience in country churches near the school."

*John Rea*, from Pittsburgh, Pa.:

"At Grace Seminary the Lord has given me new Christian friendships, precious fellowship in prayer, a wider interest in missions, and a deeper interest in and insight into God's holy Word."

*Ruth Smouse*, from Altoona, Pa.:

"I've found sound Bible teaching by real men of God. Here God's Word is honored and the Lord Jesus Christ is exalted. I thank God for this school."

*James Woodrow Stauffer*, from Lancaster, Pa.:

"I have found a theological school that I am sure will equip me intellectually and spiritually for the work to which I believe God is calling me."

*Kenneth Leslie Teague*, from Buena Vista, Va.:

"In these days of apostasy, Brethren people everywhere should praise God for the great testimony of Grace Seminary. I have found at Grace Seminary a faculty dedicated to the Lord and a student body anxiously looking forward to full-time service."

*Ellen J. Van der Molen*, from Dayton, Ohio:

"At Grace Seminary I have found a manifestation of the presence of the Lord in both students and faculty. The whole curriculum is for the edification of the students and the glorification of the Lord."

*John Clement Whitcomb, Jr.*, from Washington, D. C.:

"I am thankful for the privilege of studying in a school where real spiritual warmth and sound evangelical scholarship go hand in hand. It has been a rich blessing to me from the day of my arrival here."



### THE JUNIOR CLASS

These are the students God has sent to Grace Seminary in answer to prayer. Pray that He will deepen their faith and increase their zeal for the lost.

### THE EVANGELISTIC MINISTRY OF GRACE SEMINARY

*(Continued from Page 1023)*

fall to conduct three meetings. This group is composed of Mrs. Ed Sisson (Whittier, Calif.), Mrs. Ernest Arloff (Baltimore, Md.), Miss Lucinda Rogers (Leamersville, Pa.), with Miss Dorothy Magnuson (Huntington Park, Calif.), pianist. Miss Magnuson is also the school secretary and assists greatly through the use of her car. In addition to the full services they have conducted, the Lord has blessed the ministry of these young ladies in many of the evangelistic meetings held locally.

#### THE COLLEGIATE QUARTET

The newest addition to the Gospel Team work of the Seminary is the recently organized Collegiate Quartet. This group is composed of Millard Poppy (Warsaw, Ind.), Glenn Smouse (Altoona, Pa.), Bob Neff (Waterloo, Iowa), and George Kelley (Altoona, Pa.). Ralph Burns (Philadelphia, Pa.) is the pianist. Already the men have conducted five services, traveling nearly 500 miles to do so. They represented the Seminary and

witnessed for Christ recently at the Saturday night youth rally. Their lives and testimonies have been a means of blessing to many in revival meetings where they have sung and testified. You will hear more of this group in days ahead.

#### INDIVIDUAL OPPORTUNITIES

No correlation has been made of the added work of evangelism which is being carried on by individual members of the student body and faculty. The work done by teams represents only a small fraction of the ministry of the student body. For example, one of our Middlers, John Neely (Philadelphia, Pa.), in addition to his work of directing the music at the Leesburg Brethren Church, has been in charge of the music at five evangelistic meetings recently. His voice, his trumpet, and his directing hand are in constant demand among the churches which our men serve as pastors. This is not an isolated case. Something should be said about the excellent work being done by a number of

*(Continued on Page 1035)*



# Why We Came

BY

## *Members of the Collegiate Division*

*Roy Allison, from Johnstown, Pa.:*

"I am in Grace Seminary because I believe the Lord would have me prepare for the Christian ministry. Feeling the need of some college study as a preparation for entrance to the Seminary course, I was led to undertake the work in the Collegiate Division."

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*Thomas A. Bailey, Jr., from Springfield, Pa.:*

"We read in Proverbs, 'A man's heart deviseth his way: but the Lord directeth his steps.' I am very thankful to my Heavenly Father for leading me to a school of such high spirituality and Christian love as is manifest at Grace Theological Seminary."

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*Burton Louis Bartling, from Waterloo, Iowa:*

"I am thankful, as I write this, that God is 'not willing that any should perish' and 'whosoever shall call upon the name of the Lord shall be saved.' Since the Lord has led me to this school, my life has been enriched in Him."

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*LeRoy Bradrick, from Fredericktown, Ohio:*

"I have entered the Collegiate Division of Grace Theological Seminary because I know it is the leading of the Lord. He has shown me, since I've been saved, a world that needs the Gospel of Jesus Christ and has made me realize how ill-prepared I am to be a good steward of that Gospel, so has led me here to prepare myself so I can be a better servant of His."

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*Harold G. Bunch, from Van Wert, Iowa:*

"It is through the goodness of God that I am now in the Collegiate Division at Grace Seminary and that I am finding a peace and satisfaction in my work I have never known before."

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*Ralph Samuel Burns, from Philadelphia, Pa.:*

"Feeling sure the Lord has called me into definite Christian service, I felt the need for more Bible training, therefore, I came to Grace Seminary assured that here I would receive the best in education and Christian fellowship."

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*Richard P. DeArmey, from Johnstown, Pa.:*

"I thank God for the privilege of taking pre-seminary training here in the Collegiate Division where the courses are Christ-centered and designed especially to be a definite aid in the Christian ministry."

*Arthur E. Gordon, from Oxford, Pa.:*

"I am studying at Grace Seminary, first, because of the direct leading of the Lord, and secondly, because of the high spirituality and high scholastic standing of the school."

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*William E. Johnson, from Altoona, Pa.:*

"Although I had spent two years in a missionary seminary I realized that I needed something more before launching out into service for my Lord. In response to my concern the Lord providentially led me to this place where I am receiving a substantial foundation of both spiritual and practical value."

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*George William Kelley, from Altoona, Pa.:*

"I came to the Collegiate Division of Grace Seminary because of the fine teaching of fundamental Christian professors of which I had heard from my pastor. I found also that it was held in high esteem both spiritually and scholastically all over the country."

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*Kenneth Ray Kinsley, from Hartville, Ohio:*

"'Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.' The Lord's fulfillment of this promise led me to Grace Seminary where the Gospel is taught in its truth and purity."

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*Ruth Marie Landrum, from Clayhole, Ky.:*

"I came to Grace Seminary to prepare myself more fully for service for my Lord and Saviour Jesus Christ. I was convinced that at Grace Seminary I could get the training and fellowship needed."

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*Billy A. Mayer, from Winona Lake, Ind.:*

"I came to the Collegiate Division of Grace Seminary in order to start my college work. As to my field of service, I am still undecided, but I believe the Lord will show me what He wants me to do as I follow Him."

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*Robert Neff, from Waterloo, Iowa:*

"All the fine reports I had concerning Grace Seminary have been fully confirmed by my attending it. I am deeply grateful for the privilege of receiving solid, uncompromising teaching and also for strengthening, Christian fellowship."





### THE COLLEGIATE STUDENTS

These are the students who have the honor of forming the first class in the newly opened Collegiate Division of Grace Seminary. Pray that God will keep them steadfast in their preparation to serve Him.

*Gloria Nevegold, from San Diego, Calif:*

"I thank the Lord that in answer to prayer He brought me to Grace Seminary. I covet your prayers that He will continue to direct my path that I may be in the center of His will."

*Glenn E. Smouse, from Altoona, Pa.:*

"I praise God that He not only opened the way, but definitely gave assurance that Grace Seminary was the school which I should attend. I am here because He has led me."

*Ruth Anna Stern, from Martinsburg, Pa.:*

"I came to the Collegiate Division of Grace Theological Seminary to better prepare myself to win lost souls to the Lord Jesus Christ. Realizing my need for more training, I came to study to show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

*Harry M. Tharp, from Kokomo, Ind.:*

"After rededicating my life to the Lord I was led to the Collegiate Division of Grace Seminary. It was the answer to much prayer in seeking the will of the Lord for my preparation for His service."

*Scott L. Weaver, from Kokomo, Ind.:*

"While I was seeking a place for training to do the Lord's work, Patrick Henry, a graduate of Grace Seminary, gave me his testimony regarding this school, and thus I was led to feel the Lord wanted me here."

*William Wiles, from Hagerstown, Md.:*

"I thank God for calling me to Grace Seminary. Since I had not had the required college work, the Collegiate Division here is meeting my need and also that of others who have come for the same purpose."



# The Veteran Students

## *Training Now for a Greater Warfare*

- Roy Allison* (Collegiate)—Spent 16 months in the U. S. Army personnel division with service in Virginia and Maryland.
- Ernest Arloff* (Senior)—Thirty-two months service in U. S. Army with an antiaircraft outfit and also as a chaplain's assistant. He was in Europe for two years.
- Thomas Bailey, Jr.* (Collegiate)—Four years in U. S. Army Signal Corps with three years of overseas service in India and Burma.
- Burton Bartling* (Collegiate)—Served with an anti-aircraft battalion in Europe, participating in shooting down buzz-bombs over Belgium.
- Robert Betz* (Middler)—Four years of service as weather observer in the U. S. Army Air Force, serving mostly in Texas and New Mexico.
- LeRoy Bradrick* (Collegiate)—Three and one-half years service in U. S. Army Air Force, serving at bomber base in England from where he flew 25 missions over Europe.
- Harold G. Bunch* (Collegiate)—Three and one-half years service, with most of the time spent in New Guinea and Philippines in a troop carrier squadron.
- John J. Burns* (Senior)—Two and one-half years service spent in the Army Air Force technical training schools in radio and electronics.
- Jack Churchill* (Senior)—Three and one-half years service in U. S. Army as chaplain's assistant, specialized training school, interpreter for Italian prisoners of war, and also attended officers candidate school before being discharged.
- Milton Dowden* (Senior)—Chaplain for two and one-half years in U. S. Army Air Force, with one and one-half years in South Pacific area, flying on several missions over Japan.
- Edgar A. Drechsel* (Middler)—Over four years service in U. S. Army Ordnance outfits, with several months in North Africa and 20 months in India.
- John R. Fusco* (Senior)—Four years and eight months in U. S. Army Ordnance, with 32 months service in the southwest Pacific area.
- Arthur E. Gordon* (Collegiate)—Two years with the armored infantry, with one and one-half year in Europe.
- Wesley Haller* (Middler)—Served with the infantry, with more than a year in the European theater. He was wounded in action in Belgium.
- Richard Jackson, Jr.* (Collegiate)—Served in U. S. Army Engineer combat outfit in several battle campaigns, with more than a year of service in Europe, and four years of total service.
- John Harper* (Middler)—Three and one-half years in the U. S. Navy as a radio technician. He served on a destroyer in the Pacific for over a year.
- Lee Jenkins* (Middler)—Four years of service with the U. S. Marines, with 20 months service around the Philippine area.
- George W. Kelley* (Collegiate)—More than two years service in U. S. Army Air Force, with service in Germany, where he was a flight radio operator.
- Perry Lindeman* (Collegiate)—Five and one-half years of service with U. S. Army Infantry, with many campaigns in North Africa and Europe, where he was stationed for three and one-half years.
- James B. McRoberts* (Junior)—Three years of service in the Army, half of which was spent in Europe.
- Kenneth Marken* (Middler)—Three years in U. S. Navy in hospital corps and training at schools in Virginia.
- James Marshall* (Senior)—Served in U. S. Army nearly four years with Infantry and Quartermaster Corps, and one year of service in the Philippines.
- Clarence Martin* (Junior)—Nearly two years service in the U. S. Navy Air Corps Reserve, with all the time spent in the United States.
- Billy A. Mayer* (Collegiate)—Two years of service with U. S. Army Engineers with one and one-half years of service in Japan.
- Donald Miller* (Middler)—Three and one-half years of service in U. S. Navy, with one year of service aboard a light cruiser in the Pacific.
- Elmer Neff* (Middler)—Two and one-half years of service with most of the time overseas in North Africa and Italy with the U. S. Rangers. He was a prisoner of war for over a year.
- Jeanette Newbrander* (Middler)—Nearly two years of service as an Army Air Corps flight nurse, with overseas service in Japan and Korea.
- Virgil R. Newbrander* (Middler)—Almost three years with the U. S. Navy, serving most of the time at Great Lakes, Ill.
- Gerald D. Phipps* (Middler)—Three years, nine months





### THE VETERAN STUDENTS

These are the students who served their country in various parts of the world, and who have seen first-hand the desperate need of a lost world for the Gospel.

with U. S. Naval Air Corps, with most of the time being spent in the Panama Canal Zone.

*Millard C. Poppy* (Collegiate)—Served three years in the U. S. Army Infantry band, with time largely spent in the southern States.

*John Rea* (Junior)—Two years in U. S. Navy as aviation radio technician, with service in Texas and Virginia.

*Carl E. Sisson* (Middler)—Two and one-half years in U. S. Army. Served most of the time overseas in the southwest Pacific area.

*Glenn E. Smouse* (Collegiate)—Over two and one-half years in U. S. Army Medical Corps, with more than a year of service at a hospital in England.

*Roy B. Snyder* (Senior)—Three years in U. S. Army, with two years overseas as radio announcer and studio engineer in London, England, and Frankfurt, Germany.

*James W. Stauffer* (Junior)—Three years of service with U. S. Navy, with training spent in several schools and served aboard several ships.

*Charles Sumey* (Senior)—Six years and three months of service in U. S. Navy, with nine months of duty in England. He served on battleships and sea-going tugs.

*Kenneth Teague* (Junior)—One year in U. S. Army Medical Corps and served at several places in the western States.

*Harry Tharp* (Collegiate)—Six years of service with U. S. Army Air Force. Thirty-three months of service in the Southwest Pacific area.

*John C. Whitcomb, Jr.* (Junior)—Two years and nine months with the Field Artillery, with 15 months in Europe, where he was in several campaigns.

*John W. Zielasko* (Middler)—Three and one-half years in U. S. Navy, with over a year of service aboard ship in the Pacific.



# The Faculty

## *Of Grace Theological Seminary*

By DR. HERMAN A. HOYT, Dean

To Brethren people Grace Theological Seminary is a most important institution. It is the place where ministers and missionaries are prepared for the most important work in all the world. Due to the fact that Grace Seminary has had a changing student body through the years of its existence, and in the providence of God has not been permitted until recently to settle down in any permanent dwelling place, Brethren people have been forced to think of Grace Seminary in terms of its faculty. And in a very real sense, Grace Theological Seminary is the faculty that under God has been serving and is serving in its classrooms.

Outside of the fact that Brethren people are acquainted with these faculty members to a greater or less extent, and in addition that these teachers are in some way doing their bit to get men and women ready to do a larger and better piece of work for the Lord, little is really known by the average member of the church. At this point the dean desires to give at least a fleeting glimpse of each member and his ministry in this great enterprise in which we are all engaged.

One can never think of the Seminary apart from the president, Dr. Alva J. McClain, whose life and ministry has been associated with the seminary from the beginning. It was he who led in the organization of this institution and to which his life and ministry has been committed. The major portion of his time is devoted to the administration of the school. But no less in importance is his teaching of Christian Theology, the foundational course for every student who goes through the school. In this study he systematizes the teaching of the Scriptures and thus equips the graduate for the ministry of the Word of God.

The writer of this article, Dr. Herman A. Hoyt, has been associated with Dr. McClain from the inception of the seminary. He is the dean and registrar, with the teaching field in New Testament and Greek. In addition to his administrative duties, it is his ministry to enable the student to mine the treasures of the New Testament. In line with this is the teaching of the student to read the New Testament in the original language in which it was written, and in addition to this to give him a system by which to unfold the great message from the original.

Dr. Paul R. Bauman was recently added to the faculty and called to the position of executive vice president. He is head of the department of Homiletics and Apologetics. In the field of homiletics, he prepares the student to present the great message of the Scriptures to others. In the field of apologetics, he outlines the evidence for, the defense of, and the philosophy of Christianity. Along with this it is his duty to lead the student into a mastery of two great books of the New

Testament, the epistle to the Romans and the book of Revelation.

Though Dr. Homer A. Kent, the professor of Church History and Practical Theology, did not join the faculty until the fall of 1940, he has been associated with the school from the beginning. In the opening years he shared his ministry with the school while pastoring the First Brethren Church of Washington, D. C. He unfolds the long and illustrious history of the Christian church and grounds Brethren students in their own church history. Along with this ministry he conducts classes in practical theology, teaching students the proper and spiritual way to lead their churches in the way of life. Archeological research in the Holy Land has qualified him for ministry in this field also, together with his duties as secretary of the faculty.

Prof. Robert D. Culver, the youngest full-time member of the faculty, joined the group in the summer of 1945. He has the unique distinction of having taken all his theological training in Grace Theological Seminary. Up to this time he has taken two degrees, the B.D. and the Th.M., with work done on his doctorate. In the field of Old Testament and Hebrew he has been preparing students to read and use the Hebrew language in which the Old Testament was written. His task of acquainting students with the literature of the Old Testament has been a large one but rewarding. His offices on the faculty as the one in charge of getting students located in rooms or apartments has been exceedingly useful in these recent years.

A school of any dimensions must needs have a library, and this is especially true of a theological seminary. Though in the opening years the library was greatly limited and it was possible to get along without a librarian, those years are now past. The library has reached 5,000 volumes, and though this is greatly limited so far as the needs of this school are concerned, it is still of sufficient size to require the energies of one man. To this post Rev. Blaine Snyder was recently called. He took his theological education in Grace Seminary and graduated as an honor student. Along with his duties as librarian he is the efficient bookkeeper for the school.

Besides the five full-time teachers in the theological seminary, there are four part-time teachers giving of their energies to promote the ministry of this school. The four are teaching courses belonging to the collegiate level.

Mr. Jack Churchill, a graduate of Westmont College, a senior in the seminary, and a recently approved candidate for the Argentine mission field, is teaching the courses in English in the collegiate division. He is a member of the Seminary Quartet.

Mrs. Jack Churchill, also a graduate of Westmont





#### MEMBERS OF THE FACULTY

Seated, left to right: Dr. Bauman, Dr. Hoyt, Dr. McClain, Dr. Kent, Prof. Culver. Standing: Rev. Blaine Snyder, Mrs. Churchill, Mr. Jack Churchill, Mr. John Harper. (Mr. Robert Munn not in picture.)

College, and a daughter of our senior missionary to Argentina, Rev. Clarence Sickel, is teaching a course in Missionary Spanish to students who are planning missionary service in South America.

Mr. Robert Munn, a native of Ireland, a former missionary to Africa, a graduate of Columbia Bible College, and now taking his graduate theological training, is teaching a course in Missionary French to students approved for foreign service in French Equatorial Africa.

Mr. John Harper, a graduate of Bryan University, and a middler in the seminary, is assisting in the Greek department in the collegiate division. He is teaching the course in Beginning Greek. He also serves as the chairman of the Foreign Mission Fellowship in the school.

Besides their regular duties in the seminary proper, Dr. Bauman, Dr. Kent, and Prof. Culver also assist in the Collegiate Division. Dr. Bauman teaches Old Testament Survey, Dr. Kent, World History, and Prof. Culver, the History of Philosophy.

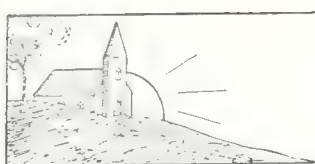
#### THE EVANGELISTIC MINISTRY OF GRACE SEMINARY

(Continued from Page 1029)

the men who are serving as student pastors, but that is a subject in itself and must be left for another time. A number of the students, however, have conducted evangelistic meetings for these student pastors, and God has blessed richly in the work which they have done under the handicap of a heavy load of school work.

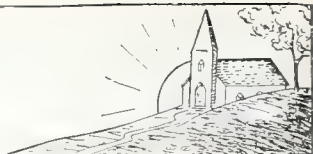
Each Tuesday morning at the chapel service, opportunity is given for testimonies in the form of reports of God's blessing upon the work done during the week-end. These meetings have thrilled all of us, as students, one after another, have risen to tell of opportunities to witness for Christ at their work on the streets, or in churches. God's people have been blessed, and souls have been saved. Let us praise God for a Seminary in which the fires of evangelism are still burning brightly. Let us pray for our school, and not forget, as we do so, that such a school merits also the fullest support in a financial way that it is possible for us to give it.





# SEMINARY NEWS

HOMER A. KENT, JR. Reporter



## THANKSGIVING VACATION

With the end of classes on Friday, November 19, a general exodus of students began for the Thanksgiving holiday. The week's vacation provided ample opportunity for a wide variety of activity. Many left Winona immediately to visit home and friends. Some of the student pastors planned special meetings in their churches during the week. A few expressed the intention of going hunting. Others saw the opportunity to earn a few extra dollars. A visit to the seminary library during vacation week revealed that a large number were taking the occasion to catch up on the books. The vast majority of students in this category were seniors, putting in vital hours of labor on their critical monographs.

## DR. IRONSIDE LECTURES

The coming of Dr. Harry A. Ironside to lecture to the student body is looked forward to each year as a time of spiritual feasting upon God's Word. Beginning November 16, Dr. Ironside spoke each morning of the week on I Thessalonians, and each evening on II Thessalonians. The evening services were held in cooperation with the Winona Lake Brethren Church. Dr. Ironside has endeared himself to Grace Seminary throughout the years by his practical ministry, and by his generosity in making his books available to the students. He now makes his home in Winona Lake.

## STREET MEETINGS

The Gospel Team of Grace Seminary considers it a blessed privilege to hold forth the Word of Life on the



Senior Class Officers—(Left to right): Mary Cripe, Secretary; Lewis Hohenstein, Vice President; Ernest Arloff, Treasurer; True Hunt, President.

streets of Warsaw, Ind., each Saturday night. By means of the loud-speaker equipment, the Gospel message is heralded over a wide area of the city while hundreds of tracts are distributed on the busy corners, reaching hands and touching hearts for the glory of Jesus Christ.

## ILLNESSES

Milton Dowden, a seminary senior who has been ill for some time, was taken on November 18 to Billings Veterans Hospital at Fort Benjamin Harrison, Indianapolis. The anointing service was observed in his behalf several days before.

Edward Miller, another seminary senior, suffered a head injury while participating in a recent game of "touch" football. After several days in bed, he has been able to return to classes.

## MISSIONARY PRAYER MEETINGS

Every Monday evening finds a group of students meeting to pray for missions. Each week a different mission field of the world is selected, and prayer is directed to God for those laboring in that area. This keeps before the minds of all the world-wide challenge of Christian missions. The meetings are under the direction of John Harper, missionary chairman. This group joined with the Winona Lake Brethren on November 15, the monthly day of prayer for the Brethren Church.

# WE ARE THANKFUL

(Continued from Page 1025)

Theological Seminary and for all those who make the training at this school possible. Because of this training I have received a fuller knowledge and understanding of God's Word and have been led into the distinctive truths of the Brethren Church."

*Marybeth Munn*, from Leland, Wash. (La Loma Grace Brethren Church, Modesto, Calif.):

"Every day at Grace Seminary brings a new blessing to me. The Word of God has been faithfully opened, showing me the deeper truths about my Saviour and His plan of redemption. The fellowship of other students and of the professors has been a constant challenge to me. The Spirit of God reveals Christ as the center of this school."

*Ernest William Arloff*, from Baltimore, Md. (Calvary Independent Church, Lancaster, Pa.):

"I am thankful for the training at the Seminary because of the Bible-centered teaching, the emphasis on exposition received there, making me more appreciative of the teaching of the Bible, increasing my love for studying the Word, and laying a foundation for service for my Lord Jesus."

*Bruce Leroy Button*, from Kittanning, Pa. (First Brethren Church):

"Because of a curriculum that is Christ-centered, because of a faculty that is consecrated to teaching 'The Truth,' because of a student body wherein one is able to find continual Christian fellowship—for these reasons and many, many others, I thank my God and Saviour for bringing me to Grace Seminary for Christian training."

## (THIRD ROW, STANDING, LEFT TO RIGHT)

*Edward Douglas Miller*, from Winona Lake, Ind. (Winona Lake Brethren Church):

"I'm thankful that the training I have received here at Grace Seminary these past three years has been Christ-centered in its every aspect. Not only do the teachers present the Truth as it is found in God's Word, but they live it in their daily lives. I do praise the Lord for the sound teaching I have had here at Grace."

*Gilbert Engelman*, from Peru, Ind. (Peru Brethren Church):

"I am thankful for the training that I have received at Grace Seminary because I now feel better equipped to reach others with the Gospel. Along with the comprehensive Bible instruction given in Seminary, and the many lessons learned in self-discipline, I have also learned to trust the Lord for every need."

*Irvine Robertson*, from Wilkinsburg, Pa. (Callender Memorial Church):

"These three years of study at Grace Seminary have

prepared me to go back to India for a second term of service better qualified for a Bible teaching ministry. Praise God for a sound, spiritual, and Bible-centered Seminary with a faculty who have a world vision."

*Lewis Hohenstein*, from Dayton, Ohio (First Brethren Church):

"The days spent in Grace Seminary will always live in my heart. They have been days spent in profitable study of the things pertaining to our blessed Lord, couched in an atmosphere of profound spirituality. Grace Seminary deserves our every prayer and liberal support."

*Robert LeRoy Bates*, from Park City, Utah (Independent):

"I am thankful for the training I have received at Grace Theological Seminary because I have been drilled in Biblical knowledge and have been shown how to expound God's Word with assurance and confidence. This has been accomplished in an atmosphere of warm Christian fellowship and genuine fraternity among students and faculty."

*John J. Burns*, from Philadelphia, Pa. (Third Brethren Church):

"Within a few months my stay at Grace Theological Seminary will be history, but the knowledge of God's Word received in her classrooms will continue to be a source of a richer and more fruitful ministry for the Lord. I am thankful that a sound, fundamental, true-to-the-Bible background is mine because the faculty is constantly 'holding forth the word of life' (Phil. 2:16), and as Paul of old, declaring 'all the counsel of God' (Acts 20:27)."

*Milton Dowden*, from Waterloo, Iowa (Walnut Street Baptist Church):

Note: As this material goes to press, Bro. Milton Dowden is seriously ill in the Billings Hospital of Indianapolis, Ind., where he has been taken for medical treatment. Pray for him and his family, that the Lord may restore him so that he may finish with his class.—Alva J. McClain.

## EDITORIALS

(Continued from Page 1022)

often invests as much or more in shaky stocks and bonds. The U. S. Department of Commerce reported that between the years 1919 and 1931 the American public put over \$50,000,000,000 in securities, over half of which turned out to be worthless. Let us not forget that there is a place for treasure where neither moth nor rust can destroy and where thieves cannot break in to steal. Be sure that your securities are secure.



## News Briefs

Plans of *Rev. and Mrs. Dilwyn B. Studebaker* have been changed so that they no longer are looking forward to missionary service in Colombia, South America. Unrest in that country, together with difficulty in getting passports, has led to their being reassigned by their mission board to India. They expect to sail next Feb. 1 for the Hyderabad State, where they will both teach in the missionary schools.

Prof. Robert Culver held a Bible conference at the *Ankenytown, Ohio*, church, Nov. 21-23. Brother Culver is a former pastor at Ankenytown. The new pastor is Rev. Fred Fogle, senior at Grace Seminary.

On a Sunday morning in November, the church attendance at *Mansfield, Ohio*, reached 178, a new record, making the average for the four weeks 174. In the evening for the same period it has been 126. During these four Sundays there have been 23 decisions for Christ, 18 persons were baptized and 22 received into the church. These have all been regular services.

The church at *Homerville, Ohio*, has opened a parsonage fund.

The Ghent church, *Roanoke, Va.*, had 232 present at the Hankins union evangelistic meeting one night, ranking high among the 40 cooperating churches.

The Vicksburg church of *Hollidaysburg, Pa.*, enjoyed a Bible conference Thanksgiving week with Dr. Herman A. Hoyt.

The churches in *Long Beach, Calif.*, plan to begin immediately the construction of the new Christian high school in Paramount. Permission has been granted by the Los Angeles County Building Department. If the new building is completed in time, the 7th, 8th, 9th, and 10th grades will meet in this new location next fall, making more room for the lower grades in North Long Beach.

The news bulletin of the *Akron (Ohio) Bible Institute* shows that President Raymond E. Gingrich is kept busy in the churches of the area. Rev. Charles Bergerson, head of the music department, has developed some outstanding musical talent at the institute. Rev. Russell Ward is head of the department of Apologetics. Rev. Luther L. Grubb is a special lecturer in Home Missions. During the fall term there were 160 students at the school. The winter term opened Nov. 30.

Gleaned from a church bulletin: "Have you subscribed for the Brethren Missionary Herald? It is the *cheapest* paper you can have come to your home."

The church at *Altoona, Pa.*, is now fully incorporated under the name. "The Grace Brethren Church of Altoona, Pennsylvania." The church building is going up, with the sub-floor in, and the walls being laid.

Phil Saint, chalk artist, will direct a youth conference at *Hagerstown, Md.*, Jan. 5-7. A charter member of this church, Mrs. Bessie Long, died Nov. 12.

*Rev. R. Paul Miller* held evangelistic meetings in Hoisington, Kans., recently. Rev. and Mrs. Arnold Kriegbaum assisted in the music.

More than 50 missionaries will be present at a *student missionary rally* to be held on the campus of the University of Illinois, Dec. 27-31. A thousand students are expected to attend the meetings sponsored by the Inter-Varsity Christian Fellowship.

The *Sunday school page* is being introduced in this issue. The material for this page is furnished by the Sunday School Board. Rev. C. S. Zimmerman serving as editor.

Dec. 12 is *Universal Bible Sunday*—a good day to check up on your Bible reading during the past year, and make a few resolutions. Report to your pastor if you have read the

Bible through in 1948. Pastors will kindly forward their reports to the Missionary Herald office early in January.

*Rev. and Mrs. Clarence Sickel* are enjoying the use of a new Plymouth car in their deputation work.

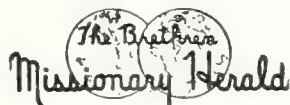
Results of the October revival meetings at the Third Church, *Los Angeles, Calif.*, include 11 public confessions, and 127 new people brought in to the services. Rev. Glenn O'Neal was the evangelist.

*Rev. Edward Bowman's* new address is 512 Central Ave., Seal Beach, Calif. He is the new pastor of the church there.

The speaker at the Grace Brethren Church, *Huntington, Ind.*, on Sunday, Nov. 21, was Rev. James S. Cook, of Mansfield, Ohio. Two young ladies gave their hearts to God at this service. Evangelistic services will be led by Rev. Robert Markley, of Hanover, Mich., beginning Dec. 26.

Rev. Forest Lance, recently installed pastor at *Compton, Calif.*, was the speaker at the annual Thanksgiving service of the Compton Ministerial Union.

J. K. Lasser, in a new book, states that the national income exceeds \$211,000,000,000, but that Americans are giving less than 1½% of that amount to support their churches, charities, and colleges.



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### MORE

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# THE SUNDAY SCHOOL

REV. C. S. ZIMMERMAN, *Editor*



## A HISTORY OF THE SUNDAY SCHOOL MOVEMENT

By REV. JAMES D. HAMMER

The modern Sunday school movement is generally dated from July 1780, when Robert Raikes, a benevolent publisher, established a Sunday school in Gloucester, England. Prior to this date, there are authenticated instances of Sunday schools in America as early as 1674, and, in addition, Sunday schools are known to have existed at the time of the Reformation.

The germ of the Sunday school movement—the gathering together of young and old for the study of the Bible—can be traced to the ancient Israelites. Their Bible school system was further developed by the early Christian church, but eventually the schools were neglected. Following the Dark Ages which resulted, the Protestant reformers reestablished the Bible classes.

Three features distinguished the modern Sunday school movement from the early Bible classes—laymen were utilized in religious instruction for the first time, it was strictly a Lord's Day institution, and it was organized.

Robert Raikes' establishment of the modern Sunday school stemmed from complaints which he received from residents of the slum district of Gloucester relative to the rowdiness of the children. Instead of crusading against the condition through the columns of his newspaper, as had been requested, he rented a room in the most congested area and started a secular and Biblical school for the "miserable little wretches."

Although he received little encouragement and was opposed by the churches, his persistent efforts were rewarded with a Sunday school membership in the United Kingdom of about a quarter of a million within four years after his first public announcement of the plan through his newspaper. When he died in 1811, the combined attendance amounted to four hundred thousand.

Much credit for the spread of the Sunday school movement is due

John Wesley. Very early he recognized the value of Mr. Raikes' idea and incorporated it into his own efforts. A large part of the early success of the Methodist Church hinged upon Wesley's Sunday school program.

Although the Sunday school had its beginnings in Great Britain, it was to reach its greatest heights in America. The first school was started in 1785 by Mr. William Elliot, who arranged Bible instruction for both white and Negro children each Sunday afternoon.

The American Sunday School Union was formed in 1824 to aid the growth of Sunday schools and is still active after 124 years of operation. Its early missionary work in the Mississippi valley, spurred by a subscription of \$60,000 for its work, reads like a romance. The Union's most outstanding missionary was Stephen Paxson, who traveled from the Alleghany to the Rocky Mountains and organized 1,314 Sunday schools with 83,405 scholars and teachers.

Most of these Sunday schools grew into churches and the denominations were soon forced to see the educational and missionary value of the once-despised movement.

The first national Sunday school convention was held in Philadelphia in 1832, followed by another convention the next year. More conventions were held in 1859, 1869, and 1872, after which an international convention has met every three years.

The 1872 convention was outstanding for its adoption of the International Uniform Lesson. Prior to this time, each denomination arranged and provided its own lessons. The Uniform Lessons continue in use to this day, although many rival plans of systematic Bible curriculum for Sunday schools have sprung up within fundamental circles because of the modernistic leanings of the present publishers of the International Uniform Lesson.

The backbone of the Sunday school movement for many years was the county and state associations. Dwight L. Moody was prominent in helping to organize every one of the 102 counties in Illinois in less than one year. This achievement has never been equaled.

In 1910 the World's Sunday School Association was formed, and has been instrumental in financing and promoting Sunday school work in 37 countries by promoting Sunday school literature, leadership training, and Sunday school extension.

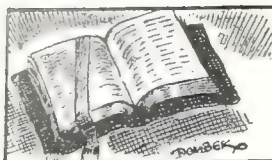
The year 1905 marked the beginning of denominational interest in Sunday school work, the most significant feature of the twentieth-century history of the Sunday school movement. In recent years the denominations have realized the importance of religious education as demonstrated by the adoption of the daily vacation Bible school and the week-day church school.

The International Council of Religious Education was formed in 1922 by a merger of the Sunday School Council of Evangelical Denominations with the International Sunday School Association, leading to a clearer understanding of the possibilities of united work. A better system of international lessons and a higher standard of teacher training were achieved by the union.

The Evangelical Teacher Training Association was organized in 1931 by representatives of Bible institutes and schools, colleges, and seminaries. Its well-organized program to "train the church school teacher as thoroughly as the public school teacher" has resulted in the issuance of 11,796 diplomas, 5,527 teachers' certificates, and 48,745 certificates of credit from its beginning to August 31, 1948.

Today America leads all the rest of the Protestant world in the number of enrolled Sunday school teachers and scholars. "Insofar as America has been saved to Christianity and the Bible, this has been done by the Sunday school."





How to Understand and Enjoy

## THE WORD OF GOD



### THE BOOK OF MATTHEW AS IT CONCERNS THE TRANSITION FROM LAW TO GRACE

By DR. CHARLES W. MAYES

There are a number of general facts concerning the book of Matthew which need to be kept in mind if the Word of God is to be viewed in its entirety, or if God's purpose in time is to be understood. We will consider a number of the chief characteristics of this first Gospel.

1. The book of Matthew ties the Old and the New Covenants together in the person of Christ, the Messiah and King of Israel. The book gives to us the historical facts in the day when the Old Covenant is at last being brought to a close. Matthew shows the sunset of the dispensation of law and points to the sunrise of the dispensation of grace.

2. The book of Matthew was given with special reference to the nation of Israel as that nation faced its decisions concerning Christ. Matthew writes by divine inspiration with special consideration to explain who Christ the king really is, as foretold in the law and the prophets. Chapter 1 proves that He has a right to the throne of David and thus a right to rule over the nation of Israel.

3. The book of Matthew is all for the church's instruction. However, there is much in the book that is not given to the church. Matthew wrote looking at God's plan of the ages from a standpoint similar to that of the Old Testament prophets. They saw the first and second comings of Christ, but they did not see a long-drawn-out age between the two. The church is mentioned but once in the book of Matthew and then it is mentioned entirely in a prophetic sense. When our Lord did the things He did and said the things He said, as recorded by Matthew, the New Testament church was still future.

4. The book of Matthew gives much practical truth to be applied to believers at all times. Thus the book

of Matthew is fruitful for believers in this age. However, the interpretation of the book requires that we see it as given before the complete revelation of grace, which God saw fit to channel through the book of Ephesians and others of Paul's epistles.

5. The primary manifestation of Christ in the book of Matthew is that of a king. By the time Matthew finishes his historical records concerning Christ, there could be no doubt left in the mind of any sincere Jew, taught in the truths of the Old Testament, as to Christ's right to be king.

6. The book of Matthew describes the kingdom especially in three aspects.

First, the kingdom is presented as "*at hand*." The kingdom promised in the Old Testament with the Lord Jesus as the king was definitely offered to the nation of Israel. That king was definitely rejected, for they said, "We have no king but Caesar."

In the second place, with the opposition of the Jews, and their refusal to accept that which God offered them on the basis of their own prophets, the kingdom took on a new aspect as set forth in the 13th chapter of Matthew. It is said to be *in mystery*. In point of time, the kingdom in mystery parallels the church age in which we are now living. Thus we may find precious and wonderful truths in Matthew 13 concerning God's work on earth today.

In the third place, the kingdom is set forth as it will yet be manifested with Christ the king sitting on David's throne. This will come to pass at the second coming of Christ which event is set forth in Matthew 24 and 25.

7. The book of Matthew in chapter 10 shows clearly how the book fits in as a transition. In this chapter, verses 1-15 are definitely set forth as a commission to the disciples to

be fulfilled in that day. Going through the chapter we discover that by the time we get to verse 23, the commission given to the disciples is still to be carried on up to the very moment Christ returns as the Son of Man in glory. This indicates that chapter 10, beginning with the ministry of the disciples, closes with the same type of ministry carried on by the 144,000 in the great tribulation. Thus chapter 10 in Matthew is a good example of the picture of the first and second comings of Christ, as though there were no church age at all. Here is an excellent example as to how the church age appears to us to be "pushed in" as that which we have previously discussed in this column as an *intercalation*.

8. The book of Matthew unfolds according to this same principle in the 24th chapter. Matthew 24 covers the period between the first and second comings of Christ. It would cover that period if there were no church. Although the church is not seen in this chapter in any wise, the chapter parallels the centuries in which the church has been operating.

9. The book of Matthew has a special relationship to that period of time which was to follow the death, burial, and resurrection of Christ. Looking forward from His resurrection, our Lord gave the Great Commission in Matthew 28:19, 20, anticipating the new age which was to come. If the Jews had accepted the kingdom, the Great Commission would have been carried out even as it should be carried out in the church age in which we now live. This commission would be practical and valid either way.

It should be further noted that Matthew 28:19 is the only complete commission to be found anywhere in the New Testament. The parallel

(Continued on Page 1041)



# BRETHREN OF TODAY

Biographical Sketches of Our Leaders



## KENNETH B. ASHMAN

"Energy Unlimited" is a brief but accurate description of Rev. Kenneth Ashman, present pastor of the church in Wooster, Ohio. At the present time he is actively engaged (as a laborer) in the construction of Wooster's new church building. In addition to this he broadcasts seven days a week from the local radio station. In his spare time he functions as president of the National Youth Council of the Brethren Church, also as president of the National Brethren Youth Fellowship. In his remaining time he is actively engaged in establishing a Brethren college, being a member of the college committee. All of this does not seem to hinder his participation in the work of the seminary board and the radio board. Oh, yes, he is teaching weekly classes in the Wooster Extension of the Akron Bible Institute. Of course, his regular job is being pastor to a growing congregation.

Brother Ashman was born April 25, 1913, at Pleasant Hill, Ohio, being the son of Rev. and Mrs. Charles H. Ashman, Sr. As a member of a minister's family, his boyhood was spent in various parts of the country. He counts Sunnyside, Wash., and Johnstown, Pa., as his home

towns. He well remembers traveling across the country in 1920 in a Model T Ford. Perhaps we should say *with* a Model T Ford, for he says he pushed it over the Rocky Mountains, breaking his leg on the way.

Kenneth Ashman was converted



REV. KENNETH ASHMAN

at the age of six in a union tabernacle meeting in Sunnyside, and was baptized by his father. Later he was active in the youth work at Johnstown.

At Ashland College he was salutatorian of his class, and was active in glee club, band, Y. M. C. A., and the Gospel team. At Grace Seminary he was a member of the seminary quartet, and was president of the student body. His ordination to

the ministry came at the seminary commencement time, and he was a member of the school's first graduating class. The three members of this class were ordained together, with the fathers of two of them taking part in the service, and the brother of the other one participating.

Brother Ashman's first pastorate was at the Ripley Congregational Church, while still a student. The Pike Brethren Church, Conemaugh, Pa., was his first Brethren pastorate, first on a part-time basis, then full-time after his graduation. He built the parsonage while there. In 1943 he was called to the Meyersdale circuit, where he served the Main Street and Summit Mills churches. In 1946 he undertook his present work in Wooster.

Mrs. Ashman, formerly Harriet Martin, came from Burbank, Ohio. She is active in W.M.C. and S.M.M. work, and plays the piano for church and the radio ministry. The Ashmans have two children, Carol Ann, 7, and Linda Jane, 2½.

Brother Ashman says he is 6 feet, 11 inches tall, though we are inclined to believe that is a slight exaggeration. He weighs 170 pounds, has brown eyes and brown hair.

## FREE AMERICA?

Dr. Sam Morris charges that radio stations and networks are discriminating unfairly against the "dry" forces. Both the Columbia Broadcasting System and the National Broadcasting Company, although they sell much choice time to the liquor interests, refuse to sell any time to the dries.

Dr. Morris continues, "We have been unable to find a single 50,000-watt radio station in all of America which will sell the dry forces so much as one broadcast of choice evening time to counter the pro-drinking appeals that blanket the nation day and night."

## THE WORD OF GOD

(Continued from Page 1040)

commission in Mark 16 is not complete.

Furthermore, Mark 16 was given only to the disciples and they were

not told to propagate it from generation to generation. Quite the opposite is true in Matthew 28:19, for the disciples to whom this was originally given were definitely told that it should be passed on to the end of the following age.

## BIBLE-READING SCHEDULE

Monday	Dec. 20	Micah	4, 5	Rev.	4, 5
Tuesday	Dec. 21	Micah	6, 7	Rev.	6, 7
Wednesday	Dec. 22	Nahum	1, 2, 3	Rev.	8, 9
Thursday	Dec. 23	Habakkuk	1, 2, 3	Rev.	10, 11
Friday	Dec. 24	Zephaniah	1, 2, 3	Rev.	12, 13
Saturday	Dec. 25	Haggai	1, 2	Rev.	14, 15
Sunday	Dec. 26	Zechariah	1, 2, 3	Rev.	16, 17



# NEWS FROM OUR BRETHREN CHURCHES

## ALEPPO, PA.

Aleppo Brethren are praising God for great blessings in their recent revival services with Rev. Paul L. Mohler as evangelist. Brother Mohler used special object lessons and some "magic" for the children, following it with powerful preaching of the Gospel of Christ. The Lord richly blessed with some 18 people yielding themselves anew to the Lord in the first service. More than 12 people publicly confessed Christ as Saviour. The Sunday following the meetings 12 were baptized and 11 have been received into the membership of the church. This has been a great encouragement to the folks at Aleppo and we are looking forward to continued blessings as we "hold forth the Word of Life," waiting for the coming of our Lord and Saviour Jesus Christ.—*Fred Wm. Walter, pastor.*

It was my privilege to minister in the Aleppo Brethren Church as evangelist for two weeks of revival and evangelism from October 4 to 17. The time spent there in trying to correct wayward saints and save the souls of lost sinners was time well spent. It was profitable to the church and its friends who attended, as the results have clearly indicated, but it was also a rich blessing to me. It was one of the finest all-around evangelistic and revival meetings that it has been my joy and privilege to hold. Though the attendance was not exceptional it was good, in spite of the five or six nights of rain. The response to the voice of the Holy Spirit was fine when He was dealing with souls. We believe that the Lord was pleased and heaven made glad with souls coming to Christ.

The success of the meetings, of course, can be attributed to the untiring efforts of the pastor, Bro. Fred Walter. He did much preparatory preaching and work among his people before the meetings, leading them to understand the meaning of true revival. His people prayed much for the evangelist and a time of heaven-sent revival and soul-winning. During the two weeks of services, Pastor Walter drove a bus gathering in many folks from far and



Congregation at Aleppo, Pa.

wide. And so we were able to enter into another's labors and share the joy of the harvest, seeing many make decisions.

Much calling and personal work was done by the pastor and evangelist. The Aleppo brethren were faithful in attending and in bringing others to the services, all of which contributed much to the services.

We believe that the spirit of revival and evangelism will continue, for many were convicted who made no decision in a public way. We are sure that there have been very substantial gains made for the church and our Lord's service through this evangelistic campaign. We thank God for the privilege of working with Brother and Sister Walter in the Aleppo Brethren Church. May our Lord's blessing continue there.—*Paul L. Mohler, evangelist.*

## HOMERVILLE, OHIO

We have just closed our two-weeks revival meeting with Evangelist Eddie Wagner, and the Lord certainly poured out His blessings upon us beyond our expectation. The members of the West Homer Brethren Church prepared themselves for the meetings by cooperating in cottage prayer meetings for two weeks preceding the revival endeavor, and by personal visitation work the Sunday preceding the opening date. The climax of our preparation was on Sunday evening, Oct. 10th, when everyone attending the evening service stayed for a special prayer meeting after the church service. There were 44 present, and we had a blessed time of

fellowship on our knees in confession and seeking the Lord's guidance in the meetings that were to follow.

From the very first night, with an attendance of 54, the Holy Spirit began to work in our midst. The members continued to do personal calling and the attendance increased until on the closing service of the two weeks' endeavor the church was packed to the doors with an attendance of 163.

Of course, these things just mentioned are much for which to praise and thank the Lord, but the greatest joy was the fact that there were 27 first-time decisions, and 15 rededications. There were also two more first-time decisions that the pastor and evangelist took in the home, but who did not get to the meetings to make a public manifestation of their stand for the Lord. Some of the first-time decisions were the climax of the work that is being done in our junior church by the pastor's wife and four competent assistants, Bertha and Esther Wutherich, Mildred Trapp, and Shirley Correll.

This little article might be entitled, "Do Prayer and Personal Visitation Pay Dividends?"—*Nelson Hall, pastor.*

## ALLENTOWN, PA.

Our National Fellowship theme, "Separated for Souls," was also the theme of our recent revival campaign. We praise God for the wonderful way He has led this congregation in this last year. Many of the great problems that have existed in this work for years have been cared for, and the church is now





# EVANGELISM



## PRAYER, THE FIRST PREREQUISITE TO A REVIVAL

Every revival in the history of the church of Jesus Christ has been born and cradled in prayer. Prayer was the secret of the great revival that swept Great Britain for God under John and Charles Wesley. John Wesley breathed the very breath of God as he would devote an hour each morning and another each evening, down on his knees at the Throne of Grace. It was not at all uncommon for John Wesley to spend entire nights in prayer, and on one such night when Wesley was with about 60 of his fellow prayer-warriors, they ate the love-feast together. Following this, they went to prayer and about 3 o'clock in the morning they were literally filled with the Holy Spirit of God and the revival fires of God broke forth. Historians and statesmen alike agree that this revival which swept England under the godly ministry of Wesley, saved that nation from a bloody revolution

like the one which buried France in blood.

As John Wesley was mightily used in England in the eighteenth century so God used another man of prayer to pray down a revival in America in the nineteenth century. That man was Charles Finney. A man of little preaching and much praying, Finney was able to see men and women praying in the police and fire stations of New York City, and revival fires spread to great cities of America for God. While some men were doing personal work, others were down on their knees before God. Preachers and laymen alike were on the march for God. Tidal wave revivals resulted and thousands were rescued from sin by the glorious Gospel of Jesus Christ.

As Wesley prayed England to God, and Finney prayed America for God, so R. A. Torrey prayed that God would send a great revival. God did! Revival fires fell from heaven as

By REV. ARNOLD R. KRIEGBAUM

Torrey held meetings in Australia, Great Britain, and America. When Torrey reached Melbourne, Australia, not only was he praying for a revival, but he found there 1,700 cottage prayer meetings being held weekly, where folk who believed in prayer were praying for a heaven-sent revival. The revival came! This zeal for God resulted in 70,000 souls being won for Christ in Cardiff, Wales, just two months before the great Welsh revival that moved all Wales for God.

The majority of God's children only play at prayer, and the result is there is no revival. Most churches are not seeing tidal-wave revivals because they are not ready or willing to pay the price and meet the first prerequisite of a revival, which is prayer. Men cannot get down on their knees in real heart-searching prayer and still conceal sin. And when men have settled the problem of personal sin and are right with God, the revival is on.

moving forward in the work of the Lord.

The recent revival, with Bro. William Clough serving as our evangelist, was another move forward in the work here. During the meeting souls were restored to fellowship in the work; souls were saved, and the pastor's youngest son, Phillip, gave his life in full-time service for our Lord.

Brother Clough was faithful in his ministry as an evangelist. We have known him for many years, but it was our first time to work together as pastor and evangelist.

Our radio work, known as "The Bible Fellowship," is proving to be a real blessing to the work here. The program can be heard over Station WSAN, 1470 on your dial, and with 5,000 watts power has a great coverage. We ask that the Brotherhood remember this great work in prayer.—William Gray, pastor.

The words of the prophet in Isaiah

58:9 describe beautifully the way the revival in Allentown got under way. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." As I look back to the two weeks, I believe it was just this way. The people prayed, and the Lord answered prayer. The church had prayed for weeks that God would undertake for them. They had well advertised the meeting. The pastor had done much by teaching the Word, and by personal example to prepare the church for revival.

The Lord was good in every way. The members were very faithful. There was a willingness to cooperate on the part of all concerned. A sweetness of spirit prevailed throughout the meeting. Many excellent things can be said, like confession of sins, the seeking forgiveness of wrong among members. Some were saved, for which we praise the Lord. There was a yieldedness of heart and life with real desire to go

all the way in following Jesus Christ.

This church has the finest of talent. The splendid choir, very excellent male quartet, and brass trio, along with other arrangements of good music, was the best. It was the evangelist's privilege to speak on Pastor Gray's weekly broadcast over the powerful 5,000-watt radio station. We enjoyed the kindness and hospitality and prayer fellowship of the home of Pastor and Mrs. Gray. We appreciate too the hospitality and fellowship of the Brethren in Allentown and will long remember their kindness.

Our prayer is, the blessings enjoyed during the days of the revival, and the fires that were kindled shall be but the beginning of even greater and more wonderful days of sweet fellowship and blessings in soul-winning for this church and their pastor.—William H. Clough, evangelist.



Rev. and Mrs. Elaine Snyder  
Mount Lake, Ind.



## *Will You Give*

That Grace Seminary may continue to provide education for  
these students and others in years to come?





Pictures from our new Brethren Home Mission church at Yakima, Washington, are seen, featuring the new church building and various groups and classes. In the center picture (at top) are Pastor and Mrs. Russell Williams.





THE NEW BRETHREN HOME MISSION CHURCH AT YAKIMA, WASH., is shown in two different views in the picture above, along with three groups of boys and girls from the Sunday school.

## A New Brethren Church Dedicated

Another great victory has been won in Brethren Home Missions! With the dedication of the new church building in Yakima, Washington, we see the fruit of liberal giving, earnest prayer, and much hard work. The hopes of the Brethren in the Northwest and our own find blessed fulfillment in the completion of the first unit of our Yakima building, which will be adequate to house the congregation for some months to come.

One of the amazing things about this church is the fact that the first meetings were held in October, 1947, and less than one year later the first unit of a fine building had been erected and a sizable congregation gathered to enjoy its comfort. There was no Bible class or original church group to draw from in this case.

This outstanding success and growth is due to several things. The earnest, diligent, and sacrificial service of our Home Mission workers, Brother and Sister Williams, is a great contributing factor. Having had some previous valuable experience in Home Mission work at New Troy, Michigan, where he led in the construction of a

Brethren church, Brother Williams has led the Yakima Brethren on to great victories. A few Brethren people living in the area immediately rallied to the loyal support of the new pastor, and sacrificed with him to establish the church. No little commendation must be extended to the pastors and churches in the Northwest for their tangible interest in this new church. Extra funds were given to support the new church. Trucks, a bulldozer, tractor, etc., and many man-hours were put into the construction by loyal Brethren men at Harrah and Sunnyside, Washington, churches. This is the spirit which results in most rapid growth and is what Brethren churches should be doing in each section of the nation. Into Yakima the Home Missions Council poured more funds initially than is usual. This was somewhat of an experiment, but has proven to be a vivid example of what could be done by our organization if Brethren people would place funds at our disposal.

The Brethren Home Missions Council extends its congratulations and commendation to all who have had any part in the rapid establishment of our new church in Yakima, Washington.

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# Dedication of the Yakima Church

By RUSSELL L. WILLIAMS, Pastor

The dedication of the Yakima Brethren Church on October 31, 1948, was the fulfillment of the prayers of many Brethren in the Northwest during the past months and years.

Our first contact with the field was a sign at National Conference announcing Yakima as an open field for a Brethren church. That name was imprinted upon the mind of my wife and myself although at the time we had not thought of being the ones that God would call to this field. The following summer the door opened and we burned all our bridges behind us and headed west.

We did not know a soul in Yakima, but at National Conference, in 1947, we were given the names of three persons, or families, who might be interested in a Brethren church. We did have the settled assurance that God is faithful and He who called will also do it.

We arrived in Yakima in late September of 1947. Very soon we discovered that there were many longing and praying for a church. Not only so, but the folks in Harrah and Sunnyside were united with us in prayer for the establishment of a church in Yakima.

The first meeting of the people was in the Houghton home on October 8, 1947, before we were even established in the city. The first Sunday service was on November 16, 1947. There were 19 in that service. We opened our charter membership on December 14 and closed it with 30 charter members at the cornerstone laying on March 21, 1948.

It was not long after we began to meet until the people asked how soon we could have our own church building. A building committee composed of Arthur Lowe, Don Hadley, Earl West, Dayton Cundiff, and Mrs. Houghton was chosen. Later Frank Schanz and Joe Ridinger were added to this committee and gave real service with the others.

A ground-breaking ceremony was held on the afternoon of January 25 with about 150 people braving a cold, raw wind to be present. The building began to go up rapidly. By March 21 we were able to set the cornerstone, which meant that we were up to the first-floor level. The first service was held in the new building on June 20th and by the middle of July everything was completed except some finish work. This was left and was completed just a short time before the dedication day.

The building, which is of brick backed with tile, was completed at a cost of approximately \$35,000, or \$7 per square foot, this in the face of the fact that frame houses are consistently running from \$10 to \$12 per square foot.

The dedication day itself was one which will be remembered for a long time. The morning service was well attended. At the close of the service, a fellowship dinner was enjoyed in the church basement. Someone was heard to remark, "I have attended such dinners in Yakima before and unless you were there first you did not get anything, but there was actually a great plenty left over."

There were over 200 in attendance at the afternoon service. There were good representations from the

Harrah and Sunnyside churches which have been so fine in supporting us, but there were also a large number of new people from the community itself. I have often heard that a church should reach its dedication day attendance within the first year, so we are going to roll up our sleeves and go to work.

Bro. William Schaffer was to fly down from Spokane after his morning service and bring the dedication message. Heavy fog grounded all planes leaving Spokane about 11 o'clock, so he was unable to be with us. On very short notice, we called on Bro. Ned Collingridge and he gave a very fine and appropriate message from First Corinthians. The theme of the day seemed to be that we were not looking unto men but unto the Lord and the dedication service itself was a true commitment of the house and the people unto the Lord.

One very outstanding feature of the day was the large number of Christian ministers from the Yakima area who were present for the service and brought greetings of good-will from their churches.

All offerings for the day were directed to the building fund and totaled \$711.27. We feel that this was a very fine offering, as we made the service a dedication service and not a money-raising campaign, and while the needs were presented, no extreme pressure was put upon the people to give.

The day had a fitting close, with Rev. Earl Reed with us as the guest speaker for the evening.

We expected a decided drop for the Sundays following the good day of dedication, but there has been a gradual increase instead. In the service this morning, November 14, a fine young couple who were members of the Sunnyside church but live near here, together with the wife's younger sister, came into the fellowship of the church here, making a present total membership of 35 in a church which is officially less than a year old.

Our greatest blessing was enjoyed when a young mother here in the community came at the close of the same service confessing Christ as Saviour and Lord and expressing her desire to enter the fellowship of this church. This is our first confession. Our prayer is that the Lord may use this church to win many other precious souls unto Himself and build them up in the faith once for all delivered unto the saints.

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## BACK IN A BRETHERN CHURCH AGAIN

By MR. and MRS. DON M. HADLEY

Having been members of the Sunnyside Brethren Church for 11 years, then coming to Yakima in 1932, where there was no Brethren church, it was our greatest desire to get the work started in this city, for "once a Brethren always a Brethren." Several times meetings were held and plans made, but until October, 1947, nothing was fully undertaken. With the arrival of Brother and Sister Williams meetings were held in their home, lots were bought, the building started, and



after being without a church home for 15 years, no words can express the joy of having a Brethren work here where the entire Bible and nothing but the Bible will be taught in all its fullness. We owe all this to the Home Missions Council and praise the Lord that the work is finally started. Pray for the work here, for the pastor, and for the membership, that many souls will be saved for the glory of the Lord, and may our church be a light unto the feet of many people that know not the Gospel.

## WHAT THE BRETHREN CHURCH IN YAKIMA MEANS TO ME

By MRS. ALICE MORROW

I am very glad for the opportunity to tell what the Brethren Church in Yakima means to me because, in my case, it was like the prodigal son returning home. I had been raised in the Brethren Church at Sunnyside, Wash., and was very faithful to it until I was married. Then we moved away and I must confess I became careless in my church attendance, because it is very hard for me to get acquainted with strangers. But last year I was greatly burdened with my need for getting back to God. And then, just like an answer to prayer, Bro. Russell Williams, our pastor, called at our home and invited us to attend the new Brethren church that was just getting started here. Well, my daughter and I joined the church and it seemed such a joy to me to have that Christian fellowship again and be able to hear the true Gospel preached.



MRS. MORROW

Somehow our pastor has the knack of making you feel you are vitally needed in the church and that is good, because I find the more I put into the work, the more blessing I get out of it. I am hampered because I live 15 miles out of town, but I pray that the Lord will use me in any way He sees fit to help along the wonderful work that we have started here.

## HOME MISSION CHURCH WITH MISSIONARY VISION

By MILDRED LAWRENCE

During this last summer I attended services at the Brethren church in Yakima. I found a real fellowship there with God's people as well as a fundamental presentation of God's Word.



M. LAWRENCE

Of special blessing to me was the interest in the missionary program. When so many churches today are concerned only with their local group, it is refreshing to find one that is vitally and actively interested in the broader scope of God's command. This missionary emphasis continued to challenge me, since I trust to be serving the Lord on the foreign field before long.

It has been a real privilege to work there in the church and to know that they are praying for me. I thank God for leading me to such a group, and pray that He will richly bless His work there.

## CHARTER MEMBER

By DANIEL EARLY\*

The old colored melody was, "I'm a Methodist bred and a Methodist born and when I'm dead there's a Methodist gone." I could change Methodist to Brethren very suitably. As to the Northwest, I think I know plenty about it. The good and the bad have been ever before me. Now I am settled down in Yakima, Wash., where a new Brethren church has been built, and enjoy stepping out on Sunday morning with my dear companion into our old Chevy and toddle off to our new church, there to be greeted by those who love the Lord, sing songs of praise, hear Scripture read, and a sermon by the pastor, all giving us a pleasure not surpassed until joy cometh in the morning.



MR. AND MRS. EARLY

\*Pastor's Note: Mr. Early is 87 years old; even so, he keeps some of us younger ones stepping at times. The first church of Brethren faith ever organized in the Northwest was organized in Brother Early's home. That was a church of the Conservative group. He was also a charter member in Sunnyside and in Harrah, I believe. Now he is a charter member here.

## WHAT THE BRETHREN CHURCH MEANS TO ME

By CHARLOTTE HOUGHTON

What a blessing it is to have a home church which teaches the fundamentals based on the Bible and nothing but the Bible!



CHARLOTTE HOUGHTON

The spiritual enlightening that comes from the association and fellowship with my church and fellow members means everything to me.

Here in Yakima we have the privilege to start with a new church, guided by a very able pastor, Reverend Williams. There is a challenge to each one of us to go forward into the Lord's work wholeheartedly—to fill our new church with born-again men and women and teach the children the way of Jesus.

All of this is possible because of the mission vision of the Brethren Church, working through the Home Missions Council.

## BIBLE-TEACHING CHURCH

By MRS. JESSIE STOTTS

The Grace First Brethren Church of Yakima is a Home Mission church in its infancy since it is only a little less than a year old. This church in this city means much happiness for me, as it is the pattern of my



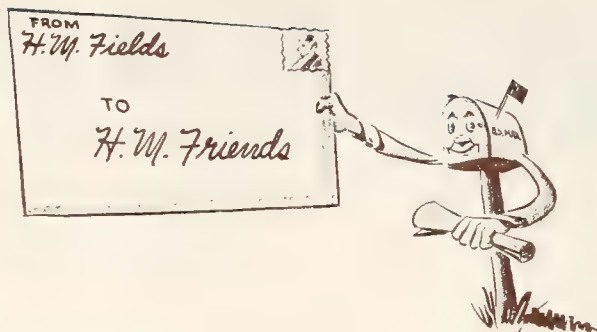


Greetings from the Campbell Brethren Church, Lake Odessa, Michigan.

choice. It gives me a chance to work and share in the growth of the congregation.

I had attended other denominations, hoping to receive peace of mind and satisfaction. But I did not find it, for the Holy Word of God was not preached and practiced as I understand it, and as the Brethren do.

I am glad the Home Missions Council found Yakima on the map and realized it needed the preaching of the Bible in its entirety.



From Fremont—

I have not been able to write as often as I have wanted to in these past weeks as we have been up to our necks in this building. We are working as hard as we can toward our goal—being able to meet in the auditorium by the first Sunday in December. This will be the beginning of our campaign with Brother Barnard and the colored singers. The Lord has blessed marvelously and we can see His hand working every step of the way. Today we set the stone which marks the completion of the building on the outside. The platform is framed in and the baptistry forms are nearly ready for pouring. Not too much has been done inside as yet, but this will go rapidly now that we can work inside despite weather conditions. Continue to pray with us that we may be able to get this ready for the campaign.

The Lord has been blessing us in our services as well. On Rally Day we had 149 present in the Sunday school. This is the largest attendance in the history of the church. We have just completed another five Sundays of broadcasting our morning service. During these five Sundays we saw an entire family come forward and give their hearts to Christ. Another family rededicated their lives to the Lord beside their radio and a number of new friends were gained through this radio effort. Our regular attendances are increasing, and we are aiming at a goal of 150 average attendance by the first of the year. Things at the present time look better in Fremont than they have any time since I came to this field. Our evangelistic campaign should bring us the largest harvest of souls and new members that we have ever received at one time. Recently the Sunday school went into a Sunday school-wide calling campaign voluntarily which has produced excellent results. For these things we praise the Lord for His goodness.

From Juniata—

Our building is going forward remarkably well. In fact it is moving so fast I am not sure we are going to be able to keep pace with it. All brick is laid to the floor level of the auditorium. On the one side they are to the window level of the auditorium. They are  $\frac{3}{4}$  up on the two doors that open to the 15th Avenue side. Four steel girders are cut, welded, and in place ready to be set. They would have gone in this afternoon, but it is raining in Altoona. They speak of having all the brick laid in two weeks with fair weather or average November weather.

The Lord has undertaken remarkably in materials and men. Brick was on the job; some days we have had 12 on the bricklaying crew. A huge state garage

(Continued on Page 1054)





# As the Editor Sees It



By L. L. GRUBB

## WHY WAS JESUS CHRIST BORN?

Men are accustomed to take the blessings of life for granted, whether they are spiritual or physical. As the farmer sows his seed in the spring or fall it never occurs to him that it may not produce fruit. Of course, the hens in the chicken house will continue to lay eggs. Why shouldn't the blessings of homes, automobiles, clothing, and material things be ours? So it is with spiritual things. Heaven's floodgates have opened upon an unresponsive world of men and poured spiritual blessings in greatest abundance into our lives. We have simply taken for granted the fact that at one time in the history of the world God sent His only Son through the Virgin Mary, and with Him a train of blessing that will forever enrich humanity. How often have we paused in the reception of these blessings to ask ourselves specifically, Why was Jesus Christ born? Were there any governing, impelling reasons in the mind of God which were responsible for this beneficence? During this Christmas season it is particularly appropriate that we should consider three outstanding reasons for the birth of Christ.

According to the Scripture one of the purposes of the incarnation of Christ was that **ISRAEL MIGHT HAVE A MESSIAH AND KING!**

The prophets spoke of the coming Deliverer, and the Prophet who should be raised up after Moses—one greater than His brethren! John the Baptist came crying as a voice in the wilderness, "Prepare ye the way of the Lord!" Finally that blessed day in Bethlehem dawned and the prophecies of old were completely fulfilled. Christ had come to be the Messiah of Israel. In the Scripture surrounding His birth clear references indicate the purpose of His coming. In Luke 1:77-79 we read that He came "To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Without doubt the people here spoken of are the children of Israel, the Jews! It is to them that Jesus Christ came first with the message of salvation and the forgiveness of sins! The Jews were and still are His chosen people, and as He spoke to Abraham, His curse will eternally rest upon those who persecute Israel, and His blessing will fall upon those who bless the Jew.

God's Messiah thus offered Himself to the Jews as their King and Leader, at the same time guaranteeing them the blessing and peace of heaven upon earth. The prophesied kingdom of righteousness and blessing was offered through the Sermon on the Mount, when Christ even laid down the code of ethics and the rules which were to govern that kingdom.

Yet, with all the clear-cut prophecies of the past, the plainest fulfillment in the eyes of Israel, and the testi-

mony of God Himself at the river Jordan when He said, "This is my beloved Son, in whom I am well pleased; hear ye him," the leaders and people of Israel rejected Him. John sums it up in a brief sentence. "He came unto his own, and his own received him not."

This official rejection of the Son of God by the Jews as their Messiah brings us to the second great reason for the birth of Jesus Christ. We could not state it in better language than the Apostle Paul does in Romans 11:11, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." So, we can say that Christ came **TO PERFECT GOD'S PLAN OF REDEMPTION FOR ALL MEN.** This plan must include at least three things.

In Matthew 20:28 we read those blessed words of Christ, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Christ came to die for sinners and thus to save them from their sins. There is no distinction between Jew and gentile, but now all are invited to alike accept the death of Christ as a propitiation for their sins and both must do so in order to be saved. The blood of Christ flowed crimson down that accursed tree on Golgotha's brow because He came to give His life a ransom for many. Of Christ it can be said, He was born to die! Without the shedding of blood there can be no remission of sins! So the sinless, lovely Lord of Glory must shed His own blood that others might reap the eternal benefits. In order to shed that blood He had to be born in the flesh and partake of human experiences.

However, this does not complete the plan of redemption, but in His own words the Lord Jesus spoke in John 10:10 concerning His sheep, "I am come that they might have life, and that they might have it more abundantly." The one who alone can be called "the Prince of Life" came to impart that eternal, spiritual, divine life to sinful men who would accept Him as their Saviour. How blessed that it became a part of God's great plan in redeeming men to bestow upon them eternal life. So it can be said of the child of God, "There is therefore now no condemnation to them which are in Christ Jesus." Christ has atoned for our sins, and in the place of spiritual death, which is eternal separation from God, we now have spiritual life, which means the eternal blessing and care of God in His presence.

But God has decreed that something more must be done to complete the task of redemption. Every Christian must some day be removed from the very presence of sin and the body must be glorified. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I

John 3:2). Already the Christian has pardon from the penalty of sin; he has victory over the power of sin, but he still lives in the presence of sin. This verse provides ample proof that there is a time coming in the plan of God when Christ will return from heaven and lift from the earth those who are truly His. When we see Him we are to receive bodies like unto His own glorious body. What kind of a body did He have? We celebrate Christmas as a time when the Son of God became incarnate in human flesh and thus He lived for 33 wonderful years. At the close of that time He was crucified, died, and was buried in a new tomb. After three days He arose from the dead with a body of flesh and bones, minus the blood; but a body which Mary and His disciples recognized, and a voice which they immediately knew to be His own. In this same body He ascended into heaven so that Paul said to Timothy: "There is 'one mediator between God and men, the man Christ Jesus.'" We believe that the body of Christ today in heaven is the same as that in which He ascended, and the Angel of Ascension assures us of the fact that this same Jesus shall so come in like manner as men have seen Him go! Then, with Christ we shall rejoice in the countless blessings of eternity. All of this is made possible alone through the birth and incarnation of the Son of God. Why was Jesus Christ born? To save us from our sins, bestow upon us eternal life, and one day give us bodies like unto His own body and a permanent existence in heaven.

But we find a further answer to this important question in the CONSUMMATION OF GOD'S PLAN FOR THE AGES. In His mind the Father in heaven has a great plan for the ages. An agent is needed to work out all its details in the world. For this purpose Jesus Christ was born!

In John 5:22, 27 we find these words: "For the Father judgeth no man, but hath committed all judgment unto the Son: And hath given him authority to execute judgment also, because he is the Son of man." When

**PLEASE FORWARD YOUR HOME MISSION OFFERING TO WINONA LAKE AS SOON AS POSSIBLE. TO BE COUNTED IN THIS THANKSGIVING OFFERING ALL GIFTS MUST BE IN BY FEBRUARY 15TH.**

the deeds of this world have been fully recorded and God's clock strikes the hour of reckoning; when the judgment seat of Christ is set up to judge believers' works, and the Great White Throne sheds its purity and judgment on the wicked, then will God commit all judgment to the Son and His word shall be the final statement on the future state of men.

When the time arrives for the final alignment of the nations and the separation of the sheep from the goats, it will be Jesus Christ who is seated upon the throne. The Father says this is so because He is the Son of Man; in other words, because He became incarnate in human flesh. It is not then difficult to see how utterly important the birth of Christ is to all humanity. The very functioning of the universe centers about His remarkable, divine figure. Thus the Christmas season especially carries with it a divinely important message!

Perhaps it has never occurred to you that there were some very definite reasons for the birth of Jesus Christ. Perhaps many Christmas seasons have passed by and you have celebrated with the rest of the world and yet never fully realized the power and importance of the One who long ago graced the world with His presence! God has opened heaven's gates and bestowed upon you an unspeakable gift in the person of Christ and all that He will mean to you if you will but confess Him as your Saviour. What more appropriate time in the year could there be to make that long-delayed decision to become a Christian? Child of God, what better time could be found to rededicate your life, time, talents, and material things to the Christ who became flesh for you. What will you do with Jesus?

## Cameos in Scripture

Send Sermon Outlines to Rev. Caleb S. Zimmerman,  
17 West 4th Street, Waynesboro, Pa.

### FOUR COMMANDS TO CHRISTIAN YOUTH

(II Tim. 2)

1. Be strengthened (1).
2. Be valiant (3).
3. Be diligent (15).
4. Be separate (19b).

(Gleanings)

### GOD'S GUIDANCE AND HOW TO GET IT

(Psa. 32:8 RV; Jas. 1:5-8 RV)

1. Accept the Lord Jesus Christ as your own personal Saviour, and surrender to Him as your Lord and Master.
2. Realize your own inability to decide for yourself the way in which you should go.

3. Desire to know God's will and be thoroughly willing to do it whatever it may be.
4. Pray definitely for guidance.
5. Expect that God will answer your prayer and give the guidance you ask for.
6. Follow God's guidance a step at a time as He gives it.
7. God's guidance is always clear guidance.

(Dr. R. A. Torrey—Moody Monthly)

### CARNAL CHRISTIANS

1. Cold Heart.
2. Clouded Vision.
3. Congested Ears.
4. Careless Tongue.
5. Crowded Mind.
6. Calloused Conscience.

(Gleanings)



# ✻ ISRAEL CALLS! ✻

## THE STATE OF ISRAEL

By ORD GEHMAN

Decades, centuries, yea, millenniums have waited with breath abated for its announcement and establishment! The prophets FORETOLD it. Our precious Lord AFFIRMED it. But lo, after these many centuries, we SEE it!

To the casual student of world history the establishment of the state of Israel is merely one common link in the chain of onward events. But to the student of the Word whose mind knows the blessed events revealed therein our hearts beat with eager anticipation and we breathe reverently, "Even so, come, Lord Jesus!"

How we do thank God that He has preserved us for a day such as this in which we are permitted, by His matchless grace, to live. Every Old Testament prophet who walked across the stage of Jewish events arose, in the good providence of God, at a time when Israel needed spiritual encouragement. The prophets served to turn the minds and hearts of a wayward and gainsaying people back toward the God of heaven. In a large measure they succeeded in getting Israel's wayward sons to promise to reject the gods of their neighbors and serve and worship Him who had dealt so marvelously with them. And yet, like Peter (and so many of us!) the spirit was willing but the flesh was weak. Sin, judgment, confession, and blessing forms the cycle of their history.

Moses and all the prophets constantly alluded to the days of their glory with their Messiah. When He should come, all would be different. Small wonder that there was so much confusion and dissension within the ranks of Judaism when God did visit them. We dare not be ultra-critical of the disciples just before He ascended after the resurrection when they asked Him this searching question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). It was the hope and aspiration that burned brightly in every Jewish breast. Every Jewish maiden yearned to hear God's voice speak to her as He spoke to Mary, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call

his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:28, 30-33).

Jesus came as the Messiah of the Jews. But they failed, in the main, to recognize and accept Him. A few of them did, of course. Andrew found his brother, Simon Peter, and said unto him, "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41). The disciples worked with Him in His brief earthly ministry. Yet Judas betrayed Him, Peter denied Him, and they all followed Him afar off in His final crucial hour before the crucifixion.

No wonder Jesus went out overlooking Jerusalem to weep bitterly and cry, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39). Instead of recognizing and accepting Him as their Messiah, they cried, "His blood be on us, and on our children" (Matt. 27:25b). Truly a trail of blood has dogged their footsteps for twenty centuries in their scattering and bewilderment.

John said, "He (Jesus) came unto his own, and his own received him not" (John 1:11). Paul touches upon this same great truth in writing to the Romans when he said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness (hardness of heart toward the Gospel) in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). Israel rejected their Messiah; they were scattered, and the world has been sick on its stomach ever since, even as was the great fish that swallowed Jonah! And until the Jews are back in the place where God can deal with them, the world will not know peace!

We are commanded to "Pray for the peace of Jerusa-







GREETINGS FROM THE FIRST BRETHREN CHURCH OF PHILADELPHIA, PA. Pastor and Mrs. A. V. Kimmell are seen in the upper right.

lem: they shall prosper that love thee" (Psa. 122:6). Jerusalem is not at peace at the present time, as most anyone knows, but, praise God, the stage is being set! A state of Israel has recently been established and many of the great nations of the world have recognized it. The nations of the earth can now deal with and are dealing with the state of Israel today as has not been possible for the past 25 centuries. Brethren, we can see

today those things transpiring before our very eyes that our predecessors in the faith awaited expectantly and eagerly! Certainly the time must be short until Israel will know their Messiah. What we do for the cause of Christ must be done with haste. Our days of witnessing to Israel are closing rapidly. Let us do our full share in giving to them the message of eternal salvation in our Lord Jesus Christ, Israel's Messiah!



PA., WITH THEIR NEW CHURCH BUILDING IN THE BACKGROUND



## FROM H. M. FIELDS TO H. M. FRIENDS

(Continued from Page 1049)

near Hollidaysburg is standing still because of these. Other jobs have also stopped because of not enough bricklayers, but ours has gone ahead. We are fortunate to have steel, and here some said we would be held up.

*From Chico—*

The Lord directed the building committee to a Christian architect.

Last Sunday evening we had thirty-one, which was a very fine attendance. Our cottage prayer meetings are well attended and are led by a different church member each week. This week the group is meeting in our home. There is a deep spirit of earnestness and consecration to the Lord's work among the people. Prayer meeting attendance has doubled.

Since my arrival I have received one member into the church by letter, and there has been a rededication of a young life.

*From Mansfield, Ohio—*

First of all I want to share the Lord's blessing here with you. We have recently had the best season here since I have been on the field with souls being saved and everything on the increase. So many new people are present constantly, and so many are turning to the Lord that I have not seen anything like this since 1938, when we had a year of this in Covington. Yesterday we broke all records for attendance, with 172 present in the morning preaching service. One more soul found Christ, two the Sunday before. A few weeks ago there were four. All of these in the between-20-35 age group and all first-time. Attendance yesterday was highest we have had, with previous record 171 on last Easter. Last three weeks the attendance has been 167, 157, 172. So you can see that this is no spurt, but a regular growth. This is attendance for the worship service, not Bible school, which is about the same. The offerings for the last two Sundays amounted to just \$6.54 short of \$1,000. I had made a little extra plea because our quarterly payment of \$1,250 was coming due today. We will be going on our own financially after the first of the year. We really should have no trouble. I tell you, Brother Grubb, this has been marvelous. We surely built on faith here, and it looked like an awful lot for a while, but the Lord is proving Himself up to all the faith we ever had, plus. At this rate the church will be filled in a couple of years.

*From Albany, Oreg. (By R. I. Humbert)—*

Joy and great surprise! Did I ever see the like? Oregon is the 18th different State I have spoken in during the past year, and Albany may well be the cap sheaf of them all. A fine congregation, a good fundamental pastor, a nice new church building, and a wonderful interest in the things of the Lord!

There was joy in my heart that first night when two precious souls came down the aisle, but there was indignation as well, for I well know that over our country are thousands of others who are held in the clutches of a denominational system that stands between them and their God.

It was Brother Glen Welborn who found a group in the Church of the Brethren who loved the Lord, and it

was he who brought them together in the bonds of Christian love. It was Bro. L. L. Grubb who brought the strong arm of Home Missions to their rescue and enabled them to go forward.

As I write these lines I am aware that many fine pastors and thousands of sincere people have been betrayed by their denominational leaders, and they stand puzzled and bewildered. But let them realize that it is the same old slimy trail that issued out of the Garden of Eden and the same old foe that transformed Paul's meetings into riots and that hounded him from city to city.

Verily, let them realize that there is no fellowship between fundamentalism and modernism and let them come out from a modernistic program. My meetings this year took me from South Carolina to Washington, and from New York to California, thus if any such group would be interested in a Bible conference with my Bible chart lectures, it is highly possible, if you let me know, that I may be your way and can arrange a meeting.

## WE NEED GRACE SEMINARY

The law of supply and demand also applies in the spiritual realm. The demand for Christian workers of various types and abilities is constant and urgent. The fields are always white unto harvest, but the laborers are few. There must be a source of supply in the Brethren Church for the training of new recruits. In the good providence of God Grace Theological Seminary has been raised up to meet this need. Through its classrooms have gone many men and women who are now out in the field pastoring churches here or serving in the mission fields abroad. In Brethren Home Mission churches alone there are ten and will be more alumni of the Seminary serving.

There are thirty Home Mission points now, with the prospect of others opening during the coming year. We must have pastors to man these churches and lead them rapidly to maturity so that our growth may be substantial. Grace Seminary is helping to meet this need by graduating a large class this coming year.

Men who do Home Mission work need the finest kind of training because this type of missionary work makes greater demands upon the individual and presents difficult problems in church organization. Well-equipped professors in the Seminary are training our young men, not only in the Word, but in these practical angles of endeavor.

The splendid higher education received by young men and women training in Grace Seminary is given without tuition. No charge is made, as in some other schools, for operating expenses. In this respect the ministry of Grace Seminary is a joint ministry shared by all members of our church through their gifts. These expenses must be paid and the laborer is worthy of his hire. Men of whom so much is demanded in scholarship, ability, and administration, should be well remunerated for their service.

The directors of the Brethren Home Missions Council praise God for our excellent Seminary and would strongly suggest that loyal Brethren people support this worthy institution with most generous gifts during this offering season.

Rev. John J. Burns, senior in Grace Seminary, has accepted a call to become pastor of the Campbell Brethren Church, Lake Odessa, Mich. Brother Burns plans to begin his work there on March 6, moving to the field soon after graduation from the seminary.

Charles Taber, son of Dr. and Mrs. Floyd Taber, is leading the student body at Bryan University in scholarship. Of the three students with an average grade of 2.5 or better, Charles ranked highest with an average of 2.705.

At Martinsburg, Pa., there were 19 decisions for Christ in the Good News revival meetings conducted by Rev. Charles Ashman. The congregation recently gave their pastor, Rev. Robert Miller, a "pounding"—of the right sort. The Sunday school has begun an efficient system of contacting absentees, and beginning in January they will use the Cross and Crown attendance award plan.

Programs for the World Day of Prayer are available again this year from the American Council of Christian Churches, 15 Park Row, New York 7, N. Y. Friday, March 4, is the date, but churches are asked to order their programs early. There is no charge for them.

The Trinity Brethren Church of Seven Fountains, Va., is interested in calling a full-time pastor, and the

Monday	Dec. 27	Zechariah	4, 5, 6	Revelation	18
Tuesday	Dec. 28	Zechariah	7, 8	Revelation	19
Wednesday	Dec. 29	Zechariah	9, 10, 11	Revelation	20
Thursday	Dec. 30	Zechariah	12, 13, 14	Revelation	21
Friday	Dec. 31	Malachi	1, 2, 3, 4	Revelation	22

When you finish reading the Bible through in 1948, report to your pastor. He will send the Bible readers' list from your church, to be published in the Herald.

district mission board is ready to assist. For several years Rev. Paul Dick, of Winchester, has been holding Saturday night church services with an attendance of 35 to 50. Sunday school attendance has been averaging from 30 to 40. Any pastor interested is asked to contact the Atlantic District Mission Board, c/o Rev. Walter A. Lepp, First and Spruce Sts., Hagerstown, Md.

Two weeks of special meetings at Winchester, Va., were conducted by Dr. A. J. McClain and Rev. John Aeby. There were 17 decisions during the second week.

Rev. Leonard K. Faulkner has accepted a call to become pastor of a Baptist church.

A recent bulletin from Flora, Ind., reports an attendance of 89 at prayer meeting, with 112 at Bible school, 116 at the morning service, and 97 at the evening service on the previous Sunday. Nineteen were baptized one Sunday evening. The communion service was attended by 83.

Young people of the California District enjoyed a skating party last month.

Bro. Milton Horner, of Winona Lake, Ind., died Dec. 4. For many years he was very active as a layman in the church, being a charter member of our denomination. The funeral sermon was delivered by his grandson, Rev. John Aeby.

Miss Ruth Snyder must undergo lengthy hospital treatment, so her return to her work in Africa may be delayed.

Don't delay another day; send in your Christmas gift subscriptions for the Missionary Herald today. A dollar and a half will send the Herald to a friend for a year.

The fall communion service at Johnstown, Pa., was attended by 383 persons. The church celebrated the 25th anniversary of the dedication of their church building on Dec. 5. Evangelistic meetings will be held, Jan. 24 to Feb. 6, by Rev. John Aeby.

At a recent business meeting, the church at Compton, Calif., voted to purchase the property at 914 N. Chester St. for a parsonage, thus providing for their new pastor, Rev. Forest Lance, and family.

Rev. Milton Dowden, Baptist student at Grace Seminary from Waterloo, Iowa, is seriously ill at the Veterans Hospital in Indianapolis.

Rev. William Schaffer, treasurer of the Spokane Child Evangelism Fellowship, informs us that Miss Grace Allshouse was recently offered the directorship of Child Evangelism in Spokane, but declined in order to remain at her missionary task in Helena, Mont., and surrounding territory.

Chaplain Donald Carter has been assigned to duty in Yokohama, Japan.

Mrs. Roy S. Long, of Hagerstown, Md., widow of Rev. Roy S. Long, died Nov. 19, at the age of 66. She was a charter member of the church.

On two Sundays in November, the church in Hagerstown, Md., received 11 new members. Bible school attendance Dec. 5 was 255.

A bulletin from the Fort Wayne, Ind., church reports 164 in Bible school and 136 at the morning service Nov. 28, with a total offering for the day of \$689.96. Five new members were received into the church.

Bro. Roy A. Patterson's new address is 1622 Earlham Dr., Dayton 6, Ohio.



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# AL KLIEWER IS PROMOTED TO HEAVEN

By REV. ROBERT D. CREES

Rev. Albert W. Kliewer, director of our home missionary work in New Mexico, with headquarters at Taos, lost his life in an airplane crash near Walsenburg, Colorado, on Wednesday, November 24. "Al," as he was known to most of his friends, had received his pilot's license a few months ago, and was piloting the two-place Aeronica Chief plane purchased by the Brethren Boys Clubs for his use as a home missionary.

The Saturday before the accident, in a personal interview, Al had led a young man, Louie Romero, to Christ out of Catholicism. Mr. Romero wanted to attend the Thanksgiving dinner and church service planned by our Taos church, because it would be the first such service he could attend as a Christian. However, he was obligated to deliver a car to Denver, Colorado, and could not get back in time. In order to encourage this young convert in his Christian life, to make his attendance at the Thanksgiving service possible, and to further talk to him about his newly found Lord, Al volunteered to fly his plane to Denver and bring Louie back to Taos. Al knew Spanish families in Denver and looked upon it as a prospective mission point. Mr. Romero is 24 years of age and a son-in-law of Rev. Rubel Lucero, our pioneer missionary to New Mexico.

Al made the trip safely to Denver, picked up Louie, but on the return trip near Walsenburg, Colorado, they suddenly hit a treacherous air pocket. They were flying at 12,000 feet, but the first down-draft pulled them down to about 8,000 feet. Shortly after leveling off, a second down-draft took them down to within only 30 feet of the ground. The mountains ahead were about 7,000 feet high, the air currents were still dangerous and he knew he could not gain altitude enough to cross the mountains safely. Therefore Al decided to make an emergency landing. He tried to land on a highway, but the wind forced him to the side, where the propeller blade hit a tree and the plane crashed into a bank. Mr. Romero, who described the ac-

cident, said that neither of them was afraid, for both of them were now Christians. Louie survived the crash, but is hospitalized with a leg broken in three places, requiring several operations, and other injuries.

An eyewitness said the plane seemed like a bird with a broken wing in the air, so strong were the air currents. Newspapers reported five planes forced down the same day in the same general area by weather conditions beyond their control, two of the pilots being li-



REV. ALBERT W. KLIEWER

censed instructors. Al lived for five and one-half hours after the crash, but never regained consciousness.

Al was born at Mountain Lake, Minnesota, on January 17, 1921, and was only 27 years of age. The family moved to Oregon when he was 15 years old. At this age he was converted, and in Oregon he finished his high-school education. He came to Los Angeles, California, in 1940 to enter the Bible Institute of Los Angeles, from which institution he graduated in June 1944. The Sunday preceding his graduation he was ordained to the ministry in the Third Brethren Church of Los Angeles, where he was pastor, and while they were yet in their old building. Friday of the same week, on June 9, 1944, Al was united in marriage to Roberta Mulkins, of Whittier, in the First Brethren Church of Whittier. To this union there was born on July 6, 1946, a boy, David.

While yet a student Al spent one summer in Canada under the American Sunday School Union in children's work. Another summer he traveled extensively on a tour with

the male quartet of the Bible Institute of Los Angeles. He was pastor of our home mission Third Brethren Church of Los Angeles for three and one-half years, and during his ministry there the present new church building was erected, being dedicated in December of 1945. For the past year and three months, Al was our home missionary to the Spanish-American people of New Mexico. Using Taos as headquarters, he established three new mission points, and at the time of his death, he had already laid careful plans for the growth of the Brethren Church in New Mexico on a ten-year basis.

Al's life verse was Philippians 1: 20, 21, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." His last sermon was preached upon the text, I Corinthians 16:9, "For a great door and effectual is opened unto me, and there are many adversaries."

Funeral services were held in the Third Brethren Church of Los Angeles on Monday, November 29, at 2 p. m. The writer of this article was in charge of the service, as the pastor of the church where Al formerly served, and where his parents and one brother are faithful members. Al's was the first funeral held in the church building erected during his ministry in Los Angeles. Our church pianist, Mrs. Louella Burk, played the old hymns of the Church. Rev. and Mrs. Keith Altig, of Whittier, sang, "When You Know Jesus, Too." As pastor, we read from I Corinthians 15, spoke briefly of the church here as a memorial to Al's vision and zeal, and led in prayer. Rev. Albert Flory, Minister of Education of the First Brethren Church of Long Beach, presented Al's life history, showing his devotion to the Lord. Mr. Henry Wall, a friend of student days, sang, "Is Your All on the Altar?"

The Bible message was delivered by Dr. Charles W. Mayes, pastor of

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How to Understand and Enjoy

## THE WORD OF GOD



### IS THE SERMON ON THE MOUNT LAW, GRACE, NEITHER, OR BOTH?

By DR. CHARLES W. MAYES

Much discussion has centered around the Sermon on the Mount in an attempt to answer this question. Several principles should be noted:

1. The Sermon on the Mount belongs to the New Covenant and is thus contrasted with the Old Covenant. From Deuteronomy 4:12, 13 we learn that God's covenant previous to Calvary was given to Moses definitely as "ten commandments." These ten commandments were the basis of God's dealing with men during the span of the dispensation of the law which ended with the death and resurrection of Christ.

From Jeremiah 31:31-34 we discover that God promised the nation of Israel, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them . . ."

From this passage it is perfectly clear that the New Covenant which God was to give to Israel would cover the millennial reign of Christ, when all will know the Lord from the least to the greatest.

Hebrews 8:7-11 quotes Jeremiah and makes it plain to us that the New Covenant was given to Israel and includes the millennial reign of Christ. According to Hebrews 10:9, God took away the first covenant (the Ten Commandments), that He could establish the second covenant (based on the blood of Christ and the new birth, or the new heart). The conclusion is simple. Since the Sermon on the Mount deals with the heart and was given in anticipation

of what would follow the coming of Christ into the world, it belongs to the New Covenant.

2. The Sermon on the Mount will be fulfilled under the New Covenant. The New Covenant not only includes the first coming of Christ to bring the blessing of redemption to the race, but includes the second coming as well, at which time God will fulfill that portion of the New Covenant yet to be channeled through the nation of Israel. (God has a special place for Israel, even when it comes to the Gospel of the grace of God. It was given to the Jew first.)

When the Lord Jesus reigns as king and the believers on the earth will be His subjects, then these principles in the Sermon on the Mount, which specially belong to the Kingdom of Heaven, will be wrought out in the lives of His people. The Sermon on the Mount has the marks of the millennial day. If and when those principles are wrought out among men the millennium will be here!

3. The Sermon on the Mount is typically a message concerning the kingdom. We learn this first of all from Matthew 4:23, where our Lord is said to have gone about all Galilee teaching and preaching the *gospel of the kingdom*. It was during this type of ministry that He delivered the Sermon on the Mount. In the Sermon on the Mount the term *kingdom* or *kingdom of heaven* occurs eight times. No mention is made of the church. In fact, our Lord did not mention the Church until a year or two later, as recorded in Matthew 16:18, where the Church is even then stated to be *still in the future*.

The period of the Church on earth spans the period which is also called the mysteries of the kingdom, set forth in the seven parables of Matthew 13. Believers today, although a part of the Church which is His body, are not separated completely in their identification from the believers described in the parables of Matthew 13.

4. The Sermon on the Mount has

a definite relationship to our day. Having seen previously that the Sermon on the Mount belongs to the New Covenant and that the New Covenant covers not only the age of grace, but the millennium as well, and having seen that the Sermon on the Mount will be fulfilled in the lives of those who live in the kingdom when our Lord reigns, and having seen that the kingdom in mystery spans the period between the first and second comings of Christ, we are brought to the conclusion that the Sermon on the Mount is for the believers in this period of time.

If there are any people on the earth who should give allegiance to our Lord, it is the believers in the church age. If the Sermon on the Mount belongs to believers, why does it not belong to us who are believers? Do those in the kingdom have any more devotion to their king than believers in this day should have to their Lord?

5. The Sermon on the Mount presented in the Word upon the basis of the principles just considered, should be studied in the further light of the following facts.

(1) The message is *for* the Church, although not *given* to the Church. It is therefore ours not because we belong to the Church which is His body, but because, like believers in all ages, *we belong to Christ*.

(2) The Sermon on the Mount was never given as a code of ethics, either for the unbelieving world, or as a basis of conduct between believers and unbelievers. It belongs to those who from common devotion give their allegiance to Christ, as King or Lord.

(3) Although we may not see the Sermon on the Mount fulfilled in our day, it will be fulfilled when the King reigns. Then all shall know the Lord from the least to the greatest. In that day it will be safe to practice without hesitation "...

(Continued on Page 1058)





# EVANGELISM



## WHY ARE WE NOT EXPERIENCING A GREAT REVIVAL TODAY?

By REV. R. PAUL MILLER

Everything has its price. A true revival has its price. But it comes at a price that thousands of pastors and people are unwilling to pay. O yes, they'd like very much to have a revival. They deplore the coldness and listlessness of their church life and activities. They would like to see things change and real enthusiasm for God take over, providing it could be had with things just as they are; providing they wouldn't have to change their way of living, and that it wouldn't upset their even tenor of life, or demand that they get down at the altar of repentance, or that they have to get out and ring doorbells and plead with people whom they have never met before to come to Christ.

Too many church members today are talking like heaven and living like hell. They have stolen the liveliness of heaven to serve the devil in. Who wants to eat a good apple that is out of a garbage can? Who wants to drink of clear, cold water out of a smeary glass? And who wants to listen to the Gospel when it comes from a church member whose life is a garbage can of worldliness, bad habits, sloppy talk, and evil associations? To the church or church member who would be used of God in saving men, God says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Too many church members speak like Jesus Christ but smell like the devil. A sinner takes one whiff of them and from that point on all that they say to him is wasted.

Repentance is a word that too many preachers and people have thought belongs only in relationship to sinners in unbelief. Jesus used it of the Christian, and in no uncertain terms. The first step toward a real revival in every church is repentance. Every Christian should repent of unfaithfulness to church or prayer meeting, and association with things that smack of the world, of a love for money, of indulgence in

pleasures that destroy influence for Christ. And above all things the Christian must repent of a cold heart, of unconcern while souls are drifting to hell while he hasn't the slightest heartache over it. There isn't one member of any church who is so perfect and so devoted that his heart should not smite him with humiliation and regret when he stands before the nail-scarred hands of his Lord. Any real revival starts with repentance in the hearts of God's people.

When church members begin to see their own sins and failures, and confess them, and forsake them, and begin putting God's affairs first, and begin to cry out for God to work, God will work! When worldly

church members desert the movie and crowd the prayer meeting; when they desert the dance for Sunday school, and when they throw their card decks into the fire and bring out the Bible and start the family altar, brother, you have a revival on the way. It is a fact that about half of every congregation need this sort of a revival. You may take the figures of almost any congregation and you will find that about half of them attend Sunday morning services, one fourth of them attend at night, and about 10 per cent of them are found at prayer meeting. Such facts cannot be laughed off.

When those members who have time for everything else but God begin to give their time to God and His service, things will begin to happen. Too many members have time for P. T. A., the Home Economics Club, the Rotary, the Kiwanis, the union, and scores of basketball games, but no time for the work of Christ. They just have to rest up on Sunday night. Once a week is enough. They can run all over the community on some worldly affair, but you couldn't get them to give one night a week to visit lost souls at any cost. How can such a people ever expect to see a heaven-sent revival unless they are willing to be changed? How can those who have been robbing God expect God to send them a revival until they begin pouring their love gifts into the work of the Gospel? But when these people change with true hearts of repentance for the way they have failed God, you'll see a revival that will shake the entire city and righteousness will take over. But as long as the leading church members are just playing with Jesus Christ there will never be a revival. The blessing and power of Pentecost were first born in the hearts of 120 true disciples, burning spirits whose names are known only to God. But through them God wrought the greatest revival in all history. Revival begins within the church!

## THE WORD OF GOD

(Continued from Page 1057)

from him that would borrow of thee turn not thou away" (Matt. 5:42).

(4) The Sermon on the Mount is filled with practical exhortation which will bring blessing to any who desire to obey the Lord. What admonition could be more practical for any believer than "seek ye first the kingdom of God, and his righteousness; and all these things shall be added" (Matt. 6:33)?

(5) The Sermon on the Mount has some marks of both law and grace. Although not the law of Moses, it nevertheless operates upon the principle of law. Not given at all to show how sinners may be saved, it does lay down principles as to how believers should live. It supersedes the law of Moses, for the law of Moses concerned conduct. The Sermon on the Mount concerns the heart. The Sermon on the Mount depends upon the grace of God revealed in Christ, for it never can be fulfilled until that grace, poured upon men in the revelation of Jesus Christ, will give power to obey it under the New Covenant.

## WHAT PAUL MEANT BY CHRIST EMPTYING HIMSELF

(Phil. 2:5-8)

By REV. C. S. ZIMMERMAN

Waynesboro, Pa.

There are those who say—and this is the common interpretation—that Christ laid aside His attributes, that is, the attributes of Deity. This could not be, else our Lord was just a mere man.

What is here in view is that Jesus laid aside the manifestation of His glory which He had with the Father; also the right to command, which is the right of majesty.

He laid aside these divine prerogatives, took upon Himself the form of a servant, became a bond-slave, wherein He became one who was obedient to commands and not the one giving them.

This is aptly illustrated in John 13, when Jesus laid aside His outer robe, a symbol of majesty and power, kept on only the undergarments, symbols of the position of a slave. Then as a slave He stooped to do the menial task of a servant.

When He had finished washing the feet of the disciples, the slave task, He took up His garments again, put them on, and sat down at the table in the position of the leader. This is symbolic of the exaltation which is described in Philippians 2:9-11, which is the action of the Father.

Today Christ is highly exalted and has resumed His right to manifest His glory and to give commandment. Had He laid aside His attributes, the description of Him in the Gospels would be wrong. He was just as much God when on earth as before His incarnation. Oh, the condescension of our Lord!

### AL KLIEWER IS PROMOTED . . .

(Continued from Page 1056)

the First Brethren Church of Long Beach, using Al's life verses as his text. Rev. and Mrs. Keith Altig then sang, "Jesus, Saviour, Pilot Me," and Dr. Mayes closed with prayer. Thirty-four ministers were on the platform, six of them acting as pallbearers, the remainder as honorary pallbearers. The church was

filled to capacity, and an overflow crowd in the Sunday school building heard the program through the amplifying system. Interment was made in Rose Hill cemetery. The inscription decided upon for the memorial stone is, "He Served Him Well."

Two loyal Spanish-American Christians drove Mrs. Kliewer from Taos to Los Angeles, and were present for the funeral, Robert Salazar, of Taos, and Celina Mares, of Albuquerque.

Al is survived by his wife, Roberta, by his son, David, by his parents, Mr. and Mrs. David Kliewer, of Los Angeles, by his brother, Robert, of the same address, and by his brother, Harold, of Mill City, Oreg. His brother, Robert, has dedicated his life to Christ for full-time service and is a first-year student at the Bible Institute of Los Angeles.

The widow, Roberta Kliewer, plans to return to Taos with her little boy, and do what she can in the work there. Miss Elaine Polman has kindly volunteered to go back with her to stay for a time. They will be seeking the will of the Lord, pending decisions of the Brethren Home Missions Council for the future of the work. Mrs. Kliewer can be contacted at Taos by any individuals or churches who may wish to write her. We leave it to others, who knew Al better, to tell of his ministry.

### ANKENYTOWN, OHIO

The congregation and friends of the Brethren church of Ankenytown had a fine time at their annual homecoming day, and they were certainly blessed of the Lord. A delicious dinner was served in the basement of the church after the morning service. Following the dinner an afternoon rally was held. Prof. R. D. Culver administered the Word at the morning and evening services. Rev. P. F. Fogle, the pastor-elect, spoke at the afternoon service. Averaging the attendance at the three services, there were a few less than seventy folks at each service. A good time of fellowship was had by all.

Prof. Culver then remained to hold two special services on Monday and Tuesday evenings, Nov. 22 and 23.—P. Fredrick Fogle.

### LEESBURG, IND.

The Leesburg Brethren folks are praising the Lord for the recent ministry of Bro. Paul R. Bauman. The theme of the two weeks was prophecy but the 13 first-time decisions proved that the evangelistic appeal was made in every message. This was an unusual series of meetings in that it effectively combined Bible conference teaching in which Christians were built up in the faith, and evangelism which resulted in the salvation of souls. The church requested Dr. Bauman to use colored slides with his messages and this proved a real asset to the meetings. Much interest was created in this way and many expressed their appreciation of this aid to understanding some of the things of God's Word.

John Neely, Grace Seminary student, directed the music, and Collegiate Division Student Ralph Burns served as pianist. These brethren took an active part in the meetings even though they had a full schedule at school.

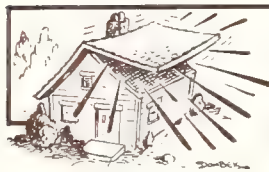
Happy Hour and young people's meetings were held at the noon hour. In the Happy Hour there was an average attendance of 78. Richard Jackson, Collegiate Division student, gave a series of scientific demonstrations at the young people's meetings. The average attendance for this group was 13, making a total average attendance of 91 for the two groups. There were several first-time decisions and reconsecrations in the two groups.—Clyde K. Landrum, pastor.

### THE COSTS OF WAR

The last war cost the United States alone \$330,000,000,000. At its peak, in 1944, it was costing us \$90,000,000,000 a year. In lives we lost 294,000 killed and 670,000 wounded.

The world-wide total of deaths from the war are staggering. The *Revue du Droit International*, of Geneva, puts the loss of lives at 78,000,000—32 million men killed on the battlefields; 26 million men, women, and children murdered in concentration camps; 20 million men, women, and children killed by air bombings.—*Christian Victory magazine*.





## UNDER THE PARSONAGE ROOF

By Mrs. Robert E. A. Miller, Martinsburg, Pa.

The house reverberated to the bang of the kitchen door. Mother winced and braced herself for the tinkle of falling glass. But the only sound she heard was that of a jubilant son home from "Halloweening." (Mother never ceases to marvel at the goodness of the Lord in keeping that glass window on the door intact. Daily, ceaselessly, and not always tirelessly, she has attempted to teach five children thus far not to slam the door. Will the teaching ever "take"?)

As he tore off his mask Mother asked this 10-year-old counterpart of impetuous Peter, "Did you have a good time, Bill?" "Did I ever," came the happy reply; "wait 'til you see how full my pockets are." Mother stifled a smile. How very typical of her lad to measure his good time in terms of what he gets out of the experience. The neighbors had been very kind. As they tried to guess who stood before them masked they gave freely of apples, cookies, and candies to the youngsters. Bill had certainly gotten more than a share. He was rich in treats at the moment, and oh, so jubilant.

Ere tucking her boy into bed Mother prayed with him and for him. May he ever know that the only place he can get full, rich, and enriching values from all he puts into living is from and through the Saviour of his soul, Jesus Christ. As Bill lay dreaming of the happy evening Mother thought how true it is that we all measure our "good time"—indeed, all the worthwhile-ness of the daily round of activity—by the returns which come our way. Yet, perversely enough, many of us hold on to *things*, both tangible and intrinsic, which do not return to us in buoyant, vibrant Christian living. Our measuring rod is earthy when it should be heavenly. Are we not left on this earth after our salvation to be as a light in a dark place pointing lost men to the Light of Life?

The Lord Jesus said, "A man's life consisteth *not* in the abundance of the things which he possesseth" (Luke 12:15). Then why do we continue to grasp after "things"? Our pockets are cluttered with things, and so many of our hearts are barren, bare even of the necessities of a healthy spiritual life. "Wherefore by their fruits ye shall know them" (Matt. 7:20). What do our fruits tell of us?

The baby took two steps today without any assistance. The entire family rejoiced, for our little sweetheart isn't yet a year old. Kent's baby hand reached out in faith to Daddy's hand as he took those steps. The delight in a baby's normal development knows no bounds. God the Father would rather have us take two faltering steps toward Himself based on faith in His finished work on Calvary than to see us take years of steps according to the flesh.

Say, Christian, do your daily steps please Him? Do you *really* love Him? Then remember His promise. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psa. 32:8).

## THANK GOD FOR IT!

Dr. Lambie, medical missionary in Abyssinia, has forded many swift and bridgeless streams in Africa. The danger in crossing such a stream lies in being swept off one's feet and carried down the stream to greater depths or hurled to death against the hidden rocks. Dr. Lambie learned from the natives the best way to make such a hazardous crossing. The man about to cross finds a large stone, the heavier the better, lifts it to his shoulder, and carries it across the stream as "ballast." The extra weight of the stone keeps his feet solid on the bed of the stream and he can cross safely without being swept away.

Dr. Lambie drew this application: While we are crossing the dangerous stream of life, enemies constantly seek to overthrow us and rush us down to ruin. We need the ballast of burden-bearing, a load of affliction, to keep us from being swept off our feet. For this very purpose God gave Paul a "thorn in the flesh" (II Cor. 12:7-9). Our heavenly Father knows exactly how large a stone we need to carry in order to keep us in safety.—*Christian Victory magazine*.

## ACCC REELECTS GARMAN

At its seventh annual convention, recently held in Philadelphia, the American Council of Christian Churches reelected Dr. W. O. H. Garman, of Wilkinsburg, Pa., as president. Other officers elected were Rev. Robert W. Ketcham, Rev. Carl McIntire, and Rev. Clesson Taggart.

## HELPS ON THE SUNDAY SCHOOL LESSONS

During the first six months of 1949 the Sunday school lessons in the Brethren Quarterly will be a study of the Gospel of John. The books listed below will give additional help to both teacher and pupil.

Morgan, "The Gospel According to John".....	\$3.50
Ironside, "Addresses on the Gospel of John" 2 vols. ....	4.50
Paper, 2 vols. ....	3.00
Lenski, "Interpretation of St. John's Gospel".....	5.00
Van Wyk, "My Sermon Notes on St. John's Gospel".....	1.50
Macaulay, "Devotional Commentary on the Gospel of John"...	2.50
Olsen, "John's Gospel" 2 vols. ....	3.50

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# The Brethren Missionary Herald

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# The General Secretary Reports

By REV. R. D. BARNARD

**IOWA and MIDWEST DISTRICTS**—The General Secretary and Mrs. Barnard have just returned from spending almost three weeks visiting in the Iowa and Midwest Districts. We have visited at North English, Leon, Cedar Rapids, Waterloo, Garwin, Beaver City, Cheyenne, Portis, and Dallas Center. At Garwin we had the privilege of meeting with the Women's Missionary Council Rally and with a meeting of the ministers of the district. We have only the highest word of praise with respect to the interest in Foreign Missions that was revealed to us in this visit through the area. We had already visited at the church at Taos, New Mexico, since we have been General Secretary and therefore a visit was not made here. We will visit there at a later date. We will be at Winona for some weeks now and then the latter part of November and early in December we will be in a revival meeting with the Brethren at Wooster, Ohio, and following that, ending on the 19th of December, in a revival meeting at Fremont, Ohio.

**SEVEN OUTSTANDING LAYMEN**—Seven men of the national church in Argentina have been chosen to meet with the missionaries and national pastors in the planning of the work there.

**THE SMALL DISPENSARY AT BEKORO**—The dispensary burned on the 5th of October. Lightning was the cause of the fire. No other buildings were damaged and no one was injured.

**MANY CONVERTS**—There are so many converts receiving Christ in the new work at Boda that the native pastor is a month and a half behind in visiting and talking with these people. Very fine reports were also given at the new work at Mbaiki. Soldiers in each of the cases have been led to Christ and classes are in operation among the soldiers.

**TWO OF THE NATIONAL CHURCHES** in Argentina are arranging for the purchase of their own property. These are the churches at Corral de Bustos and La Carlota. These churches are to be highly congratulated.

**BROTHER ROBERT HILL** reports that he will be preaching his first sermon in the Banou tribal language soon. Brother Hill has been on the field just a little over a year and has a great deal of the Sango language, and now with this new language, he is to be congratulated. He pays very high compliments to the training which he received at the School of Linguistics at Norman, Oklahoma, in helping in the tribal language.

**BROTHER BEN HAMILTON** has been very busy in the teaching of the French to the Junior Bible School students and as you read this is probably out in visita-

tion among the churches, holding communion services and arranging for baptismal services.

**PERMISSION REFUSED**—We have just recently been refused the permission to reopen the French School at Yaloke. It seems that the prospects of the opening of French schools in our territory by our American missionaries is not too bright. There are plenty of other activities that will require the full time of all of our missionaries and school activities, too. We shall probably need to wait until we have French or Swiss teachers who can help us in the French schools.

**BROTHER FOSTER GREATLY IMPROVED**—In a recent letter from Mrs. Foster she praises God for the fact that Brother Foster has been returned to his usual health and is caring for his responsibilities around the station at Bouca. She asks that we thank all those who remembered Brother Foster in prayer.

**MEDICAL GUEST HOUSE EQUIPPED**—Miss Tyson reports that finally the medical guest house has been completely equipped and ready to receive the medical patients there. Mrs. Marvin Goodman, Jr., was probably one of the first to have the privilege of occupying the medical guest house after it was refinished. This was at the time of the birth of the little Goodman baby which was born on October 27th.

**MARK TRANSLATED IN KABBA**—Mrs. Minnie Kennedy has just completed the translating of the Gospel of Mark in the Kabba language and is now checking and rechecking with different of the native pastors and different villages to be sure that the translation is exactly correct. She hopes to have the translation ready for the Field Council approval.

**FIELD COUNCIL TO MEET**—The annual meeting of the African Field Council is to be at Bassai beginning December 14th. Be praying for great blessing in that meeting.

**ALTIGS** are continuing in the pastorate at Whittier, California, at the present and are spending a great deal of time in the study of Portuguese. Letters are in the process of exchange with respect to permission to enter the territory in Brazil, but no announcement is ready at the present time.

**BAJA CALIFORNIA**—In spite of physical condition which will require medical treatment for quite a while Brother Jack Green plans to make the first trip into Baja California soon after the first of January. Be praying definitely for him as he goes.

**RETURNING TO AFRICA**—The present plan is that Miss Ruth Snyder will be returning to Africa some time during the month of February. Pray for her as she

*(Continued on Page 1069)*

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**THE BRETHREN MISSIONARY HERALD:** Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by The Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, \$2.00 a year; 100 per cent churches, \$1.50; foreign \$3.00. BOARD OF DIRECTORS: Herman Hoyt, President; Bernard Schneider, Vice President; Walter A. Lepp, Secretary; Ord Gehman, Treasurer; R. D. Crees, R. E. Gingrich, Arnold Kriegbaum, S. W. Link, Robert Miller, Conard Sandy, William H. Schaffer.

# News From Our Central Bible School in Africa

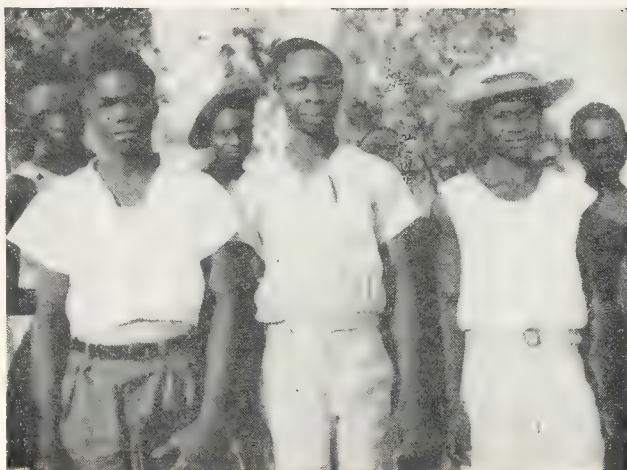
By DR. ORVILLE D. JOBSON, Supt., Oubangui-Chari Mission

It has been our privilege this month to teach the Doctrine of the Holy Spirit in the Central Bible School of the Mission at Bellevue. We began the classes on the 9th and closed with an examination on the 24th. The classes lasted three hours each day for twelve days. The junior and senior classes were combined for this particular course, making a total of forty students who took these lectures. It was a joy to be with the students and enjoy rich fellowship around the Word with the blessed Third Person of the Godhead as our teacher.

We were very desirous from the very beginning that the course should be extremely practical, and that the light and conviction of the Word would lead the men to search their lives for hindrances to the Spirit's full working. While we did not ask for any open decisions, yet we have reason to believe that the Spirit of God, about whom we studied, did convict of sin, and that there were many who yielded their lives to the Spirit's control. I praise God for the desire on the part of the students to live more to the glory of God as a result of the course. During the early days of the course, one of the students was very sick with asthma, and asked that he be anointed. Brother Williams and I had the service, being assisted by the local national elder. Opportunity was given, following the reading of the familiar passage, for confession and testimony. It was just the opportunity the student had been waiting for, for without any hesitation he opened his heart in full and free confession of sin. Not the usual sins of adultery and fornication, but sins of jealousy toward fellow-workers, spiritual pride, and broken fellowship with the Lord. The presence of the Lord was felt, for the confession was sincere and earnest. We proceeded with the anointing with that assurance witnessed by the Spirit that His work had been done, and that healing would follow. From that day to the close of the course this student attended every class, and was much improved.

A further assurance was given that the Spirit of God was working, in the answers to an examination question, "Why are we not all continually filled with the Holy Spirit?" The answers were varied, but they all revealed the fact that this important truth had been grasped. Some answered, "Because of sin," others, "Because we give Him no room in our hearts." One in particular, "Because we walk in the flesh." Another, "Because we grieve Him." And still another, "Because we do not want to do as He says." May God enable them all to experience the fullness of the Spirit of God in their lives.

Brother and Sister Williams, dean and professors in the school this year, are doing a great piece of work for the Lord. In spite of the heavy program, not only of teaching, but of preparation as well, they have appropriated God's grace, and strength has been granted for this ministry. The fruitfulness of their work is witnessed in the lives of the students. But I cannot refrain from stating here that unless the Lord sends



SOME CHRISTIAN LEADERS IN PANALAND

Great possibilities for Christ are wrapped up beneath these dark skins. But they need the training that our Central Bible School can give.

us additional workers before the close of 1948, we will ask the Williamses to undertake additional work, which will be almost too great a burden for them to carry. I refer to the pastorate of the Bellevue District, one of our largest and most populated. We are asking that God will touch young men's hearts at home to come forth to help us meet this emergency, so that neither the Bible school nor the district church may suffer for oversight nor teaching.

Our stay with Brother and Sister Williams was a real blessing. Our fellowship has always been exceedingly rich, and the Lord refreshed us again on this occasion.

Mrs. Jobson taught the wives of the students, permitting Misses Mishler and Kent to take a short vacation at the Bekoro Station. She enjoyed her classes with these women, one at least a pupil from earlier class work, but she was hindered, because of illness, from being present with the class on the closing day.

With the plans for locating the Central Bible School on a property of its own, we believe great things are in store for the school. The enrollment will most certainly be increased, and there is some talk of extending the teaching to a three-year course. The government has given every indication that the piece of ground we have chosen for the school will be granted. Permission has been obtained to begin operations in November, at which time our faithful builder, Brother Balzer, will make a trip to the site, and put a crew of men to making bricks, preparatory to beginning actual building in January 1949. Your prayerful interest is solicited both for the continued teaching ministry, and the heavy responsibilities of building.

Bozoum, French Equatorial Africa.



# Why I Am Sorry I Am Single

[Note: The editor is under solemn promise not to reveal the name of the writer of this article, because of its significant title, no doubt! However, the editor will say that he deeply regrets that *he*—or maybe *she*—is not quintuplets!]

Psychologists tell us that the reason one laughs at a joke is because the joke is on him. Be that as it may, I hope the joke is on you in this case, for as you read the title of this article, no doubt you thought someone was regretting having missed matrimony. However, as you read through this article (as I hope you will do) you will be uncertain, from anything said therein, whether the writer is a man or woman, married or single.

The type of singleness to which I refer is this—I can be only one place at one time. How I wish I could be more places and do more things! The Lord has so ordained that one life is all any of us can have. Therefore it behooves each of us to be exceedingly careful how we spend that one life. But that is getting off the subject under discussion, so let us return to the statement in the title.

Recently, at our gathering at Winona Lake, we heard a powerful plea for workers to volunteer for five great areas of the world that are neglected as far as the Gospel of the Lord Jesus is concerned. These areas are Baja California, Brazil, Argentina, France and Africa. I wish that somehow I might be quintupled so I could live and work in all five of these needy fields.

South of the border lies Baja California, but as far as most of us are concerned, this region is as little known as some isolated mountain fastness of the Himalayas. Here are lost souls who daily live in bondage through the fear of death and who will die without hope of heaven. There is no one to free them from this daily bondage and to give them a bright hope for tomorrow unless we who know and love the Lord Jesus take to them the words of life. How stirred everyone was to hear that our Foreign Board is stepping out on faith to possess this land in the name of the Lord Jesus. But think of it—only one name was read as our missionary to this dark land. What is one among so many lost? When the Lord took the five loaves and the two fishes. He gave food to five thousand men. One with God is a majority. While we believe that God does use one to woo and win many for Himself, yet is the Brethren Church ready to say that she has but one man to offer for the thousands of lost souls in Baja California? How sorry I am that I am “single.” If I could be in two places at once, I would go to Baja California.

As we continue south from Baja California, we arrive in Brazil. Here is the largest unevangelized field in the world. What lies hidden in Brazil's vast interior, only God knows. But He who knows does not forget, and so He is sending forth His own to search out for Himself a people from the tribes and tongues of Brazil. The price that may be demanded for the salvation of souls there is hidden by the dimness of the future. Can it be that just one couple among all the Brethren is

ready to cross the rivers and mountains of this little known land to lead the lost to Jesus? God help us to offer all the flesh and blood that is necessary for this dark region. If I were not “single” I would certainly prepare myself immediately for Brazil.

Still farther south we come to Argentina. Many have been the years of sowing in that land, but the years of reaping are coming. “Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” Can it be that just a handful of workers will be there to gather in this great harvest? Here is a field well prepared for the great work ahead. There is room yet for many workers in that field. How the work of the Lord limps for lack of workers while it should be leaping. If I were not “single,” I would join the forces of righteousness in this gigantic struggle for Argentina.

Away from the western hemisphere—let us turn our eyes to the Old World. A great nation once turned from her shores her God-sent apostle, John Calvin. Just as surely as France spurned the work of the reformers, so surely is she reaping what she sowed so long ago. Here is not a “heathen” land as we so commonly visualize heathenism. These are not the primitive peoples of the little known regions. Here is a cultured nation, but a pagan nation. This is a land that forgot God. The sorrows of France today are too many to be told. In all of France there are few happy hearts. Instead, everywhere is sorrow. He who was sent to heal the broken-hearted is yearning over France. Is there not so many as ONE among us who will deny himself for the Lord in seeking souls in France? Brethren, we are failing Him. Is there not one on whom the burden of this country rests so heavily that he cannot eat or sleep until he says, “Here am I, Lord, send me even to France”? Shame on us that the sacrifice looks so great. Think of the reward. If I were not “single,” I would certainly want to give my all for the winning of France.

Another neglected area is Africa. Long an unknown world, Africa is gradually yielding her secrets to the forward march of material civilization. Trucks pass through villages that the Gospel has not reached. Some men love silver and gold so intensely that they leave their homes and countries behind to earn a worldly reward in Africa. Yet our missionaries are so few in number that even the work already undertaken cannot be adequately staffed. How can new territory be entered, new tribes and villages reached with the Gospel of peace when fortune seekers are entering faster than the messengers of the cross? Brethren, Africa with her ebony-skinned children has a claim on you. I am just “single” but Africa shall have all of me. I want to spend and be spent for Christ in that country. I want the burden of Africa to rest so heavily on my heart that I shall be willing to do whatever the Master asks, that His name may be known among the heathen in Africa.

Are you sorry that you too are “single”? Do not

*(Continued on Page 1069)*

# Bouca and Botangafo News Flashes



## WHAT DOES AN AFRICAN CHAPEL LOOK LIKE?

Well, here is a picture of a new one at Gouze, on the Bozoum field—within and without.

By MRS. JOSEPH H. FOSTER, F. E. Africa

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Dear Friends in the Lord:

As we see world affairs are going from bad to worse; with the unrest, the agitation, the fear, the moral conditions, and the intelligentsia becoming more intelligent in the inventions of new weapons of destruction, we who know the Lord do well to be training our eyes on the heavenly route from whence cometh our help, also our blessed Lord, that we may be found faithful in all things at His appearing.

It is a fact that the Lord's work is becoming more and more difficult. Especially is this true where the Gospel has been heard for some time. It is the same in some places on the mission field as we noticed in many churches in the homeland. It is so easy to find excuses for staying away from the services, and so often those who do go, do not go in a very worshipful spirit. Here at Bouca there are so many attractions to keep the people away from the Sunday services. Not the least is the market at the Post, where the world gathers to buy and to sell their merchandise. Yes, even on Sundays. Sad to say many Christians, or at least so-called, find the world allurements greater than the house of God.

However, in spite of the indifference of some, there are others still interested in the things of the Lord. This was quite evident in a recent two-weeks Bible conference that was held in the Bouca and Batangafo churches. We had all the chapel workers and some of their aides in; also, quite a few Christians attended. Brother and Sister Jobson were the teachers. Sister Jobson taught some of her child evangelism lessons to the women and children.

At Batangafo the children wanted afternoon classes as well as the morning. They sat and sat, not on nice "comfy" chairs, but on hard Mother Earth, and drank in the truths of God's precious Word. The Word usually gets inside the children, but it also got inside of some of the older folks. Some of the Christians became conscious that there are some very foul-smelling sins that find lodgment inside the Christian's heart.

One catechist had some hidden feelings against his pastor, because when his child died the pastor was unable to go to hold the funeral services. But when he found that some day "we must all appear before the judgment seat of Christ," and that nothing will be hidden there, he decided he wanted his affair straight now. So he went to his pastor, and now he says his heart feels better.

Others were entertaining jealousies and so much covetousness. However, before the conference ended, they asked each other's forgiveness, and where wrong acts and words had hurt others they settled it right then and there. They all returned to their places of service rejoicing, and testified that the conference did them much good.

One woman had committed adultery long ago, and she had no peace. She confessed her sin, and now she is rejoicing in the Lord. This woman has a hard and bitter life in her home. Her husband is much older than she is. He is an ex-soldier, diseased within and without. He has leprosy and is in such a helpless condition that he slides about, because he is unable to walk. She is one of the most faithful Christians in attending the services. She walks two miles one way every morning to attend the prayer meetings, and whenever possible, the women's classes. We had noticed that she was always very sad, but we thought it was her home life that made her that way. Instead, it was that one sin. She is now rejoicing in the Lord. Pray for her.

We feel the conference was a real blessing and we

*(Continued on Page 1069)*



# Prayer and Praise Pointers

## *From the Bekoro 1947-1948 Report*

By REV. J. P. KLIEVER, Bekoro, Oubangui-Chari, F. E. Africa

Greetings in His matchless name:

I am presuming that you have read the statistics of the African Field and have been getting a general idea of what has happened in your work here in the past year. I am writing now with a double purpose. First, that you might see a few reasons for praise which might not come to light without comparing some of last year's figures. Secondly, to re-state some prayer needs revealed by a careful study of the report.

**AS TO ORGANIZATION:** The Bekoro District quite naturally falls into sections which at the present stage of evangelization seem to be 23. Each section is being considered as a center from which to evangelize and teach. A trained native worker is one of the first requirements to equip a section, or center of evangelization. This center then becomes a mission outpost under native leadership.

Of the 23 possible centers, 16 are now manned. Another three have been equipped this last year, and are well on their way to becoming a church. Keep on praying for the other seven, which we hope to reduce to four this next year, and to none before we need to take furlough. When these points are all covered, we can begin to think of the first stage of missionary work as well under way, namely, evangelization.

We now have 17 communion centers, which means that even though the three new centers haven't as yet had a baptismal service and communion, seven new

communion centers have come into being this last year. This is due mainly to the fact that the three new centers of evangelization of last year have become communion points, as well as four former communion points, having outgrown their family, have formed a second group for communion and baptisms in the one evangelistic center. The type of buildings and facilities almost limits the number for a good communion service to about 100 people. So when the group gets well over the 100 mark for communions, it was thought best to make two groups. Some walked as far as 15 miles to attend. Now they need only walk about half that far.

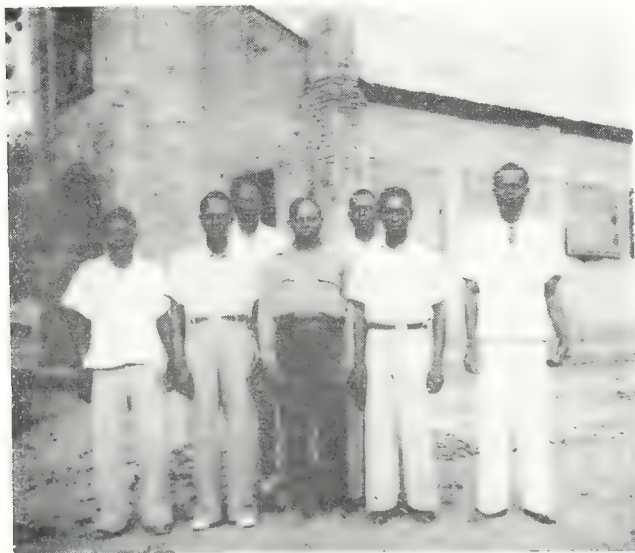
One hundred ninety-one villages are having meetings daily, conducted by what we call village leaders. This means that 32 new villages have received workers, making daily services possible. These leaders have no helps to prepare their messages such as our pastors do. So it is quite a task to have a fresh message for every day when they have large gardens to work with only a small hand hoe. Many of these leaders therefore train a fellow-believer to share their responsibility with them. These assistants we call assistant village leaders. There are now 50 or more of these assistants than we had last year.

The 10 men in training at the Central Bible School are two more than last year. How happy we will be when the new location is built up and going. Then we may be able to increase that quota some.

The workers now working in the villages, the evangelists, their helpers, the village leaders and their helpers, and the men at the Central Bible School, make a total of 331 men under definite training and at the same time in the work. This represents an increase of 88 workers over last year. We praise the Lord for that, but we are still burdened for about 100 villages which as yet don't have a worker. Please pray for these villages also.

**MEMBERSHIP:** There are really two classes of members—the believers as yet not baptized, and those who are baptized and in communion. There are at present 1,807 awaiting baptism. We hope that we will be able to find time to make possible the baptism of about 1,000. This total of baptismal candidates means an increase in their number totaling 867, and in light of last year's figures and the number who were baptized this last year, it means that 1,391 of those that professed to accept Christ last year seemingly mean business. Now having 1,163 members represents an increase of 413 communicant members over last year's figures.

**LITERACY:** The percentage of members reading is 72%, and 47% of the converts are readers. This means that there are 837 reading members and 854 reading converts, making a total of 1,891 readers. This is an increase in readers over last year totaling 663. In other



NATIVE EVANGELISTS

These attended the Field Council meeting, February 1948. The one on the left is a leper, named Job.

words, 313 members and 350 converts learned to read last year.

You folks can go into almost any book store and buy as many as a dozen Bibles, and no questions would be asked, and no limit is put on the amount you can have. It seems that the publishers of trashy novels can get all the paper they need, but somehow the Bible houses can't get enough paper to print the Testaments that we need for the people here.

Of the 1,691 readers in the Bekoro Field, only 840<sup>0</sup> of them have Testaments, and some of those Testaments are incomplete because of age and use. That means that less than half of the readers have a Testament. Whenever we do get a few, we only sell them to the believers in good standing with the church, and to the best readers.

There should be at least 1,000 new readers this year, so we should have at least 2,000 Testaments right now, and we will get about 300! We are grateful for that many, but this shows you a prayer need.

There is also the need for the little song booklets. Each song booklet is owned by an individual. The churches here do not buy a supply for use in the services. We had thought we were to receive 2,000 booklets of an order recently placed and filled through Brother Barnard, but it seems 500 will be the amount we will get. We are praying that it will be nearer the amount asked for.

We have tried to get a song booklet in Kabba printed for the last three years—almost *four* years now, but paper shortages and labor trouble have made that impossible. I have now written to see if maybe they can be printed in U. S. A. We printed 2,500 very small booklets on the mimeograph, and those were gone immediately. Now they are asking for more, and at the same time asking when the complete booklet will be ready.

We have also been having difficulty getting paper for our needs with the monthly lessons, etc. We use about 50 and sometimes 60 reams a year. We are having to curtail some of the work with the printed page because of this.

**THE OFFERING:** The amount of 50,283 francs received by the native church in their offerings, represents a gain of 14,781 francs over last year. Right at first this sounds all right, but when we remember that the membership has increased, then it isn't quite so good. Last year's giving figured at 22.50 francs per capita. This year it is only 17.00 francs.

There is need of teaching on this point as well as prayer on your part. They should not miss out on the blessing received through the ministry of giving.

#### SPECIAL PRAYER REQUESTS FOR 1948-1949

1. Pray that New Testaments, Gospel booklets, song booklets in both Sango and Kabba, will be forthcoming in quantity.

2. Pray for the three new evangelization centers opened last year, for the three we hope to open this year, and for the remaining four, that the groundwork may progress preparatory to their opening.

3. Pray for the native leaders; that they may have a real hunger to know the deeper truths of the Word, and be burdened more for the souls of their fellows.

4. For another couple at Bekoro. This is very heavy on my heart. Will you figure with me for just a

little? From June 15th to about September 30th, it is almost impossible to accomplish anything among the people in visiting them, as it is gardening season. They work from early morning until late at night. It is "mud" season, and if that doesn't mean anything to you, ask Brother Barnard! So that means that we have about nine months in which to get out to the people. About one month of this is taken up with the Field Council, and with the duties immediately before and after. So in about an eight-months period we are to conduct at least 10 weeks of teaching six and seven classes a day in junior Bible schools (2½ months), six weeks of conferences with the native churches (four months gone), visiting the villages six weeks in the proposed new evangelistic centers (5½ months gone), spend at least one week in each of the evangelistic centers opened this year (over six months gone), then, the established centers need some attention, requiring at least two months (over eight months used up) and this is the least we can do. We should do more. With this schedule, we have allowed no time for the duties put upon us by the Field Council which makes me the treasurer for the African field, involving at the very least five days in book work each month. This also leaves no time for supervising the making of bricks and rebuilding our mud-block storehouse which is crumbling and leaking badly, as well as building a garage large enough for the new Dodge pickup you have sent us.

If we had another couple, we could give the workers training in a local Bible school for a period of months instead of having to divide them into four or five groups giving them only two weeks of concentrated teaching.

By the way, I didn't leave room for the lessons sent out monthly and corrected for them, grades recorded, and credits apportioned. I guess I had better stop or you will be sending us two couples—not that we would mind!

From the bottom of my heart, Brethren, in view of how the work has grown and is growing, **WE NEED ANOTHER COUPLE AT BEKORO!** Will you pray? and the one whom the Lord is calling, will you **COME?**

Your servant and brother in Africa,

J. P. Kliever.

#### A CONVERTED MAORI WOMAN

(The Maoris were the aborigines of New Zealand. They are Polynesians; many of them have embraced Christianity.)

The Maori of New Zealand, when converted, are said to make good Salvation Army soldiers. An Army officer tells of "Warrior Brown," an old Maori woman who had won her name by her fighting qualities when in drink, or enraged. Coming under Salvation Army influence, she was converted, and gave her testimony at an open-air meeting, whereupon some foolish person hit her with a potato, a nasty blow. A week before the cowardly insulter would have needed to make himself scarce; but what a change!

"Warrior" picked up the potato without a word, and put it into her pocket. No more was heard of the incident until the harvest festival came around and then "Warrior" brought a little sack of potatoes, and explained that she had cut up and planted the insulting potato, and was now presenting to the Lord its increase. —From *Sunday at Home*.





Miss Grace Byron, writing from Bassai, French Equatorial Africa, on August 21st, wrote: "I have been rattling around in this big house at Bassai all by myself. Estella has gone to Panaland. Just at the time she left, our cook had an attack of inflammatory rheumatism. So the wood and water boy had to help out. The goat boy has been assisting, too. I come up at recess to help him put on the dinner. My girls school is divided into four grades. It keeps me on my toes to keep them all busy and hearing each one recite. And oh, say, since we have a truck and a chauffeur, we have been visiting chapels and village schools. We have over four hundred attending the village classes. That is, children. We just made some new blackboards from a packing case. We just learned that one of the teachers had been to his father's garden drinking beer. He seems quite ashamed of it, so I hope he does not do it again. These lads have lots of temptations, but we must keep our standards high or they cannot lead the children. He has been coming with his children a distance of about five miles each Sunday.

"We are overjoyed to hear that Brother McClain has made a speedy recovery. We have been thinking about the board meeting and conference meeting at this time. I certainly enjoyed being at Winona last year. I am sure that the Lord has led in the decisions made. We have one of the best boards in the world. I surely appreciate your faith and patience with us. I am not hollering for any ice cream. . . .

"I do hope we will be getting a nurse at Bassai. We have never been without one until Estella left, but I am glad that she could go to Panaland.

"I often think of you and Mrs. Bauman and the nice times I had in your home. I am enjoying my sleeping bag immensely. It is the nicest thing when I go to the villages. Really, I don't know how I ever got along before."

Miss Estella Myers has written the editor her first letter from "Panaland." It is headed as being from "Nzoro." The letter is too good not to be shared by our readers. If you want a picture of a faithful missionary at work, amidst great joys and great trials (though Miss Myers would deny the trials), here it is. We quote: "About five weeks ago, Marvin came over to Bassai for me and I have been having the joy of helping here in Panaland ever since. It was not easy to leave Bassai but God gave the needed grace. While the Bible School men were loading the car, Grace's little school girls came up to say goodbye and to sing, 'I Will Follow Jesus,' that they had recently learned. They no more had finished the song when the Bible School men began to sing the same song but crowded in my name and sang, 'Mlle. Myers Will Follow Jesus.' . . .

"There is so much to do here. My part just now, besides learning the language, is to teach the children to

read. It is interesting as they teach me their language and I teach them to read. Pray for us spiritually that we might reflect the Lord Jesus in our lives at all times and that those who have accepted the Gospel here may go all the way with Him. So many are coming to the Lord at every service. May they really know Him. Pray for the Bible School men as they are to be future workers in this field. Pray for us that we might learn the language rapidly and be able to use it for His glory. Pray for our health that as we lean completely on Him, He will keep us well, not that we shrink from suffering but believe it to be His will for us to be well in pioneering work. Pray for the school work with the men, women, and children.

"The scene in the rest house today where I am living might be of interest to you. In the center of the room is my bed. All around the room are boxes and trunks. A cupboard made from the box that contained my cooking utensils on the trip over, a wash stand made of two petrol can boxes. I have made sort of a bath room with trunks and curtains in the corner of the room. Today by the door you will find me sitting in a folding chair that Brother Gribble made for me while we were waiting at Carnot. I have on a sweater and use half a blanket for a lap robe. On the left side of me is a charcoal stove to keep me warm. On the right side is a little folding table Brother Gribble also made for me. Some day this table and chair might be relics of the waiting days, since Brother Gribble made them.

"I have in my lap Dr. Gray's book called "Synthetic Bible Studies," working out an outline in the Karre language of the Old Testament. Marvin asked me to teach the Bible School men all I could of the Old Testament while he is at Yaloke, as they have had nothing from the Old Testament as yet. On the table are books I need and tablets and dictionaries. You wonder why I am bundled up so; well it is raining outside and cold. I am by the door because it is dark other places in the room. I have no windows. It has been raining hard all day long, so hard that I could not get to my class of children at 7 o'clock. I went to the 5 o'clock morning service to give the devotional message then had to come home in the rain about 6 o'clock. Marvin asked me to take two mornings a week with the prayer group. I always love these early morning prayer meetings, for the best in the church are there. I should not say 'in the church' here, for many are waiting to be baptized and be taken into the church, yet they are true believers. Over a hundred have accepted the Gospel since I have been here.

"When there is no rain, there is a sequel to this picture. I will be in the same place by the door but there will be native boys here helping me to put my notes in the Pana language. As I tell them the story, they tell me how the Pana would say it. Most all men understand Karre, if not, I use the Sango. Thus we are get-

ting ready for the Bible School class in October and November.

"I notice what you say about the need of more workers in South America. I am glad for those who are there and those who are going, but how I pray for more. I haven't heard about what is going to be done in Brazil by our mission. I know that it is a needy field and hope that missionaries volunteer to be sent there. Pioneering is hard but Jesus did the hard thing for us that we might be saved. Is anything too hard to do for Him? Oh, the joy He gives when one is obedient to His word. When Jesus said, 'Follow me,' He was on His way to the cross. May the young people in the Brethren Church be willing to lay down their lives for the unsaved and go forth in joy to the unreached places in the world, to South America as well as Africa. God loves those who have been taught wrongly as well as those who have not been taught at all."

## BOUCA AND BOTANGAFO NEWS FLASHES

*(Continued from Page 1065)*

thank Brother and Sister Jobson for their ministry to our people.

Other victories have been won recently apart from the conference. Another woman was the second wife and had been baptized at one of our neighboring missions. But as she attended the women's classes and the Sunday services she became greatly convicted concerning her marital relationship. At every prayer meeting she prayed that the Lord would undertake for her in some way. One day the first wife went to Marali to visit a relative, and there she died very suddenly. The Lord heard and answered her prayers, and now she is praying that her husband will become a Christian. He is living a very sinful life. Will you pray with her?

One of the men here at Bouca accepted the Lord Jesus as his Saviour six years ago. But his wife had run away with another man. When he asked to be baptized, Abraham, the native pastor, said, "No; you must be reconciled to your wife first." Otherwise, he would be taking another wife, and that would necessitate his dismissal from the church. So the man began to pray for his wife to return to him.

Several months ago the man with whom she had run away, chased her and told her he was through with her. So she traveled all the way back to Bossongoa to her father's home. When the husband heard of it, he went immediately to Bossongoa to persuade her to return to him, which she was happy to do. So now they have been reunited and he is happy in the Lord. His testimony is that only the Lord could bring all this to pass. Pray that she too will become a Christian.

Sometimes we wonder how much of the Word these people understand. But when we have evidences like these of the Spirit of God working in their lives and speaking to their hearts, we believe they are on a par with many Christians at home in understanding spiritual truths. And some are very conscientious about their Christian convictions.

Another man and his wife have been separated three years, but he remained true to the Lord, and recently she returned to her husband and home. They too are now rejoicing in their salvation. Thus the Spirit of God goes from heart to heart, working and pleading

with those who have gone astray. Will you pray that great conviction of sin may fall upon those who are not in fellowship with the Lord. Also, that the unsaved will realize their lost condition.

We pray the Lord's best for all of you in your service for Him until He comes or calls.

In His precious name,

Foster's.

## THE GENERAL SECRETARY REPORTS

*(Continued from Page 1062)*

prepares her outfit for returning and that passage will be guaranteed for her.

**TO WEST COAST ABOUT MARCH 1ST**—For some time we have been planning to go to California and the West Coast about January 1st and then spend some months in visitation and contacts with the churches in that area. A number of things recently have come that seem to make it advisable that this trip be made about March 1st rather than January 1st. It will be the plan to remain in California during the spring and early summer and possibly until about August 1st. The plan will be to spend all the necessary time in visitation assistance in the churches in California and in the Northwest during the time we are on the West Coast.

**NEW CENTRAL BIBLE SCHOOL BUILDINGS STARTED**—By the time that you read this, the Gribble Memorial Residence will have been completed at the field of Mbaiki, in French Equatorial Africa, and the Balzers will have moved to the Central Bible School location, which is five miles from our Bozoum station. For several weeks now, large crews of men have been building the temporary buildings and have been making bricks and preparing things at the Central Bible School location. There are to be two brick residences for the missionaries who will be living and teaching there, and then there are to be a hundred native houses and in this the Mission will probably furnish the mud blocks and the native Bible students will build their own houses. In a recent letter, Brother Jobson says with respect to the plans for the Central Bible School, that there will be nothing in all French Equatorial Africa that will be a finer Bible school program than we will have in that country. It is a plan to be able to care for one hundred students in this graduate school. Pray that the Lord will prosper the building program here that it may be a completed program before the Balzers leave for their furlough.

## WHY I AM SORRY I AM SINGLE

*(Continued from Page 1064)*

answer hastily. If you are not willing to take your place in the vineyard, if you are not willing to go wherever He sends, you are not so much as "single." God has given you but one life, may it be *singled* out for Him. Brethren, let us give ourselves to prayer that the Lord of the harvest will send forth laborers into His harvest. If some day, while you pray, the Lord should lay His hand on you, may you give yourself to Him in complete abandon. May the Spirit of God work among us mightily that the Brethren Church might yet "possess her possessions" and go forward with the King.



# News Briefs

Rev. Galen Lingenfelter has accepted a call to become pastor of the church in Buena Vista, Va.

Rev. and Mrs. Clarence Sickel left Winona Lake, Dec. 14, en route to California.

Rev. Gerald Teeter, former member of the Brethren Church, but more recently a Baptist minister, was received into membership in our church at Martinsburg, Pa., recently. He is a graduate of the Philadelphia School of the Bible and of Bryan University. He has assisted Rev. Charles Ashman in two evangelistic campaigns during the last few weeks. He looks forward to serving the Lord in the Brethren Church.

Please do not order copies of Dr. Gribble's second book, "Stranger Than Fiction," until announcement is made in the Herald that it is available. The suggestion that it would be off the press soon was a little premature, inasmuch as we have not yet received the manuscript.

There are just a few days left in which to finish reading the Bible through in 1948. Report to your pastor when you have finished, and begin again, Jan. 1.

Several Brethren men assist in editing *Prophecy Monthly*. Rev. Alan S. Pearce is associate editor. The board of special consultants includes Dr. Louis S. Bauman on prophecy, Dr. Kenneth M. Monroe

on Old Testament history, and Dr. Paul R. Bauman on archeology.

The laymen of the *Middlebranch, Ohio*, church have reorganized, and the following officers were elected: Herman Kinsley, Don Royer, Dick Royer, Norman Kinsley. The men have been working on the church building. They plan a father-son banquet for Jan. 18.

Fourteen new members have been received by the church at *Martinsburg, Pa.*, in three weeks, making the net gain in membership more than 50 in seven years. Pastor Robert Miller is teaching a monthly class in Revelation at the Bellefonte Bible Institute. The Akron Bible Institute will present a program at the Martinsburg church, Jan. 1, with the Institute quartet singing, accompanied by Rev. Charles Bergerson, and President Raymond E. Gingrich speaking. Miss Madeline Smith, Jewish missionary, will speak at the church, Jan. 2.

Gil Dodds will speak at the First Church, *Dayton, Ohio*, Sunday morning, Jan. 2. Rev. William A. Steffler will lead the church in evangelistic meetings, Feb. 6-20.

Rev. and Mrs. Ord Gehman observed their 17th wedding anniversary, Dec. 18.

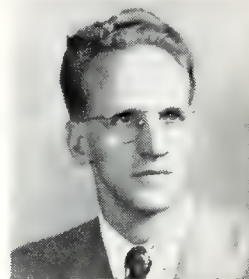
Rev. and Mrs. Martin Garrison were received into membership at the Sunnymede church, South Bend, Ind., Dec. 5. Brother Garrison has been a minister in the Brethren Church for many years, and comes to us from the Ashland group.

The *Fort Wayne, Ind.*, laymen have organized a men's fellowship, with monthly dinner meetings. Bro. Foye Miller, of Winona Lake, was the speaker at the December meeting. Ralph Gilbert, of Grace Seminary, gave several numbers on the accordion.

Dr. Paul Bauman was the December speaker at the *Warsaw-Winona Youth for Christ* rally. Al Zahlout, Paul Hartford, and Jim Mayer furnished the music.

Rev. John W. Hathaway's correct address is 2640 Palm Grove Ave., Los Angeles 16, Calif. The street number is incorrect in the Annual. Brother Hathaway plans to do evangelistic work as doors are opened for such service.

The laymen of several *Indiana* churches cooperated in a rally at Logansport, Dec. 15. The Seminary



REV. HERBERT BRUCE

Rev. Herbert Bruce, pastor of the First Brethren Church, Los Angeles, Calif., died Friday morning, Dec. 10. Brother Bruce had been ill of an incurable disease for some time, and had been suffering a great deal the last few months. Christian sympathy is extended from the Herald family to his widow, Margaret.

quartet and the Flora orchestra furnished music. Singing was led by Rev. Robert Ashman, and Rev. R. Paul Miller was the speaker. It is hoped that a new church may be started in Logansport.

Born to Rev. and Mrs. Mark Malles, of Flora, Ind., Dec. 8, at Logansport, Ind., a daughter, JoEllen Ruth.

The *California* district mission board has supplied 100,000 tracts which will be distributed at the Rose Parade in Pasadena on New Year's Day.

Rev. Keith Altig and family could sail for Brazil on Jan. 7, if they had permission to enter that country, but lacking that permission they were forced to cancel the reservations.

Bro. Clyde Flick has gone to San Bernardino, Calif., to establish a Brethren church there. For the present he is supporting himself, receiving only advice and counsel from the district mission board.

Jewish evangelism will be emphasized at the *Canton, Ohio*, church, Jan. 2, with Rev. Eddie Lieberman as speaker.

Two students of Grace Seminary were baptized at Fort Wayne, Ind., Dec. 12, by trine immersion. Bro. James Marshall was received into

(Continued on Page 1076)



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# What Christmas Means to Me

By REV. C. S. ZIMMERMAN, Waynesboro, Pa.

The word "Christmas" always reminds us that the time of year is at hand for the giving and the receiving of gifts. We like to give gifts to our loved ones and friends, and we are made joyful to receive remembrances from them.

Our blessed Lord said, "It is more blessed to give than to receive," and it was in this spirit that our Father in heaven gave His all, yea, His only begotten Son, to us for our blessing and joy.

Christmas is here, and gifts have been exchanged with one another, and there is joy in our hearts because of the spirit of the day, but have we sat down to examine what Christmas really means to us? Have we really faced the question and gotten down to the real, true depths of its meaning? With this in mind, I should like to meditate with you on the subject, "What Christmas Means to Me."

## *In Eden*

In the far-off long ago, when God created man in His own image, He placed him in the beautiful Garden of Eden. One day Satan, in the form of a serpent, entered this garden and caused Adam and his wife to doubt and disobey God. It was then that Adam lost his wonderful privilege of communion with God.

But God was gracious unto them, for He gave them this promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here was the first promise of one who would restore the lost communion between God and man. Here was the promise of Jesus. Here was the germ of all redemptive and

Messianic truth. It is this lost communion with God that we need restored to us. It was this promise to men that made every Jewish maiden desire with intense longing to be the mother of that Seed.

## *Moses*

God did not forget His promise to Adam although Adam did not live to see it fulfilled, but He renewed the promise again, for he spoke through Moses thus, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

## *Isaiah*

We must pass over innumerable passages that predict our Lord's coming, but we must pause to listen to what Isaiah has to say. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This time the promise is made more clear and more definite, for even His name is given. Then again we read, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Isaiah tells us also that this One "is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb





to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Why was all this to be? Matthew says, "Thou shalt call his name JESUS: for he shall save his people from their sins." It was for the sins

### THEN AND NOW

Christmas once held forth a story  
Eager men rejoiced to hear;  
But the fervor of their worship  
Faded with each passing year.

Men of old found joy in giving  
Gifts of love and sacrifice;  
But today "Exchange" is fashion,  
And we judge in terms of price.

Once the name of Baby Jesus  
Caused staunch men in prayer  
to pause;  
Now Yuletide with all its tinsel  
Emphasizes Santa Claus.

—Anon.

of His people that He should suffer so much. But this did not mean much to me. All of these precious promises seemed to be directed to the Jews, the chosen of God. There seemed nothing in them for us who are not of the house of Jacob.

### Gentiles Too

Then come the precious words of Isaiah which make our hearts to sing for joy, for he says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

It was God who had called our Lord in righteousness, and He was to be for a light of the gentiles. Gentiles! that was for me. But why? Then the words of our Lord came to me, when He said, "For the Son of man is come to seek and to save that which was lost." But how was I lost? Surely I knew where I was, and my friends and loved ones knew also, but God has said in His Word that "all have sinned, and come short of the glory of God," and that "the wages of sin is death."

### Lost

Then it was that I could see that I

was lost, out of fellowship with God, and doomed to eternal separation from God, just like Adam of old when God had given him the promise of One who would restore that fellowship.

### Fulfilled

It was then that my blind eyes were opened to the fact that these promises were for me and for us all. I began to look to see if there were any record of these promises being fulfilled, and I was led to Matthew's Gospel where it is recorded, "Now the birth of Jesus Christ was on this wise . . . behold, the angel of the Lord appeared unto him [Joseph] in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Looking further, I read Luke's account, chapter 2, the first 20 verses. What a thrilling story! Truly God had not failed in one of His promises, for indeed the long-promised Seed had come.

### A Cross

But this was not all. You remember Isaiah told us that He was to suffer. Those in power were jealous of Him because of His fame, and they delivered Him up to the governor who scourged Him, and to the soldiers who mocked Him and spit in His face and crowned Him with a crown of thorns, and then led Him away to Calvary where they nailed Him to a cruel cross.

On that cross we hear Him cry out, "It is finished." What did He mean? Was it that He meant that His life was done? that He had died for a good cause? Yes, it meant all of that and infinitely more. What

### THE MILITARY OPPOSES YOUTH FOR CHRIST

On a recent visit to Europe, Dr. Torrey Johnson met with great opposition to Christian evangelism among American military leaders in Germany. One high-ranking officer, supervising the religious and educational rehabilitation of Germany, is quoted as saying, "We don't need you. Your Youth for Christ movement is fascist."

He meant was that He had finished God's plan for our redemption from sin, and had restored again the fellowship that we should have had with God, but which was taken away by sin. And it was finished once for all, and now stands finished with the



REV. C. S. ZIMMERMAN

result that all who believe in Him and His finished work have eternal life and eternal fellowship with God.

### Finished

God's plan of salvation was finished, the ransom was paid, and when I believed I was justified, sanctified, and given eternal life, and will some day be glorified.

Truly Christmas to me is a wonderful day. It commemorates the day the blessed Son of God became flesh that He might tabernacle with us and show Himself openly to us all. It commemorates the day when Christ came to earth to fulfil the promises of the Father.

Does Christmas mean the celebration of the birthday of the Lord of your life, and your Saviour from sin? Jesus Christ is standing at your heart's door gently knocking for admittance. Let Him in now and Christmas will take on a new meaning and you can join me in saying, "Thanks be unto God for his unspeakable gift!"

*Barnes' Notes on the New Testament* will be republished by the Baker Book House in 1949. The first volume will appear in February, with an additional volume to be issued each month throughout the year.

For the first time, the church at Altoona, Pa., reports that construction of their new building is delayed for lack of bricks.

# CHRISTMAS IN THE ATOMIC AGE

By DEAN I. WALTER  
*Chemist, Washington, D. C.*

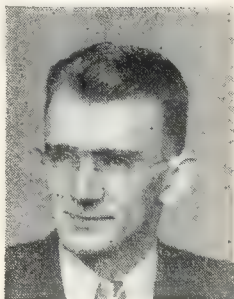
It wasn't long ago that we were reading about the Golden Age that was just around the corner, or hiding behind the Atlantic Charter. Then the men of science got to tampering with it, and it came out radioactive. It wasn't even gold-plated. The new age was brought forth in the summer of 1945, and the first announcement of it was sent to Japan. That announcement caused our hearts to skip a beat, and it took our breath away. However, as soon as one very serious-minded person caught his breath, he rose up and declared, "It has arrived—the new age; it is the age of the atom. Everything that has gone before is outmoded. Man has come into possession of the playthings of the gods. No longer will we measure time from the birth of Christ. We will look back to August 1945 as the turning point in time!"

As I pondered on this thought, I wondered how this new Christmas story would read. I wondered what things we would tell our wide-eyed children, what new carols we would sing, what messages of hope we could preach from our pulpits. Would we be forced to obliterate the star with an atomic cloud? Would we be required to send the angels back to heaven with their songs unsung? Would even Bethlehem's stable be closed against those two weary wayfarers, and the babe be born to die in the streets? Could our wise men learn more at Bikini than at Bethlehem? Would "Operation Cross Roads" replace the road to the cross? And as I pondered, I took up my book to read the story of Christmas, and lo, the text was not from the first chapter of Matthew nor was it from the second chapter of Luke, but it was from the last chapter of the Book of Human Experience, and beginning to read at the first verse, it read like this:

"Now it came to pass in those days that the world was in the throes of disaster. (And this was begun when the dictators were governing Europe.) And every man went out from his own city to be enrolled and

to bear arms in the struggle for freedom. The scientists and the mathematicians also went out, being deep in thought. And these having conceived a momentous project were tireless in their efforts until the days were accomplished that their mystery should be delivered. And they brought forth their first atomic bomb, wrapped it in strictest secrecy, and dropped it on the city of Hiroshima.

"Now there were in that country many citizens, abiding in their homes



DEAN I. WALTER

and keeping watch over their city by night. And, lo, the flames burst upon them, and the terrors of destruction swept all about them; and they were sorely smitten. Now when the smoke and dust had ascended, those that remained said one to another, What fearful thing is this which our enemies have made known unto us? Let us go now, even unto these belligerents with offers of peace and good will to men, lest they annihilate us completely. And they went and did, even as they had said.

"Now when the atomic bomb had been demonstrated, behold, wise men came from the east and from the west, saying, Where is this wonder which men have made? For we have seen its startling power in the east and have come to work out a policy for its control. And when they had seen the wonder which lay before them, they returned to their own countries and made known abroad the sayings which were told them concerning the bomb. And all they who heard it wondered at those

things which were told them by the scientists. But many kept all these things and pondered them in their hearts and feared lest the secrets fall into the hands of the Hitlers and the mad men."

And when I had read thus far. I laid aside the Book of Human Experience, and I cried, "If this is to be the course of our bright new age, then let me go back to some old, dark age that is past. At least, let me go back to that dark night on a Judean hillside, when the angels sang. And let my first fears be turned to rejoicing, as I listen to those paeans of praise. Yes, let me go with the shepherds, even to Bethlehem, to see that thing which came to pass there."

I would invite you to come with me, too, as we journey to Bethlehem. Lay aside for the moment your newspaper or your knitting, and we will look in on that event which split time into two parts. We will look in on an event which is something more than an episode in human experience. It is an event involving God and human experience. It is an event in time, but its consequences are timeless. It is the Creator taking upon Himself the form of His creatures, God stooping down to the very lowest of earthly circumstances. That little babe whose first cradle was a manger and whose first visitors were shepherds was called "Emmanuel," which by interpretation is "God with us!"

Now that marvel was not devised in the laboratories of our land; it was planned in the mind of the Almighty. It was not brought forth to destroy men's lives, but to save them. It was not heralded by the sobs of anguish, but by the songs of angels. And their song was a melodious garland of good will to men—God's good will.

Someone has said, "Only God could have thought of Christmas." Yes, that is why it is so unique, so simple, so beautiful, and yet so dynamic. God designed something to meet a human need. It was something designed to reach that part of



you and me that cannot be pierced with the researcher's probe nor laid open to the lens of a microscope. For it does not matter to what age we belong; it matters little whether we be post-atomic or prehistoric in our thinking; and it matters not how atomic or automatic we might become, we still have hearts that can be broken and souls that need to be saved. It was for this reason that God gave us a Christmas with Christ in it—One who was anointed to preach good tidings to the meek, One who was sent to bind up the broken-hearted, to proclaim liberty to the captives, to give beauty for ashes, a garment of praise for the spirit of heaviness.

If these are the outmoded fancies of foolish folks, what can we find to take their place? Can atomic chemistry offer more than Christ? Ah, we have seen the ashes of this age, which this new force has brought, but no beauty. We have been oppressed with the spirit of heaviness, but we have been robbed of our garment of praise. We have seen the portals opened to great possibilities of power and progress, but it has not opened the prisons of passion to set the captives free.

Do not misunderstand me. I am not against material progress and research. For it is in this field of endeavor that I earn my bread and margarine; and if I can help to make an atomic tea kettle, a perpetual percolator, or an antisoniferous soup spoon, I shall be very happy. But I am opposed to our passion for trying to coax everything into a test tube and our zeal for putting a speedometer on everything, including the soul. I am amazed that we can be so fully occupied, and yet so little satisfied. I am alarmed that we should be so taken up with this mighty death-delivering force and be so negligent of Him who holds the secret and the power of life.

But I have invited you to Bethlehem, and you must forgive me for pausing thus to reflect upon the times. However, as we think about our day, and then about Bethlehem 2,000 years ago, does it not strike you that there is much in common between them? So many in that day missed the miracle too. The star shone brightly in the night sky, but only a few saw it. It led to Christ, but fewer still followed it. They were concerned about their taxes, even as you and I. They were wor-



ried about the armies in their land, and they were concerned about the housing shortage, particularly on that night. The high cost of living had turned their faces from the stars to the streets. Living at peace, but worried about impending war, they thought of their safety, and missed their Saviour. They pondered on the crisis and passed by the Christ. And they went back to their homes, thinking they were poor because of the tax and the high cost of living, little realizing that they were poorer still because their treasure lay unclaimed in Bethlehem's manger.

Ponder, if you will, on the meaning of this mystery. It is more than the story of a little child entering the world under unusual circumstances. For it really wasn't the circumstances that were most unusual. It was the Child Himself, who He was and what He did. There was a Messiah in that manger, who was to go from that rustic cradle to a rugged cross. And on that rugged cross He was to die in the sinner's

place. He was the one person who was born to die. You and I were born to live, but He was born that He might be wounded for our transgressions and bruised for our iniquities. The angel had told Joseph that He should be called "Jesus, for he shall save his people from their sins." That is the heart of Christmas. It is the Son of God taking upon Himself humanity, but retaining all of His deity. It is God getting into such a position that He could pay the wages of sin for the sinner. It is bringing life into a world of death! Ah, no wonder the angels sang. Christ, the Saviour, was born!

Some years ago, a young man sat in my room in Pittsburgh and talked with me about Christmas. At length he said, "Now what was it that happened on Christmas? I get my history mixed up." I could scarcely believe what I heard, but that was exactly what he said. It was a holiday with some sort of history tied to it, and that was all. But I fear my little friend was not alone. The birth of Christ is only history to many people, as they come and go, paying their taxes and keeping abreast of the news of the day. Only when we realize that this same Christ is alive today and that we must make a decision concerning Him, does Christmas begin to have a real meaning. It becomes a personal issue, an issue of the day. It is history as long as we say that a savior was born, and it may be incidental news. But when we can say, "My Saviour was born, and when He died, He died for me," it is more than headline news. It is heart-line news. It takes Christ out of history and places Him in the heart. And when He comes into the heart, He brings life.

Now Christ is God's Christmas gift to you, and He has been waiting long and patiently for you to receive Him eagerly and expectantly. His Christmas card has your name on it. Listen, and I will read it to you. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It is believing, receiving, and having. To keep Him waiting is the basest of ingratitude.

Christ is God's answer for the

*(Continued on Page 1076)*



# BRETHREN OF TODAY

*Biographical Sketches of Our Leaders*



## SYLVESTER LOWMAN

The modern Jonah of the Brethren Church, according to his own confession, is Rev. Sylvester Lowman, pastor of the church at Camden, Ohio. Born at Eaton, Ohio, Feb. 24, 1870, he was reared on a farm in Montgomery County, attending a little red schoolhouse. He was converted in the first Brethren revival meeting in the community, at the age of 18. Ed Mason was preaching at the time, and he also baptized Brother Lowman.

Soon after his conversion Sylvester Lowman was elected Sunday school superintendent in his home church at West Alexandria, Ohio. At about that time God called him to the ministry, but he says, "Like Jonah I ran away, until I was 39 years old." In the intervening years he followed the trade of a carpenter.

Since he had delayed answering God's call for more than 20 years, Brother Lowman was unable to obtain as much training for the ministry as he would have liked, but he did what he could, taking a year of public speaking at the Dayton Y. M. C. A., and studying a correspondence course from the Moody Bible Institute.

Following his ordination at the National Conference, he bought the old Universalist church in Camden, Ohio. In seven months the membership in this new Brethren church increased from two to 85. But then he was called to Fillmore, Calif., to



SYLVESTER LOWMAN

pastor that new mission church. Other pastorates were at Pleasant Hill, Ohio, Oakville, Ind., and Portis, Kans.

Not only was Brother Lowman's experience like Jonah's in that he first ran away from God's call, but also in that he was called back again. In fact, he returned again to

minister in two former pastorates, Oakville and Camden. For nearly 15 years now he has been back in his first pastorate at Camden.

In spite of his late start in the ministry, Brother Lowman has held pastorates for 31 years. Much of his education has been obtained in travel. In 1930 he visited Egypt, Palestine, and several other countries. He has visited 30 of the 48 States, preaching from New York to Los Angeles, and down to Jacksonville. Though his 20 years spent at the carpenter's trade may have been God's second best for him, yet God has used that talent over and over again in his ministry. Brother Lowman has built two new Brethren churches, and rebuilt three others. And he still works four days a week at his trade at the age of 78.

Mrs. Alva R. Lowman, his wife, is from Eaton, Ohio. She has been active in the W. M. C. and in Sunday school work.

Brother Lowman is 5 feet, 10 inches tall, weighs 140 pounds, has gray eyes and partly gray hair.

A fruitful ministry awaits God's Jonahs—if they return to him.



# YOUTH PAGE

*RALPH COLBURN—National Youth Director*



## A NEW YEAR LIES AHEAD

We are rejoicing, at this season, in the greatest miracle of history, the miracle of the incarnation. And we are glad for this greatest of all gifts to us, God's unspeakable gift, His Son. And it is right that we rejoice in it. Perhaps we need to be more careful that in the receiving of many gifts at Christmas, we do not forget the greatest Gift.

But following hard on the heels of Christmas comes a new year. It is

a new year whose treasures and trials you and I do not yet know. What could be more appropriate than as a Christmas gift to God you would give Him the new year that lies ahead of you. That means that as far as your life is concerned, this new year would be lived for Him and not for yourself.

To accomplish this, we may need some definite spiritual objectives for the new year, some definite goals.

If it is to be a year for Him, it must be a year in which His daily guidance is sought. Perhaps we must begin by setting aside a part of each day for definite fellowship with Him in Bible reading and prayer. If you are not already doing so, make one of your goals for 1949 the keeping of this quiet time with God, *and don't miss a day.*

Another spiritual goal that most of us need is a Scripture-memorizing goal. We ought to determine to learn at least one new verse of



Rev. and Mrs. Blaine Snyder  
Winona Lake, Ind.

Scripture each week. And really learn it, reviewing it regularly, until it forms a deep furrow in the gray matter of your brain. We all know we *ought* to learn more Scripture, but our trouble is, we're too lazy! We just won't get down to business and *do it*.

Another goal we ought to have is a witnessing goal. We ought to be making sincere, prayerful attempts to win our friends for Christ. Why not set yourself a goal for this? My first goal along this line, years ago, was to earnestly attempt to win one soul to Christ that year. And, do you know, the year was almost over before I really tried to fulfil that goal! One a year, one a month, one a week, or one a day, start somewhere, and then don't fall short. If you exceed your goal, nobody will mind, but if you fall short of it, even eternity will have its regrets for you.

There are others we might include. Maybe we ought to have a faithfulness goal. A pledge of faithfulness to Sunday school, to church, to B. Y. F. or C. E., or to prayer meeting, might be what you need to discover that these things can be spiritual bulwarks in your life.

Maybe some of the goals will have to be negative goals—goals that say you will no longer do certain things, go certain places, lose your temper, criticize, etc., which things have already proved a stumbling-block to you and to others.

But whatever your goals are, think them out carefully. Then write them down, and place them in the front of your Bible, or some other place where you'll see them often, and read them over frequently. Check up on yourself. See if there is the kind of progress that you ought to be experiencing.

Above all, don't let a failure defeat you for the rest of the year. Ask His forgiveness for the failure, and start over again, and again, if necessary. Stick to it, so that at the end of the year you can honestly say that it has been the best year of your life.

#### HERE'S A<sup>1</sup> IDEA

In your next *Sisterhood Meeting*,

before you have the missionary letters from Mrs. Sheldon and Mrs. Maconaghy, why not have one of the girls give a brief character sketch of that missionary, patterned perhaps after the "Brethren of Today" page in the Herald? Perhaps your pastor, or the pastor of the missionary's home church, or one of the Foreign Missionary Society's officers could give you enough information for a character sketch on the missionary.

Or for this, or some other Sisterhood meeting, work up a Missionary Quiz, based on the lives, service, location, etc., of our own Brethren missionaries. Announce it ahead of time, so that there may be some preparation. Don't make the questions too hard. Maybe such a quiz will reveal how little we know about our missionaries and mission fields!

Are you short on pianists? If you have some who are just learning, but can possibly learn to play a few simple hymns and choruses, assign them turns, rotating them, for Sunday school or B. Y. F. When they have to play, they'll have more incentive to learn to do it better, faster. It may help you develop some outstanding talent.

#### YOUTH DIRECTOR'S ITINERARY

From December 23 through February, your Youth Director will be in California, and mail will reach him more rapidly if you'll address it to: Ralph Colburn, 209 E. Cedar St., Compton, Calif. All mail addressed to Winona Lake will be forwarded, however.

#### CHRISTMAS IN THE ATOMIC AGE

(Continued from Page 1074)

Atomic Age. He is God's only answer for any age, and I recommend Him to you. He is the One you have been looking for all the while. In the words of the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." It is the power of God for you—yes, even in this power-conscious age of the atom.

#### NOW READY!

Loose-leaf notebooks, for secretary and treasurer, are now available, with at least a year's supply of special pages, enabling your officers to keep good, yet simple records. There are two kinds—heavy, canvas-covered books, \$2 a pair, or black, imitation leather, flexible books, at \$3 a pair. Books will be hand lettered with name of individual B. Y. F. or C. E. Order your set now, on the special order blanks you'll receive in the mail, so that you can start the new year with these improved records.

#### NEWS BRIEFS

(Continued from Page 1070)

membership in the Winona Lake church, and Bro. Fred Pflugh and his wife plan to unite with the church soon.

At the Ghent church, Roanoke, Va., Dr. Joseph H. Cohn will preach, Jan. 2; Dr. Alva J. McClain will give a series of prophetic messages, Jan. 16-23; and Al Zahlout will play his violin, Feb. 1.

Rev. John Sansom's new address is 3415 Orange, Riverside, Calif.

The Jenners, Pa., church reports that the concrete walls for their church basement have been poured.

The new address of Rev. George W. Kinzie is 118½ Eel River Ave., Logansport, Ind.

Rev. Herman Baerg is teaching 18 hours a week of Bible and History at Dalmeny, Sask., Canada. Mrs. Baerg is teaching 11 hours of English and Music, and 14 private voice pupils.

#### RELIGION IN FRANCE

The Vatican claims the French nation with its 41,000,000 people as Roman Catholics. But a recent report in the *Chicago Tribune* states that only 20 per cent of the people are practicing Catholics, or 8,200,000. There are 700,000 Protestants, and 500,000 Jews. That means that more than 30,000,000 people are outside the church.

In spite of the nation's apathy to Roman Catholicism, the evangelical churches have never made any real effort to evangelize the people.

















